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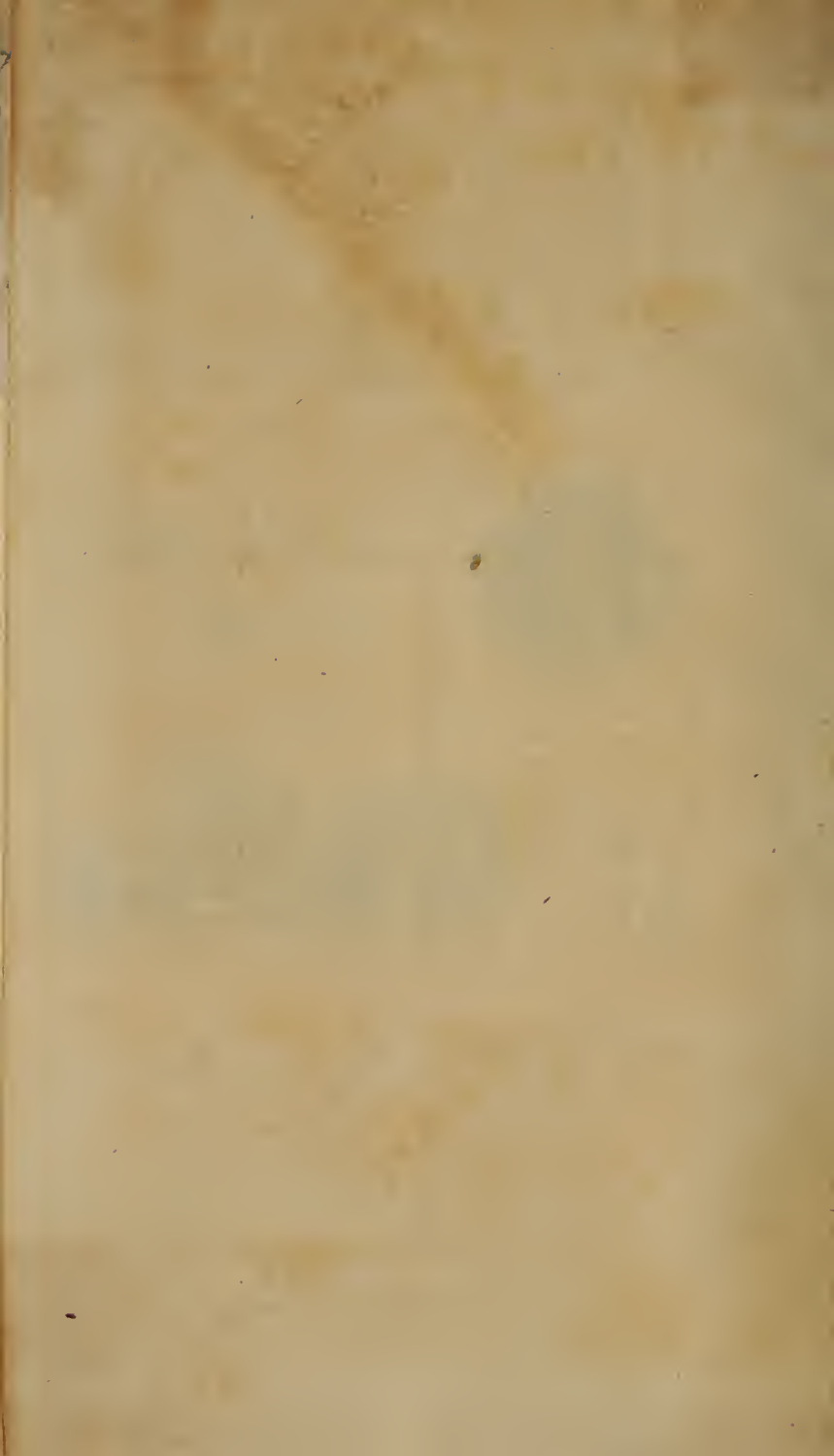
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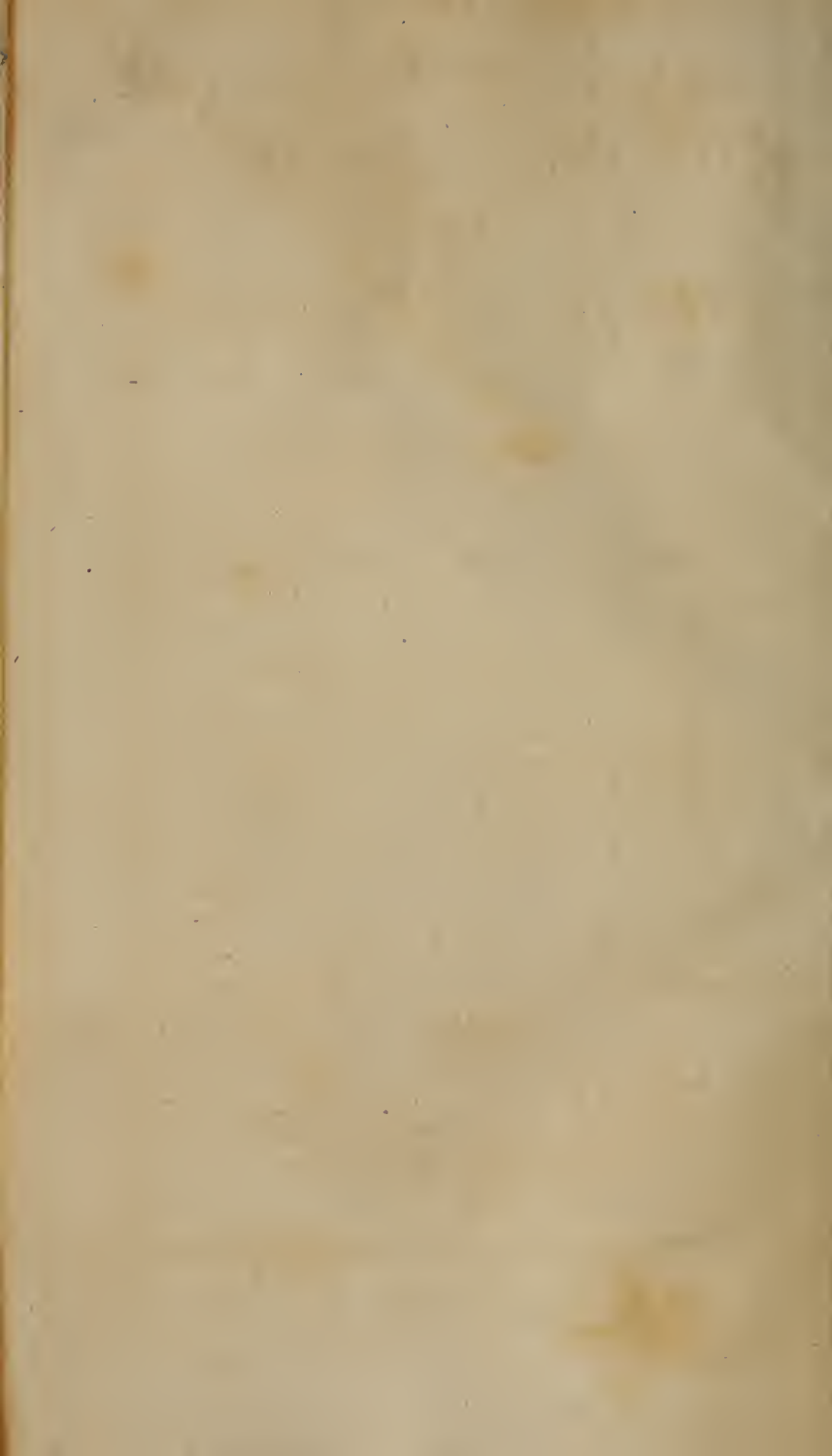
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With an APPENDIX.

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*" If there be merit in a man, hold it well forth  
To the admiring world, forming for him a wreath of fame,  
A stimulus to th' indolence of others :—but if there be  
Aught evil, or mistaken, set it up a Beacon unto all;  
Boldly declaring every where the Truth unleaven'd,  
According to the dictates of calm well-weigh'd judgment.  
Thus shall thine office aid the common weal ;—  
While thou should'st fear, in the discharge of these thy duties,  
No enemy but error, and should'st esteem all praise as light,  
Save the congratulations of thine own pure conscience."*

ANON. 1689.

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# T A B L E

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N. B. FOR REMARKABLE PASSAGES in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

For the Names, also, of those Writers who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Scientific ACADEMIES at Home or on the Continent, and also for the Titles of those Dissertations, &c. which they include, and of which Accounts are given in the Review,—see our *Index*, printed at the End of each Volume.

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## ERRATA in Vol. XXIII.

- P. 200, near the bottom, '*But the stoppage,*' &c. dele *But*, and for '*The conduct*' &c. read *By the conduct*, &c.  
 218, Art. 33. lines 1 and 7, for '*start naked,*' r. *stark naked*.  
 335, l. 4. for '*families,*' r. *family's*.

T H E  
MONTHLY REVIEW,

For M A Y, 1797.

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ART. I. *The History of Scotland*, from the Accession of the House of Stuart to that of Mary. With Appendixes of Original Papers. By John Pinkerton. 4to. 2 Vols. pp. 520 in each. 2l. 2s. Boards. Dilly. 1797.

MR. Pinkerton is known in the literary world on account of several former publications : but he now professes to feel a considerable degree of anxiety, in delivering to the world the greatest labour of his life. It must, however, be primarily conceded to him, that the space of time included in this history is judiciously chosen ; since the minute accuracy of Sir David Dalrymple had investigated the preceding period, and the elegant pen of Dr. Robertson had adorned the last (and incomparably the most important) age of Scottish history, which immediately follows Mr. Pinkerton's narrative. It is true that, long before those writers existed, the excellent talents of Buchanan had given form and beauty to the crude annals of his country : but Buchanan was too much of a party-man, as well as of a poet, to adhere rigidly to truth.—To weigh the authenticity of facts, to estimate the preponderancy of evidence, to ascertain the accuracy of dates, were parts of the duty of an historian that did not lie within his province.

The plan of the present work is in some respects different from that pursued by Mr. Pinkerton's predecessors. He delineates the respective characters of the Kings, at the commencement, not at the close, of the narrative of their reigns ; and his reason for this alteration is that, in the most eminent historical productions, when other personages enter the scene, they are thus introduced ; and that the reader is more interested in the events, in consequence of his previous acquaintance with the actors. Besides this, the private and personal character of a monarch is not always to be discerned in the public transactions of his government ; and, modern history not permitting such variety of rhetoric and digression as classical models afford, it becomes the more important to preserve its legitimate opulence unviolated, and

to diversify the chronicle of wars and treaties by Ethic portraiture, and by delineations of men and manners.—Another novelty in the plan of this writer is the retrospect interposed at different epochs, and containing the state of the country in civilization, government, laws, tactics, agriculture, commerce, literature, and the arts, during a preceding period. On this subject, the author makes the following remarks:

‘The classical page of history, from the age of Herodotus to the latest voice of expiring Rome, is illuminated with such researches, though commonly presented in the form of digressions; but they are certainly deserving of a separate and peculiar niche in the temple of memory. At the same time it would be rash too far to depart from the models venerated by the wisdom of ages; or to forget that the preservation of national events is the allotted province of history. These sketches must therefore be kept in due subservience to the main design, least by an injudicious exuberance of extraneous matter the very nature and name of history perish; and the grandest records of human instruction, the most pleasing pages of general entertainment, become cumbrous volumes of reference, chained to the groaning shelves of libraries. Sufficiently difficult, if performed with a due sense of its importance, is the task of the historian; and he needs little to encroach on other departments of science, upon which for him to dilate would be as absurd as if he were to give the natural history of the animals, and plants, of a kingdom. But when restricted within proper bounds, and in some imitation of classical practice, these sketches may be regarded as not only among the most instructive and interesting parts of history, but as an agreeable variety and relief from the less diversified series of modern events. The author was happy to find that his ideas on this topic completely corresponded with those of the late Mr. Gibbon, who was pleased warmly to express his approbation of this part of the plan, of its arrangement, and of the space allotted to it, as calculated, not to encumber and oppress the genuine province of history, but to variegate, enliven, and adorn.’

Mr. P. has evidently employed much pains in the collection of his materials. Many new documents are used in the history of the preceding monarchs; and the reign of James V., which the author seems to have laboured with a considerable degree of predilection, is almost wholly composed from the original letters of the chief actors. His diligence in examining antient records has made him often dissent from former historians, describe events with different circumstances, and paint characters with different colours. Of this fact we have a remarkable instance in his character of the Duke of Rothsay, the eldest son of K. Robert III.

The Duke of Rothsay had now attained his twenty-second year; and his mental features nearly resemble those of the prince of Wales his contemporary. That warm effervescence of vigorous youth, which tamed

tamed by reason, experience, and time, affords mature materials of a firm and spirited character, had led him into some excesses, especially of the amorous kind, which afforded pretexts of constraint from his uncle the governor, and of reproof from his royal parents. A fondness for riotous pastime and arch roguery were also laid to the prince's charge; who, to candid eyes, sufficiently compensated these youthful and trivial defects by his good qualities. Endued with a comely person, an honest heart, an able head, a most sweet and affable temper, and even deeply tinctured with learning for that century, his virtues, and not his vices, attracted the regent's enmity\*.

This picture is scarcely reconcileable with the following passage of Buchanan: "Rothsay's vices were restrained through the authority of his mother: but, when that Princess died, his character displayed itself in all its native deformity. He set fear and shame at defiance: matrons and noble virgins were the promiscuous victims of his lust: force was applied when seduction could not prevail; and those who endeavoured to restrain his outrages felt the weight of his vengeance †."

Buchanan. *Histor. L. x. c. 10.*

To exemplify the author's style and talent for narration, we shall insert his account of the tragical death of James I. because it is entirely drawn from a contemporary manuscript, hitherto unknown to our historians:

'Sir Robert Graham uncle of the earl of Strathern, afterwards of Menteith, had been imprisoned in 1425, as is above mentioned, but the cause is unknown. Two years afterwards James had resumed the earldom of Strathern, upon pretext, as it seems, that it was confined to heirs male; and had given it to his uncle Walter earl of Athole for his life: assigning, in recompence, that of Menteith to Malis Graham, the former earl of Strathern. Robert Graham may have been discontented at this exchange of his nephew's dignity; but it is not easy to conceive that his wrath upon this account could have excited him to the murder of his sovereign, and far less that he could have wished to serve the ambition of Athole, to whom his nephew's for-

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\* Bowar, 431. The character of Rothsay is chiefly from Winton, 886.

Our lord the kingis eldest sone,  
Sueite and vertuose, young and fair,  
And his nerrest lauchful air;  
Honest, abill, and awenand,  
Our lord, our prince, in all plesand,  
Connand into literature,  
A semely persoun in stature.'

† "Ea (scilicet, matre) defuncta, libido frenis libera ad veros mores redijt: ac metu et pudore seposito, alienas uxores et honesto loco natas virgines, quibus flagitium persuadere non poterat, per vim rapiebat ad stuprum; si quis ejus inhibere libidinem vellet, male mulctatus discedebat."

mer earldom had passed. The art of this man seems to have equalled his audacity ; and he must have instigated Athole, now approaching, if not exceeding, his seventieth year, to this conspiracy by ambitious views, only fit to captivate the dotage of age, or inexperience of youth, and inspired by Graham solely to promote his own desperate revenge. This idea is favoured by the following narration, which also explains the violent causes which inflamed this assassin : but it would be neither a matter of paradox, nor blame, to infer that Athole, and his family, were really innocent ; and that they were accused by Graham to gratify his animosity, because Athole held his nephew's estates and dignity. It shall only be further premised that Sir Robert Stuart, grandson of Athole, on whom the conspirators pretended to bestow the crown, was the son of David, eldest son of that earl, left an hostage in England for James, ever since his arrival in his kingdom ; and who apparently died there either before this period, or soon after.

‘ According to this ancient relation, James had discontented his nobles by his vigorous procedure against them ; and they asserted that his avarice of confiscated estates, and not his justice, induced him to such actions. The people were also displeased because of the subsidies imposed, to which they had long been strangers ; and were even inclined to pronounce his government tyrannic. In this posture of affairs, and probably in the year 1434, after March had been confined, and his estates seized, Sir Robert Graham, now delivered from his first imprisonment, and irritated by that disgrace, proposed, in a meeting of the lords and chief men, that he would represent their grievances to the king, if they would support him. As he was eloquent, and versed in the laws, they willingly assented. Accordingly, in the next parliament, or that held for the forfeiture of March in January 1435, Graham's violence led him to exceed his commission ; for he rose with an enraged countenance, and approaching the royal seat, laid his hand on the king, saying, “ I arrest you in the name of all the three estates of your realm, here assembled in parliament ; for, as your people have sworn to obey you, so are you constrained by an equal oath to govern by law, and not to wrong your subjects, but in justice to maintain and defend them.” Then turning around, he exclaimed, “ Is it not thus as I say ? ” But the members, struck with consternation at Graham's rashness, remained in profound silence : and the king instantly ordered the audacious censor to prison, to which he was conveyed, after a severe sarcasm on the meanness of spirit, shewn by those who had promised to support him. Soon after Graham was ordered into banishment ; and all his possessions forfeited to the king.

‘ The bold and gloomy exile retired into the furthest highlands, meditating revenge : and he had even the audacity formally to renounce his allegiance, and to send a defiance to the king in writing, asserting that James had ruined him, his wife, and children, and possessions, by his cruel tyranny ; and that he should kill his sovereign with his own hand, if occasion offered. Upon this a proclamation was made, promising three thousand deniers of gold, each worth half an English noble, to any person who should bring in Graham dead

dead or alive. Meantime that ardent spirit was employed in digesting his scheme, and he sent messages to several of the members of parliament, during its session in October 1436, offering to assassinate the king, and bestow the crown on Sir Robert Stuart, Athole's grandson, nephew and favorite of James.

The court held the festival of Christmas at Perth; and the contemporary narrative details some popular stories concerning omens, which happened to James. The worst omen was his vigorous administration, which had created many enemies; among whom the conspiracy spread, like a fire among combustible materials, and had even reached the most intimate attendants of the palace, without exciting any suspicion. Thrice did Christopher Chambers, one of the traitors, and who had been a squire of the duke of Albany, approach the royal presence, to disclose the plot; and as often did he fail, from accident, or from a mistaken sense of honour, or pity to his associates.

At length the conspiracy being fully ripened, a night was fixed for its execution; being that of the second Wednesday in lent, according to Monstrelet, or the twenty-seventh day of February in the year one thousand four hundred and thirty-seven; but that of the first Wednesday in lent, between the twentieth and twenty-first day of that month, by the account of Bowar, which deserves the preference. The earl of Athole, and Sir Robert Stuart, were at the court that evening, which was passed before supper, and after to a late hour, in the amusements of the time, in playing at chess and tables, reading romances, singing and music. An Irish or highland woman, pretending to magic, who had long before given the king a hint of the plot, and had only met with laughter, again came to unfold it; but was referred till the morrow, as the king was busy at play. An hour after, James called for the parting cup; and he and the company drank, and withdrew. Sir Robert Stuart, private chamberlain to the king, and his chief favourite, is accused of spoiling the locks of the royal chambers, to prevent their being shut, and even of laying boards across a deep ditch, that environed the garden of the Dominican monastery at Perth, where James was now lodged, in order to enable the conspirators to pass: but these offices seem to belong to meaner associates, and the guilt of Athole and his grandson is doubtful. After midnight, Graham with about three hundred persons, mostly raised in the highlands as may be inferred, entered the garden. The king was now in his bed-chamber, standing before the fire, only dressed in his night-gown, and conversing gayly with the queen and her ladies, when, just as he threw off his night-gown to go to bed, he heard a great noise, as of men in armour, crowding and clashing together, and perceived a blaze of torches. Suspicions of treason instantly arising, the queen and ladies ran to the chamber-door, but could not fasten it, the locks being spoiled: and the king requesting them, if possible, to keep the door shut, attempted to escape by the windows, but found them closely barred with iron. Perceiving no other refuge, he with the fire-tongs and an exertion of strength, tore up a board of the chamber-floor, and letting himself down dropped the board above him. He was now in one of these incommensurable necessities, usual in old edifices; but still could not

escape outward, for, by a sad fatality, a square aperture in the place had been filled with stone, only three days before, by the king's command, because the balls were apt to enter it, when he played at tennis. Nevertheless he might here have remained safe, had not his own impatience betrayed him.

Meanwhile the traitors burst open the chamber-door, and several of the ladies were hurt; particularly, as our historians say, Catherine Douglas, who, with a spirit worthy of her name, had her arm broken, by thrusting it into the staple instead of a bar. The ladies shrieking with horror, fled to the furthest corner of the room: but the queen was so extremely agitated that she stood without power of speech, or motion, and a villain basely wounded, and would have slain her, had not a son of Graham interfered, saying, "What will you do, for shame of yourself, to the queen? She is but a woman. Let us go and seek the king." The queen was then permitted to withdraw; while the ladies remained lost in tears and consternation.

The traitors sought the king in every part of the chamber, and another adjoining, without success. Most of them had gone to extend their search, and a temporary quiet succeeded, when the king most unhappily, after having heard no noise for some time, and thinking that the conspirators were gone, called to the ladies to bring sheets, and draw him up from his uncomfortable concealment. In the attempt Elizabeth Douglas fell down into the place, and Chambers, one of the assassins, entering with a torch, perceived the king and the lady, and called to his fellows, with savage merriment; "Sirs, the bride is found, for whom we have sought, and caroled all night." Upon this, another traitor, Sir John Hall, leaped down with a dagger in his hand; but the king seized him behind, and threw him under his feet. Hall's brother met with the same chance: yet the king in vain tried to wrest a dagger from either, and only wounded his hands, and rendered himself incapable of further defence. Graham himself now entered the king's retreat, who requested his mercy; but Graham exclaimed, "Thou cruel tyrant, thou never hadst mercy upon thy noble kindred, nor others, so expect none." James said, "I beseech thee that, for my soul's salvation, thou wilt let me have a confessor." But Graham retorted, "Thou shalt have no confessor but, this sword;" and stabbed the king, who in vain cried for mercy, and offered half his kingdom for his life. The assassin, somewhat relenting, was about to withdraw, when his comrades above desired him to complete their intention, else he should himself encounter death at their hands. Graham, and the two Halls, then accomplished the horrid deed by multiplied wounds.

'Thus perished James I. in the forty-fourth year of his age, and the thirty-first of his nominal reign, but only the thirteenth of his active authority.'

The foregoing extract will enable our readers to form some notion of the entertainment to be found in this estimable work. The author seems to have exerted his utmost diligence in making himself fully acquainted with his subject: but he occasion-  
ally

ally forgets that his readers are not historians like himself; and he too often interrupts the progress of his polished narrative with the thorny obstacles of controversy. In an historical work, every thing ought to be told that is essential to the clear comprehension of the facts related. The observance of this rule is neglected by our author in p. 78, vol. i. where he says, 'the spirited actions of Douglas in behalf of Percy belong to English history.' In the preceding part of his work, we never hear of the Douglas and Percy to whom he here alludes, otherwise than as names animated by natural and inveterate hostility; and in the preceding page, Percy invades Scotland in order to assert his claim to the Earldom of Douglas. In estimating a work replete with so much new information, however, such popular objections ought not to be allowed much weight; and that writer will escape blame for slight omissions, whose attention is deeply engaged by the important task of rescuing the history of his country from fable and from error.

We cannot follow Mr. P. in his narrative of the turbulent and tragical reigns of the Stuarts; a family which has been eminently characterised by the sacred epithet of *unfortunate*. The reign of James V., as we have already intimated, appears to have been delineated by the author with peculiar attention. James, the great promoter of justice and civilization in Scotland, made various progresses through his dominions, with the view of effecting those salutary purposes. The following paragraph, containing an account of one of those journies, will amuse the reader:

'James, accompanied by the queen-mother and the papal ambassador, journied through different regions of his realm. His progress deserves some attention, as illustrative of the manners of the times. Hunting was his favourite amusement; and great was the slaughter of deer, roes, foxes, and of wolves, an animal then, and long after, not unfrequent in the Scottish forests. In Athole he was entertained, with singular magnificence, by the earl of that designation. In the midst of a fair meadow a place was constructed of green wood, entwined with the verdant boughs of birch: it was of a quadrangular form, and each corner was strengthened by a massy and lofty tower. The turretted gate was not wanting; nor the security of the ditch, drawbridge, and portcullis. The floors were strewn with odoriferous herbs and blossoms; the walls were enlightened by numerous windows of fine glass, and adorned with silken tapestry. Nor did the enchantment of the genii of the forest fail to supply all that could appease or pamper the appetite of the royal hunter, and his woodland train. Meat and game of every description abounded; and the ditches were filled with the most delicate fish. Wines, white, claret, muscadell, and malmsey, hyppocras, brandy, and the wholesome beverages from malt, gratified thirst, or excited hilarity. The desert was crowned with the choicest fruits and confections: and the

vessels and linen were worthy of a palace : nor were the luxuries of nocturnal repose, half of the life of man, unknown to the fairy mansion. The officers of the household, and of the kitchen, were numerous, and selected with care. Here Athole treated his royal guest for three days, and nights ; and the expence of the entertainment, enormous for the time, was computed at three thousand pounds. The wonder of the papal ambassador was yet further increased, when, upon the departure of James, the whole edifice presented one conflagration ; and the monarch only observed, with a smile, “ It is the custom of our highlanders to burn their lodgings.”

We cannot quit this work without adding another extract, containing indisputably the best account that we have seen of one of the most meritorious transactions in the reign of James :

‘ The Scottish monarch had long revolved an important design, highly honourable to his abilities and intentions, and to his desire of promoting the union, tranquillity, and happiness of the realm. His vigorous and prudent government had reduced the borderers, and other marauders, to subordination. The isles, and northern extremities of his kingdom, alone remained in ignorance of the laws, and of his power to enforce them. He determined to visit them in person, attended by a force sufficient to chastise the insolent chiefs, and to inspire respect to the guardian of the public order. The voyage was worthy of the intrepidity, and wisdom, of the monarch, being almost as dangerous as one of distant discovery, the people and the very shores being unknown ; and the patriotic prince ordered, for the general benefit, a skilful pilot, Alexander Lindsay, to attend him, and report the nautical observations.

‘ Arrangements were accordingly made for this interesting expedition. The services of Maxwell, though admiral of Scotland, were declined on this occasion, by the interference of cardinal Beton, whom he had offended in refusing to admit him in escorting the queen from France. Twelve ships, with ample artillery, were ordered to be ready by the fourteenth day of May. Of these six were allotted to James, and his own immediate dependants, and soldiers. Three were appointed solely for victualling the fleet. The remaining three were separately assigned to the cardinal, Huntley, and Arran : Beton being to conduct five hundred men of Fife and Angus ; Huntley, besides gentlemen and thirty of the royal household, was to lead five hundred of the north ; to Arran was given the similar command of five hundred of the west, exclusive of the gentlemen, and twenty-four servants, in his train.

‘ The queen’s pregnancy was so far advanced that her delivery was daily expected : as James could not decently be absent at the time, a delay of more than a fortnight was the consequence. Meanwhile England became suspicious of the intentions of this armament : some asserting that James designed a voyage to France, or Flanders, to meet Francis, or the emperor : others reported Ireland as the probable destination, as in lent eight Irish gentlemen had arrived at the Scottish court, with letters from most of the great chiefs of Ireland, offering homage to James, if he would support their religion against  
Henry’s

Henry's innovations. But as James himself was not to lead above two thousand men, suspicion was embarrassed; though, to prevent any attack in his absence, Murray was ordered to command a body of troops on the frontiers. At length Mary of Guise presented a prince and apparent successor to the exulting monarch, and nation; and her health permitted James to proceed a few days after that fortunate event.

‘ When the cause of delay was thus removed, the royal standard streamed from the admiral’s ship; the sails were hoisted, and the squadron advanced down the majestic course of the Forth, amid the acclamations of numerous spectators on the adjacent hills and shores. They knew not their king’s design; but a patriot and a philosopher would have joined their general voice, had he beheld this youthful monarch, after having with the wisdom of years, amid innumerable difficulties, with repeated imminent hazard to his person, established the internal tranquillity of his realm, now proceeding on a voyage, not of war and destruction, but of public benefit; and committing his safety to the tempest, rocks, and shoals, of unknown and perilous seas, in order to spread law and civilization through his dominions.

‘ Circumnavigating the variegated coasts of Fife, the bold æstuary of the Tay, the populous shores of Angus, Mearns, and Buchan, studded with commercial towns and romantic villages, the royal fleet doubled the promontory of Kinnaird, passed the rocky heights of Ord, the heathy wilds of Caitliness, and displayed the royal banner to the intrepid and industrious natives of the Orkneys, who had now begun to exchange their ancient Gothic ferocity for the mild arts of peace. Little or no exertion of authority was here required: and after charts and nautical remarks, concerning the Orcadian seas and inlets, had been arranged by Alexander Lindsay, the pilot, the squadron passing the marshy wastes of Strathnavern, doubled the desert and perilous cape of Hvarf or Wrath, which exposes its stern front to the hurricanes from Greenland, and to the mountainous waves of the Atlantic ocean. The distant and lawless inhabitants of Lewis, Harris, the Vists, rushed from their muddy hovels to gaze on the lion of Scotland, and trembled when they beheld the artillery of the public guardian levelled against their crimes. The power of the Macdonalds the allies of England, the foes of their country, had been long extinguished; but the Macleods obeyed the royal mandate with conscious fear, and were detained in captivity. Nor did the chieftains of Skey, and the barbarous western shores, escape a similar fate. Again bending his course to the ocean, James visited the isles of Col, Tirey, and Mull; and perhaps sighed over the tombs of his ancestors at Hyona. The indented shores of Argyle, the islands of Jura, Ilay, and Colonsay, the rugged promontory of Cantire, the verdant hills of Arran, Bute the residence of his fathers, did not elude the monarch’s presence, or attention, his applause of peaceful industry, his chastisement of depredatory insolence. Many of the chieftains were led away in bonds; and James ordering some ships to return with them by their former course to Leith, landed at Dunbarton, after

after one of the most laudable expeditions ever undertaken by any sovereign.

From the extracts, which we have now given, it will appear, to those who are acquainted with Mr. Pinkerton's preceding works, that experience and study have added very considerable improvements to his skill in composition. In the present history, he displays a greater command of language: his style has more copiousness and more fluency: but some advances still remain to be made in respect of purity, perspicuity, elegance, and energy. His use of the prepositions is sometimes faulty. Thus, in speaking of the Duke of Albany, vol. i. p. 59, 'The consistency of wicked ambition must force us to infer that, *to* such a mind, base motives must be the most effectual.' *Effectual to* is ungrammatical. A few sentences below, he says, 'Albany, apparently a coward, certainly unknown in war.' The word apparently has here the sense of the French *apparemment*, *probably*; a sense in which it is frequently used by Mr. P. but in which, perhaps, it is never employed by any English writer of authority. He also makes use of some compounds which are not yet received into the language:—The word 'unsucces' occurs more than once. The following expression wants precision, 'The scepter of Scotland passed to the family of Stuart at an unfortunate period for the acceding progeny.' Vol. i. p. 3.

We avoid the invidious task of pointing out other small defects in a performance of so much real merit. Should the present volumes be favourably received, it is, we are informed, the author's design to compose, on the same plan, the History of Scotland from the earliest accounts to the accession of the House of Stuart. He has already provided the materials for this undertaking; which would be comprised in two volumes of nearly the same size with those now offered to the public. We hope, that Mr. P. will be encouraged to proceed in his historical labours; and that his performance may meet with that degree of popular as well as of learned approbation, to which his industry, abilities, and impartiality justly entitle it.

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ART. II. *Illustrations of Mr. Hume's Essay concerning Liberty and Necessity*; in Answer to Dr. Gregory of Edinburgh. By a Necessitarian. 8vo. pp. 44. 1s. — Johnson.

**I**N physics, it is an universal law, established by the experience of all ages, that like objects placed in like circumstances will produce like effects; or, to express the same idea symbolically,

cally, that the same X and M, in the same circumstances, will always produce the same A. This law Mr. Hume expressed by saying, that the same causes and effects are *constantly conjoined*; and he applied this doctrine of *constant conjunction* to mind; maintaining that, in the same state of mind, the same evidence has always the same influence to regulate belief, and the same motives in determining volition. Dr. Gregory, in his *Philosophical Essays*\*, combated this notion. In order to confute Mr. Hume's doctrine of necessity, he assumed it as true, and traced the necessary consequences of it to conclusions either false or absurd; hence inferring the falsehood and absurdity of the principle.

The ingenious author of this pamphlet undertakes the examination of Dr. Gregory's argument. He finds no ground of objection against the Doctor's method of reasoning: but he asserts that the principle which he has assumed is not the same with that maintained by Mr. Hume. His doctrine, expressed symbolically, is that X and M will in the same circumstances always produce the same effect A; and that Y and M, in the same circumstances, will always produce the same effect B: but he admits that if X and M, or Y and M, be in any respect altered, the effect, A or B, becomes uncertain, and can only be known by experience. These essential particulars in Mr. Hume's doctrine of causation, Dr. G. is here charged with having omitted in his account of it, and overlooked in all his reasoning against it. He has represented Mr. Hume as having maintained that M continuing always the same, the same X will always and inevitably produce the same A, and the same Y the same B: consequently, the effects A and B being supposed effects of the same kind, the simultaneous application of X and Y to M must be followed by an exact concurrence of A and B, when X and Y directly concur; by a direct opposition of A and B, when X and Y directly oppose each other, and by a certain combination of A and B neither exactly concurring nor opposing, when X and Y neither exactly concur, nor are directly opposite. All these consequences are found true in physics, but false in the voluntary determinations of the mind; whence Dr. G. argues that the principle, from which they are deduced, is equally false when applied to the will. The conclusion is admitted: but it is denied that Mr. Hume's doctrine is affected by the admission: for though, according to that doctrine, the same X and M will always in the same circumstances produce the same A; and the same Y and M the same B, yet, change the circumstances by intro-

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\* See Rev. vol. ix. December 1792, p. 361.

ducing X with Y, and, instead of B, the effect may be C or D, or there may be no effect whatever referable to Y; for the principle of constant conjunction ceases to be applicable when a new agent or circumstance is introduced. Dr. Gregory's demonstration is therefore inapplicable to his purpose, inasmuch as it depends on the suppression of part of Mr. Hume's doctrine, and on the consequent misrepresentation of the whole.

Such is the leading argument of this refutation of Dr. Gregory, which is unfolded at large, and very ingeniously supported and illustrated. We must add that the writer appears to us to have discovered the exact point on which the falsehood of Dr. Gregory's conclusion turns. That this may be the more easily perceived by our readers, we shall venture to apply the symbols given above to one of Dr. Gregory's illustrations.—If one person offers a Porter a shilling to go a mile to the south, and another person at the same time should offer him a shilling to go a mile to the east; the first offer being called X, and the second Y; the south direction A, and the east B; Dr. G. would assert that, according to the doctrine of constant conjunction, the simultaneous action of X and Y on the mind of the Porter ought to oblige him to go neither to the south nor to the east, but in a certain direction between them; which would not happen; whence he infers that the doctrine is false:—but, according to the argument of this pamphlet, though X would have produced A, and Y would have produced B separately, it cannot be inferred that X and Y acting together would produce an effect between A and B, nor that the Porter would go to the south east: for new circumstances require a new experiment; and, in the simultaneous action of X and Y, no effect whatever may be referable to Y. This would, certainly, in fact be the case; for the Porter, knowing very well that going to the south-east would not answer the purpose of either of his employers, perceives that he must either go to the south or to the east, or must remain at rest. The idea of the shilling determines him to motion rather than rest; and he chooses the south direction rather than the east, because the path is easier, or for some other collateral reason.—We hazard the above merely as an illustration of the argument of this ingenious pamphlet, which we recommend to the attention of our philosophical readers as a successful vindication of Mr. Hume and the Necessitarians, at least, from the disgraceful imputation of *mala fides*.

ART. III. *Ancient and Modern History of Lewes and Brighthelmston :* in which are compressed the most interesting Events of the County at large, under the Regnian, Roman, Saxon, and Norman Settlements. 8vo. pp. 555. 12s. 6d. Boards. Rivingtons.

DURING the times of the Britons and the Romans, the inhabitants of Sussex and of the adjacent parts appear to have borne the appellation of *Regni* and *Renci*; and it is not wholly improbable that under the former, as well as the latter, Lewes might be a settlement of some note. When the impolicy and folly of Vortigern called the Saxons to his aid against the Pictish invaders, this part of the island was subjugated by them, and known at length by the name of South-Saxon, South-Sex, or Sussex; and from this time the history of Lewes begins to be, gradually, a little more clear and satisfactory.

‘ In the year seven hundred and seventy-four, (our author tells us,) Lewes and the other parts of Sussex are said to be infested by serpents of an enormous size. For this I can cite but one authority \*, and that not the least apocryphal among the quaint volumes of monkish history.—But, in the course of the following century, Sussex, as well as the other counties of the kingdom, was infested by an enemy whose ravages were more bloody and extensive than she could have experienced from the united hostility of the reptile and bestial kinds : For the perverted reason of man stamps his violence with a versatility and atrociousness unknown to the tyger, scorpion, or crocodile of Africa ; and such are the *glories* of every *martial* prince down from Nimrod to the sanguinary despots of the present day †.’

The author here alludes to the invasions of the Danes, justly styled *free-booters*; a term which too often applies to invaders and warriors.

In the fourth chapter of this work, which commences with the time of the Norman Conquest, the author gains more light, and writes with greater confidence. Here we have a detail, considered as authentic, from that period to the present, of the *Lords of Lewes*. It begins with William de Warren, nephew of the Duchess Gunnora, great grandmother of William the Conqueror, and passes with some regularity to Thomas Fitz-Alan, Earl of Arundel and Surrey. On his death, in 1439, a partition of his possessions took place between his three surviving sisters. We can easily admit the justice of what is here added : ‘ To trace this tripartite possession has been considerably more toilsome to the historian than it can be entertaining to the reader.’ This narration is, however, pursued to the present Dukes of Norfolk and Dorset, who, with the Earl of Abergavenny, appear as proprietors of the borough and barony of Lewes. The latter part of the list is

\* Chronic. of Mailros.

† P. 30.

little more than a dry enumeration of names, but the former is somewhat diversified by biographic anecdotes; from among which we may mention the spirited behaviour, known indeed to many readers, of John de Warren, seventh Earl of Surrey. In the year 1280, Edward I. issued writs of *quo warranto*, inquiring by what right the nobility and others held their lands. The design was insidious, and many were glad to compound by advancing considerable sums: but when this Earl of Surrey was questioned, he drew a rusty sword, declaring that this was his warrentry for all that he possessed; “by that old servant, (says he,) my ancestors won their lands, as well as the conqueror himself, and with the same, their undegenerate descendant is resolved to maintain them.” Such a declaration, from so resolute a baron, it is observed, might have been the signal for civil war, had not the king prudently given up the scheme, though exceedingly productive. This no doubt was brave; yet still more noble was the conduct of one of the Earl’s successors, Earl of Surrey and Lord of Lewes, beheaded in the reign of Richard II.; others, who were engaged with him in an opposition to that unworthy prince, saved themselves by meanness and falsehood; this nobleman, however, preserved his integrity while he lost his life.—The present writer’s reflection on this event appears to us rather partial and defective: he says,—‘The martyr who bleeds for the truth of Christianity, *betrays* a laudable firmness of opinion: but he, who, at the peril or forfeit of his life, has laboured to extend or secure the happiness of his native land, or of mankind in general, approaches nearest to the *active beneficence* of Heaven.’ Surely it must be allowed that the *martyrs*, of whom he speaks rather lightly, were actuated by principles of the most estimable kind,—a love of truth, united with piety towards God, and a warm and *active* benevolence towards man!

The historian appears throughout this work adverse alike to slavery and to war, and a warm advocate for liberty, equity, and peace. The account of *villénage*, in its rise, degrees, and abolition, is worthy of perusal. The *battle of Lewes* in the reign of Henry III., in its connections and consequences, forms several pages of the volume: the relation is pursued to the event of the contest at Evesham: the whole is interesting, though, perhaps, rather too much is said of the *carnage* so desperately prosecuted by prince Edward, who was notwithstanding made prisoner; and of the mean and cowardly manner with which the dead body of Simon Montfort Earl of Leicester, to the eternal disgrace of his adversaries, was treated by them. This earl, however, with ‘his patriot-host,’ obtains much applause in the narrative.

In 'the general chronology of Lewes, from the year 1542 to 1794,' we find such articles as these:—'1542. Two couple of rabbits given the Duke of Norfolk's officers, 6d. A pottle of sack ditto, 6d.—1544. This year the wages of John Paync, one of the burgesses in parliament for this borough, were *sixty-three shillings*.—1548. A pair of sheets and a pair of blankets for a pauper, 3s. 4d.—1551. A banquet made and given Lord Abergavenny this year by the town, cost 4s. 11d.—1564. A month's board for Lord Abergavenny's huntsmen, 20s. Wine for a present to the Lord Bishop of Chichester, 4s.'

Etymology, which has been carried to ridiculous absurdity by some writers of local history, but which has its use, is not here *improperly* regarded: *Malling*, the name of a parish near Lewes, seemed with some probability to be derived from *Meal* or *Mealewe*, corn, and *Ing*, a low place: but, a few pages farther, we are told of 'veins of marl, grey and red, a circumstance which might occasion the name of *Marl-Ing*, softened in time into *Malling*.' Of *Cliff*, another neighbouring parish, it is observed, 'its name is generally written *Cliffe*, in the antiquated extravagance of Norman corruption,—tacking a duplicate to the final consonant of words, and an *e* after it; as in the instance before us, to the Saxon noun *Clif* were added the unnecessary letters *fe*.' The corruption is in great measure rectified, except in the names of places, and in surnames; 'there it seems to be cherished as a mark of antiquity, with the same absurd pride that a man whose distant ancestor had been a menial servant, may tack an old-fashioned livery collar to his coat, as a proof of his ancient descent.'

Several biographical anecdotes are interspersed in the volume, respecting the famous Thomas Becket, 'whose pride, turbulence, and violent death are well known;'—it is here added that 'his father Gilbert Becket, on his pilgrimage to the holy land, was made prisoner by a *Saracen* or *Syrian*, whose daughter *Matildis* fell in love with the English captive, and accompanied him to his native land:—With the hereditary zeal of a pilgrim, and the impetuosity of a *Syrian*, their son *Thomas* became conspicuous, though not estimable, as a lawyer, a divine, a warrior, and a saint.'—Thomas Saville, created, by Queen Elizabeth, Lord Buckhurst, was also lord of the manor of *Southover*, by which means he obtains a place in this volume.

'This nobleman was at first addicted to dissipation and extravagance, but afterwards repaired both fame and fortune by a more frugal and regular mode of living. His reformation is sometimes attributed to a mortifying money transaction with a certain alderman of London: Lord Buckhurst called one day on the purse-proud citizen, who was so elated by his accidental superiority as a creditor, that he deigned

not to attend for a considerable time after his lordship had been announced. During that interval of humiliating expectance, his spirit and good sense dictated the laudable resolution of rendering himself independent of money-lenders in future. He accordingly formed a plan of economy, and wisely adhered to it for the remainder of his life.

We find a short and handsome tribute to the memory of Cromwell, Earl of Essex \*.—‘Nature, (it is said,) whose liberality is not to be directed by the herald’s office, gifted him with talents which raised him above the difficulties of his station, and finally conducted him to the first honours of his country.’—*Anne of Cleves*, to whom the manor of *Southover* was granted, receives also a particular testimony of respect: while Henry VIII., her husband for a time, is mentioned, as he ought to be, with high indignation and disgust.

It may not be improper here to observe, concerning *Southover*, that ‘the whole manor, in the time of Harold the Second, was worth *fifty* pounds yearly, a sum nearly equal to *three thousand* pounds at this day:’ again we are told,—‘the shilling of those times was more than equal to three of the present in weight.’ In another place, it is remarked,

‘From the year 1555 (Q. Mary) we hear no more of wages paid to the burgesses of Lewes. The smallness of that allowance, and the liberal distribution of Spanish gold at St. Stephens’, seem to have rendered the former too inconsiderable for their acceptance. At the institution of those wages, in the reign of Edward the First, the sum of two shillings a day settled for burgesses was at least equivalent to twelve shillings in the reign of Mary, and to forty at this day. For the pound standard of sterling silver in Edward’s time was coined into twenty shillings, in Mary’s into sixty, so that a shilling of the former reign was intrinsically worth three shillings of the latter. Furthermore, the great importation of silver into Europe since the discovery of America had now reduced the commercial value of that metal considerably more than one half.’

To this we may add a farther remark under the year 1560, when there was a *fall of money*, ‘principally effected in England by the adulteration of the coin in three preceding reigns, and by the vast treasures imported by Philip from Spain. In the year 1554 alone, he had brought over twenty-seven chests, each three feet four inches long, and ninety-nine horse-loads and two cart-loads, of gold and silver coin.’

We are truly sorry when we read of the *persecuting* hand of Archbishop Cranmer: but the charge cannot be denied. Joan of Kent, and George Van Pare the Unitarian, are melancholy and powerful witnesses against him; at the same time, we

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\* Son of a blacksmith at Putney.

cannot yield a full assent to this writer's assertion, that 'they will, among other horrid instances, prove that the zeal of the reformed sects also could blaze in the faggots of Smithfield, and rival the intolerant cruelties of the Inquisition.' Policy and tyranny, we acknowledge, may form the most hateful *inquisitors*: but the principles of Christianity, the better they are understood, and the more faithfully they are regarded, will always oppose every species of cruelty, injustice, and oppression. To these, in all their forms, whether in state or church, or in more private transactions, our historian appears a determined adversary: in one place, when speaking of the sacrifice which some writers have made of truth in their accounts of Montfort Earl of Leicester, he thus proceeds: 'the enemies of a good government, it is true, are traitorous foes to society. But when a diadem binds the brow of liberty, it must soon cease to be an amulet against the just indignation of mankind. And a most contemptible adulation would it be to the virtuous prince who now wears the British crown, to veil or gild the deeds of despots who stained it with their enormities.'

The reader will now be able to form some idea of the character of this publication. It is, according to the title, rather historical than topographical; articles of the latter kind being rather slightly regarded:—but it forms altogether an entertaining and instructive work. The author appears to have a just notion of the sources whence our antient history must be drawn: he is greatly, and (we think) properly, offended, particularly in the account of Brighthelmstone, with the Norman writers, whose object it is to cast all possible obloquy on the Anglo-Saxons; in consequence of which, Godwin and Harold II. are loaded with infamy. He vindicates their memory, and speaks of Harold with high and merited applause; to many other observations, he adds,—'Among his royal predecessors, Alfred alone was his superior; and we may, perhaps, be puzzled to find his equal in the long line of his successors.'

The style of this volume, though unequal, we do not censure as remarkably defective; on the whole, it is suitable to the subject, and not unpleasant; a few inaccuracies may be attributed to the press, as, perhaps, when it is said (p. 542) 'he would often *discourse* (probably, *discover*) the attic treasures of a capacious mind':—but we cannot form this excuse for the writer when we read (p. 535) 'the last *batch* of his pupils,'—which is certainly a mean and vulgar expression.

From the *Dedication*, we learn that the diffidence of the real author induces him to remain concealed: but the editor readily

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publishes his name (William Lee), and informs us that the production owes its appearance, in a great measure, to his early suggestions, and to the materials which he procured.

ART. IV. *Essays on Philosophical Subjects*. By the late Adam Smith, LL. D. F. R. S. &c. &c.

[*Article continued from the Review for January, p. 68.*]

HAVING in a former Number glanced at the general scope and execution of this publication, exhibited a concise view of the life and writings of its illustrious author, and presumed to suggest some remarks on certain of his political theories, we now proceed to the agreeable task of analysing the contents of these posthumous fragments. They consist of select Dissertations more or less complete, detached from a great plan which was designed to illustrate the natural history of the human mind, by tracing the successive steps of its progress in science and in the polite arts. Though offered to the world in a disjointed form, they are yet calculated to please and to interest: replete with ingenious remark, and adorned with original painting, the mass of information is animated by that expanded didactic eloquence which Dr. Smith had sedulously cultivated, and which the early habit of delivering instruction to a public audience had so effectually conspired to improve. Three of these essays are intended to unfold 'the principles which lead and direct Philosophical Enquiries,' as elucidated by 'the History of Astronomy,'—by 'the History of Ancient Physics'—and 'by the History of Ancient Logics and Metaphysics.' The remaining tracts are intitled—'*Of the Nature of that Imitation which takes place in what are called the Imitative Arts.*'—'*Of the Affinity between Music, Dancing, and Poetry.*'—'*Of the Affinity between certain English and Italian Verses;*'—and '*Of the External Senses.*'

Reserving for future consideration the smaller pieces, we shall devote the present article to the review of the first in order, which is likewise the most ample and most important:

#### THE HISTORY OF ASTRONOMY.

This sublime science affords a noble field for the speculations of the philosophic historian. Astronomy is incontestibly the loftiest monument of human genius—the brightest conquest achieved beyond the circle of geometric truths. The spectacle of the heavens has attracted the curiosity and occupied the leisure of men in every period of society: the efforts, the advances, the aberrations of the mind, during a long course of ages, in the pursuit of that study, are recorded with tolerable precision;

precision; and what an immense chain of progressive ideas is there between the rude observations of the heliacal risings of stars in antient Greece, and the astonishing discoveries of the planetary laws by Kepler, their demonstration by Newton, and thence to the profound disquisitions of La Place and La Grange; who, guided by the most refined *calculus*, have anticipated the researches of future centuries, and have disclosed those beautiful cycles which bind and perpetuate the revolutions of Nature! Dr. Smith has not embraced so wide a range, but the excellence of the sample before us excites our regret that he did not prosecute the subject. Without the help of figures, his descriptions are uncommonly perspicuous, and furnish no mean proof of his acquaintance with the mathematical sciences. Imperfect as this History of Astronomy is acknowledged to be, we cannot for a moment hesitate to give it a decided preference before all the similar performances which are extant in our language. The small tract by Costard, indeed, contains only a bare recital of the more noted facts.—From a perusal of Dr. Smith's fragment, however, the learned may reap elegant entertainment, and the student may derive profit and instruction: it will prepare him with advantage to feast on those admirable works, the *Histoire des Mathematiques* by the accurate Montucla \*, and the *Histoire de l'Astronomie, Ancienne et Moderne*, by the acute and eloquent Bailly. Various circumstances concur to shew that it was written several years prior to 1758, and certainly long before either of those capital productions was at all known in England. We presume it not unlikely to have been suggested by the appearance of Maclaurin's "Account of Newton's Discoveries," an unfinished essay published about the year 1748, after the writer's death, and forming part of a larger composition designed by that able mathematician as a History of Philosophy. If such was the case, our ingenious author has soared beyond his original. Not satisfied with a dry narration of events, he has endeavoured, and with success, to seize the spirit which unceasingly prompted to invention. He has interwoven his favourite speculations with the deduction of scientific facts, and given one of the earliest specimens in England of that difficult kind of writing, Theoretical History, denominated by the French, *Histoire Raisonnee*, and which Mr. Hume translates *Natural History*. His mind was full of the fine ideas which afterward so happily explained the origin of our moral sentiments; and those ideas he transferred in some

\* Many of our readers will rejoice to learn that a new and enlarged edition of that masterly work, continued down to the present times by the author, may be soon expected from Paris.

measure to the physical world. The principle which pervades the theories that at different times have gratified human curiosity, he resolved into a sort of extended sympathy—into a desire of conciliating the movements of the imagination with the concatenated evolutions of the universe.

Dr. Smith begins with discriminating the kindred terms wonder, surprise, and admiration. Wonder, according to him, is excited by what is extraordinary and uncommon, surprise by what is familiar yet unexpected, admiration by what is beautiful or grand. Surprise is not to be regarded as a peculiar emotion of the mind, but consists wholly in the violent and sudden change produced on the current of our thoughts. The poignancy of the feeling bears a proportion to the rapidity of the transition; and it is not a little remarkable that the passage from extreme grief to extreme joy causes a more fatal shock to the mental frame, than the opposite alternation. In viewing the phænomena of the universe, the repeated sequences are imprinted on our minds, the ordinary succession of events becomes firmly associated in our conceptions, and all seems to harmonize together: but if any thing occurs apparently out of the usual course of nature, the imagination is suddenly arrested in its career; is perplexed, confounded, tortured; and during this violent agitation, this temporary derangement, it anxiously inquires for some invisible principle to connect the broken chain, to fill up the breach, to smooth the current of its conceptions. A stone was seen to fall, smoke to ascend, fire to consume, and such events, being familiar, were regarded with indifference:—but, when the sky raged in tempest, and was rent by coruscations; when the ocean heaved and laboured in his pathless bed; when the luminaries of heaven struggled in eclipse; and when the globe itself was convulsed with internal succussions:—then was the season of alarm, then was the imagination astounded and appalled. Such is the violent birth of speculation among men. In rude ages, those grand and extraordinary events were ascribed to the agency of certain divinities clothed with the attributes of human passions and human weakness. As society advanced, the futile expedient of prosopopœia was gradually deserted; and mankind diligently sought for some refined mechanism, to harmonize the seemingly irregular events which pass in review. The feeling of wonder was therefore the primary motive that prompted the study of philosophy, or 'the science of the connecting principles of Nature;' and, as true happiness, according to Mr. Hume, consists in that delicious repose which succeeds to the proper exercise of our faculties, philosophy is eminently qualified to promote the enjoyment of its ardent cultivators. Our readers will be glad to hear

hear the ingenious remarks of Dr. S. on this subject in the diffusive language of their author :

When two objects, however unlike, have often been observed to follow each other, and have constantly presented themselves to the sense in that order, they come to be so connected together in the fancy, that the idea of the one seems, of its own accord, to call up and introduce that of the other. If the objects are still observed to succeed each other as before, this connection, or, as it has been called, this association of their ideas, becomes stricter and stricter, and the habit of the imagination to pass from the conception of the one to that of the other, grows more and more rivetted and confirmed. As its ideas move more rapidly than external objects, it is continually running before them, and therefore anticipates, before it happens, every event which falls out according to this ordinary course of things. When objects succeed each other in the same train in which the ideas of the imagination have thus been accustomed to move, and in which, though not conducted by that chain of events presented to the senses, they have acquired a tendency to go on of their own accord, such objects appear all closely connected with one another, and the thought glides easily along them, without effort and without interruption. They fall in with the natural career of the imagination; and as the ideas which represented such a train of things would seem all mutually to introduce each other, every last thought to be called up by the foregoing, and to call up the succeeding; so when the objects themselves occur, every last event seems, in the same manner, to be introduced by the foregoing, and to introduce the succeeding. There is no break, no stop, no gap, no interval. The ideas excited by so coherent a chain of things seem, as it were, to float through the mind of their own accord, without obliging it to exert itself, or to make any effort in order to pass from one of them to another.

But if this customary connection be interrupted, if one or more objects appear in an order quite different from that to which the imagination has been accustomed, and for which it is prepared, the contrary of all this happens. We are at first surprised by the unexpectedness of the new appearance, and when that momentary emotion is over, we still wonder how it came to occur in that place. The imagination no longer feels the usual facility of passing from the event which goes before to that which comes after. It is an order or law of succession to which it has not been accustomed, and which it therefore finds some difficulty in following, or in attending to. The fancy is stopped and interrupted in that natural movement or career, according to which it was proceeding. Those two events seem to stand at a distance from each other; it endeavours to bring them together, but they refuse to unite; and it feels, or imagines it feels, something like a gap or interval betwixt them. It naturally hesitates, and, as it were, pauses upon the brink of this interval; it endeavours to find out something which may fill up the gap, which, like a bridge, may so far at least unite those seemingly distant objects, as to render the passage of the thought betwixt them smooth,

and natural, and easy. The supposition of a chain of intermediate, though invisible, events, which succeed each other in a train similar to that in which the imagination has been accustomed to move, and which link together those two disjointed appearances, is the only means by which the imagination can fill up this interval, is the only bridge which, if one may say so, can smooth its passage from the one object to the other.'

It is hence the proper business of philosophy to tranquillize the imagination, by tracing that hidden chain which binds together the seemingly disjointed events of Nature. Waiving the history of science among the Indians, the Chaldeans, and the Egyptians, (of which our accounts were at best imperfect,) Dr. Smith directs his attention to the Greek colonies planted in the islands in Italy, and in Lesser Asia; which, enjoying many advantages both physical and political, early attained a flourishing condition and lettered elegance. The Ionian school, founded by Thales, made small advances in the study of Nature:—but the Italic school of Pythagoras was a nursery of brilliant discoveries; it produced the divine Socrates, who reformed and humanized those abstruse speculations in which his predecessors indulged; and the pursuit of natural knowledge was continued with ardour by the two rival sects instituted by his disciples, Plato and Aristotle.

The most obvious opinion, derived immediately from the information of the senses, pictured the habitable world as a vast irregular plane, vaulted by the solid canopy of the sky, and encircled by an ocean of fathomless depth and unbounded expanse, out of which the luminaries of heaven ascended, climbed the empyreal arch, and then sunk to their repose. It was a very considerable step in the progress of the mind to discover the globular form of our earth. The transitions hence was easy to the theory of celestial spheres. The stars were supposed to be fixed like gems to the concave surface of a crystalline shell, which rolled on its axis with perfect uniformity. A distinct sphere was appropriated to the sun and to the moon, and the former had a gentle oblique motion. Other spheres were assigned to carry the planets.—This hypothesis, however rude, was not devoid of beauty, was simple, and was calculated to sooth and to charm the imagination:—but, as observations grew more precise, the insufficiency of the system was felt. It was then improved at the expence of its simplicity. Eudoxus bestowed four spheres on each of the planets, and to one of those he ascribed an oscillatory motion. As new anomalies were perceived, the number of celestial spheres was continually augmented; till, by the successive additions of Callippus, Aristotle, and others, it amounted in the hands of Fracastorio, its last

adherent in the sixteenth century, to seventy-four. The hypothesis had become as intricate as the appearances themselves, and no longer afforded relief to the embarrassed imagination. Another system was, for that reason, invented by Apollonius, was afterward improved by Hipparchus, and was transmitted to us with the authority of Ptolemy—it was the more artificial system of Epicycles and Eccentric Circles. The idea of circular and equable motion was not abandoned: but, while each of the heavenly bodies revolved in its own orb, the centre of that orb was supposed to be carried at the same time round the circumference of another circle. The more obvious inequalities were thus explained with a geometrical precision. With all its nice combination of circles, however, it was soon found to have defects; to remove which, the fine contrivance of the Equant or Equalizing Circle was introduced. Though the angular motion of a planet viewed from the earth was confessed to be unequal, a point could be assigned from which it would be seen to move with perfect uniformity. That point was made the centre of the Equant, and lay at the same distance from the centre of the Eccentricity on the one side as the earth was removed on the other. ‘Nothing (says Dr. Smith) can more evidently shew, how much the repose and tranquillity of the imagination is the ultimate end of philosophy, than the invention of this Equalizing Circle.’

Besides these two systems of Concentric and Eccentric, none ever acquired any durable nor extensive reputation. The Stoics, indeed, appear to have adopted an hypothesis distinct from either: but, though justly renowned for their skill in dialectic, and for the purity and sublimity of their moral doctrines, those sages made feeble efforts in the cultivation of natural science. The system of Eccentric corresponded most exactly with the phænomena, and was therefore very generally received by astronomers and mathematicians; and, from the accumulated observations of centuries, it gained stability and perfection. It seems not, however, to have obtained much credit with the philosophers; who, from the height of their towering speculations, were too apt to regard the geometers with ignorant and supercilious contempt. It is worthy of remark that the name of Hipparchus, the great founder of astronomical science, and one of the brightest geniuses of all antiquity, is only casually mentioned by Cicero, without any note of approbation, and is wholly omitted by Seneca and Plutarch. It was the destiny of Rome never to excel in the abstruser studies. Pliny, indeed, a man of universal learning, frequently bears testimony to the merit of Hipparchus, in terms of the highest admiration.

On the extinction of the Western Empire, the sun of science again rose in those regions of the East, which, under Mohammed, had felt the glow of revolutionary impulse. The reign of his successors the Califfs was mild, equitable, liberal, and beneficent. Unfortunately, that period on which humanity dwells without a sigh was of short duration. The Arabians were occupied in studying the writings of their Grecian masters; and though they enriched the stock of astronomical observations, they made few original improvements on the theory.

When learning again began to dawn in Europe, the Ptolemaic system was adopted. Alphonso, king of Castile, employed some Jewish astronomers in the xiiiith century to rectify and enlarge the tables of the coelestial motions. Its perplexed complication of Epicycles and Eccentric Circles, which their corrections required, now fatigued the imagination; and they drew from that philosophic prince the famous exclamation which the bigotry of the age represented as impious. The revival of astronomical science, however, is chiefly due to the ardour of Purbach and his continuator Muller of Koningsberg, who both lived in the fifteenth century. Their career of genius was lamentably terminated by premature death. To them succeeded Copernicus, a name familiar to every person who is in any degree imbued with literature. We shall gratify ourselves and our readers by extracting the passage which explains the motives and procedure of that eminent theorist:

‘ The confusion, in which the old hypothesis represented the motions of the heavenly bodies, was, he tells us, what first suggested to him the design of forming a new system, that these, the noblest works of nature, might no longer appear devoid of that harmony and proportion which discover themselves in her meanest productions. What most of all dissatisfied him, was, the notion of the Equalizing Circle, which, by representing the revolutions of the Celestial Spheres, as equable only, when surveyed from a point that was different from their centers, introduced a real inequality into their motions; contrary to that most natural, and indeed fundamental idea, with which all the authors of astronomical systems, Plato, Eudoxus, Aristotle, even Hipparchus and Ptolemy themselves, had hitherto set out, that the real motions of such beautiful and divine objects must necessarily be perfectly regular, and go on, in a manner as agreeable to the imagination, as the objects themselves are to the senses. He began to consider, therefore, whether, by supposing the heavenly bodies to be arranged in a different order from that in which Aristotle and Hipparchus had placed them, this so much sought for uniformity might not be bestowed upon their motions. To discover this arrangement, he examined all the obscure traditions delivered down to us, concerning every other hypothesis which the ancients had invented, for the same purpose. He found, in Plutarch, that  
some

some old Pythagoreans had represented the Earth as revolving in the center of the universe, like a wheel round its own axis; and that others, of the same sect, had removed it from the center, and represented it as revolving in the Ecliptic like a star round the central fire. By this central fire, he supposed they meant the Sun; and though in this he was very widely mistaken, it was, it seems, upon this interpretation, that he began to consider how such an hypothesis might be made to correspond to the appearances. The supposed authority of those old philosophers, if it did not originally suggest to him his system, seems, at least, to have confirmed him in an opinion, which, it is not improbable, he had before-hand other reasons for embracing, notwithstanding what he himself would affirm to the contrary.

‘ It then occurred to him, that, if the Earth was supposed to revolve every day round its axis, from west to east, all the heavenly bodies would appear to revolve, in a contrary direction, from east to west. The diurnal revolution of the heavens, upon this hypothesis, might be only apparent; the firmament, which has no other sensible motion, might be perfectly at rest; while the Sun, the Moon, and the Five Planets, might have no other movement beside that eastward revolution, which is peculiar to themselves. That, by supposing the Earth to revolve with the Planets, round the Sun, in an orbit, which comprehended within it the orbits of Venus and Mercury, but was comprehended within those of Mars, Jupiter, and Saturn, he could, without the embarrassment of Epicycles, connect together the apparent annual revolutions of the Sun, and the direct, retrograde, and stationary appearances of the Planets: that while the Earth really revolved round the Sun on one side of the heavens, the Sun would appear to revolve round the Earth on the other; that while she really advanced in her annual course, he would appear to advance eastward in that movement which is peculiar to himself. That, by supposing the axis of the Earth to be always parallel to itself, not to be quite perpendicular, but somewhat inclined to the plane of her orbit, and consequently to present to the Sun, the one pole when on the one side of him, and the other when on the other, he would account for the obliquity of the Ecliptic; the Sun’s seemingly alternate progression from north to south, and from south to north, the consequent change of the seasons, and different lengths of days and nights in the different seasons.

‘ If this new hypothesis thus connected together all these appearances as happily as that of Ptolemy, there were others which it connected together much better. The three superior Planets, when nearly in conjunction with the Sun, appear always at the greatest distance from the Earth, are smallest, and least sensible to the eye, and seem to revolve forward in their direct motion with the greatest rapidity. On the contrary, when in opposition to the Sun, that is, when in their meridian about midnight, they appear nearest the Earth, are largest, and most sensible to the eye, and seem to revolve backwards in their retrograde motion. To explain these appearances, the system of Ptolemy supposed each of these Planets to be at the upper part of their several Epicycles, in the one case; and at the lower,

lower, in the other. But it afforded no satisfactory principle of connection, which could lead the mind easily to conceive how the Epicycles of those Planets, whose spheres were so distant from the sphere of the Sun, should thus, if one may say so, keep time to his motion. The system of Copernicus afforded this easily, and like a more simple machine, without the assistance of Epicycles, connected together, by fewer movements, the complex appearances of the heavens. When the superior Planets appear nearly in conjunction with the Sun, they are then in the side of their orbits, which is almost opposite to, and most distant from the Earth, and therefore appear smallest, and least sensible to the eye. But, as they then revolve in a direction which is almost contrary to that of the Earth, they appear to advance forward with double velocity; as a ship, that sails in a contrary direction to another, appears from that other, to sail both with its own velocity, and the velocity of that from which it is seen. On the contrary, when those Planets are in opposition to the Sun, they are on the same side of the Sun with the Earth, are nearest it, most sensible to the eye, and revolve in the same direction with it; but, as their revolutions round the Sun are slower than that of the Earth, they are necessarily left behind by it, and therefore seem to revolve backwards; as a ship which sails slower than another, though it sails in the same direction, appears from that other to sail backwards. After the same manner, by the same annual revolution of the Earth, he connected together the direct and retrograde motions of the two inferior Planets, as well as the stationary appearances of all the Five.—

‘ Thus far did this new account of things render the appearances of the heavens more completely coherent than had been done by any of the former systems. It did this, too, by a more simple and intelligible, as well as more beautiful machinery. It represented the Sun, the great enlightener of the universe, whose body was alone larger than all the Planets taken together, as established immoveable in the center, shedding light and heat on all the worlds that circulated around him in one uniform direction, but in longer or shorter periods, according to their different distances. It took away the diurnal revolution of the firmament, whose rapidity, upon the old hypothesis, was beyond what even thought could conceive. It not only delivered the imagination from the embarrassment of Epicycles, but from the difficulty of conceiving these two opposite motions going on at the same time, which the system of Ptolemy and Aristotle bestowed upon all the Planets; I mean, their diurnal westward, and periodical eastward revolutions. The Earth’s revolution round its own axis took away the necessity for supposing the first, and the second was easily conceived when by itself. The Five Planets, which seem, upon all other systems, to be objects of a species by themselves, unlike to every thing to which the imagination has been accustomed, when supposed to revolve along with the Earth round the Sun, were naturally apprehended to be objects of the same kind with the Earth, habitable, opaque, and enlightened only by the rays of the Sun. And thus this hypothesis, by classing them in the same species of things, with an object that is of all others

others the most familiar to us, took off that wonder and uncertainty which the strangeness and singularity of their appearance had excited; and thus far, too, better answered the great end of Philosophy.

Neither did the beauty and simplicity of this system alone recommend it to the imagination; the novelty and unexpectedness of that view of nature, which it opened to the fancy, excited more wonder and surprise than the strangest of those appearances, which it had been invented to render natural and familiar, and these sentiments still more endeared it. For, though it is the end of Philosophy to allay that wonder, which either the unusual or seemingly disjointed appearances of nature excite, yet she never triumphs so much, as when, in order to connect together a few, in themselves, perhaps, inconsiderable objects, she has, if I may say so, created another constitution of things, more natural indeed, and such as the imagination can more easily attend to, but more new, more contrary to common opinion and expectation, than any of those appearances themselves. As, in the instance before us, in order to connect together some seeming irregularities in the motions of the Planets, the most inconsiderable objects in the heavens, and of which the greater part of mankind have no occasion to take any notice during the whole course of their lives, she has, to talk in the hyperbolical language of Tycho-Brache, moved the Earth from its foundations, stopt the revolution of the Firmament, made the Sun stand still, and subverted the whole order of the Universe.

Such were the advantages of this new hypothesis, as they appeared to its author, when he first invented it. But, though that love of paradox, so natural to the learned, and that pleasure, which they are so apt to take in exciting, by the novelty of their supposed discoveries, the amazement of mankind, may, notwithstanding what one of his disciples tells us to the contrary, have had its weight in prompting Copernicus to adopt this system; yet, when he had completed his *Treatise of Revolutions*, and began coolly to consider what a strange doctrine he was about to offer to the world, he so much dreaded the prejudice of mankind against it, that, by a species of continence, of all others the most difficult to a philosopher, he detained it in his closet for thirty years together. At last, in the extremity of old age, he allowed it to be extorted from him, but died as soon as it was printed, and before it was published.

This noble theory, however, being repugnant to the prejudices of habit and education, was at first coldly received, or utterly rejected, by every class of men. The astronomers alone favoured it with their notice, though rather as a convenient hypothesis than an important truth. By the vulgar it was considered as a chimæra, belied by the clearest evidence of our senses; while the learned beheld it with disdain, because it militated against the fanciful distinctions, and the vague erroneous tenets, of the Peripatetic Philosophy, which no one had ventured to call in question; and it is amusing to observe with  
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what dexterity the Cöpernicans, still using the same weapons, endeavoured to parry the blows of their antagonists. Its real merits and blemishes appear to have been overlooked by both parties. Brahé framed a sort of intermediate system: but this Danish astronomer was more remarkable for his patience and skill in observing the heavens, than for his talents of philosophical investigation. Towards the commencement of the sixteenth century, a new order of things emerged. The system of Cöpernicus became generally known, and daily made converts. Its reception alarmed the ever-watchful authority of the church, roused her jealousy, and at length provoked her vindictive artillery. The *ultima ratio theologorum* was pointed at the head of the illustrious Galileo, whose elegant genius discovered the laws of motion, extended the science of mechanics, and added lustre and solidity to the true system of the universe. From the storms of persecution, Copernicus himself had been exempted only by a timely death.

Germany gave birth to Kepler, a man of extraordinary genius, ardour, and application. His laborious computations from the register of Brahé dissolved that spell which, for many ages, had enchanted the world; and the notion of circular and equable motions now received a fatal blow. He demonstrated that the planets revolve in *elliptical* orbits, which no combination of Epicycles can describe; and he pursued, with incredible perseverance, every figurate analogy that his exuberant fancy could suggest. At length he obtained the full measure of success, and laid open those immortal laws which connect the motions, the distances, and the periods of the heavenly bodies.

The importance of Kepler's discoveries was not yet fully perceived. Gassendi, Ward, and Bonillaud attempted to combine his corrections with the antient doctrines:—but it required a lofty genius to demolish the structure of Aristotelian philosophy. To Des Cartes is mankind indebted for that inestimable service; and the magnitude of the achievement may well excuse the temerity of attempting to rear a new and unstable edifice. The French philosopher accurately understood the science of mechanics, and was the first to transfer its principles to the explication of the appearances of the heavens. As the system of vortices is now exploded, it has been the fashion of late to undervalue the original author:—but, if the system of Des Cartes, for nearly a century, maintained its reputation over a large portion of enlightened Europe, it had surely much intrinsic merit. We make, therefore, no apology for quoting the following very clear and copious exposition of it:

According

According to that ingenious and fanciful philosopher, the whole of infinite space was full of matter, for with him matter and extension were the same, and consequently there could be no void. This immensity of matter, he supposed to be divided into an infinite number of very small cubes; all of which, being whirled about upon their own centers, necessarily gave occasion to the production of two different elements. The first consisted of those angular parts, which, having been necessarily rubbed off, and grinded yet smaller by their mutual friction, constituted the most subtle and moveable part of matter. The second consisted of those little globules that were formed by the rubbing off of the first. The interstices betwixt these globules of the second element were filled up by the particles of the first. But in the infinite collisions, which must occur in an infinite space filled with matter, and all in motion, it must necessarily happen, that many of the globules of the second element should be broken and grinded down into the first. The quantity of the first element having thus been increased beyond what was sufficient to fill up the interstices of the second, it must, in many places, have been heaped up together, without any mixture of the second along with it. Such, according to Des Cartes, was the original division of matter. Upon this infinitude of matter thus divided, a certain quantity of motion was originally impressed by the Creator of all things, and the laws of motion were so adjusted as always to preserve the same quantity in it, without increase, and without diminution. Whatever motion was lost by one part of matter, was communicated to some other; and whatever was acquired by one part of matter, was derived from some other: and thus, through an eternal revolution, from rest to motion, and from motion to rest, in every part of the universe, the quantity of motion in the whole was always the same.

But, as there was no void, no one part of matter could be moved without thrusting some other out of its place, nor that without thrusting some other, and so on. To avoid, therefore, an infinite progress, he supposed, that the matter which any body pushed before it, rolled immediately backwards, to supply the place of that matter which flowed in behind it; as we may observe in the swimming of a fish, that the water, which it pushes before it, immediately rolls backwards, to supply the place of what flows in behind it, and thus forms a small circle or vortex round the body of the fish. It was in the same manner, that the motion originally impressed by the Creator upon the infinitude of matter, necessarily produced in it an infinity of greater and smaller vortices, or circular streams: and the law of motion being so adjusted as always to preserve the same quantity of motion in the universe, those vortices either continued for ever, or by their dissolution give birth to others of the same kind. There was, thus, at all times, an infinite number of greater and smaller vortices, or circular streams, revolving in the universe.

But, whatever moves in a circle, is constantly endeavouring to fly off from the center of its revolution. For the natural motion of all bodies is in a straight line. All the particles of matter, therefore, in each of those greater vortices, were continually pressing from the center to the circumference, with more or less force, according to the  
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different degrees of their bulk and solidity. The larger and more solid globules of the second element forced themselves upwards to the circumference, while the smaller, more yielding, and more active particles of the first, which could flow, even through the interstices of the second, were forced downwards to the center. They were forced downwards to the center, notwithstanding their natural tendency was upwards to the circumference; for the same reason that a piece of wood, when plunged in water, is forced upwards to the surface, notwithstanding its natural tendency is downwards to the bottom; because its tendency downwards is less strong than that of the particles of water, which, therefore, if one may say so, press in before it, and thus force it upwards. But there being a greater quantity of the first element than what was necessary to fill up the interstices of the second, it was necessarily accumulated in the center of each of these great circular streams, and formed there the fiery and active substance of the Sun. For, according to that philosopher, the Solar Systems were infinite in number, each Fixed Star being the center of one: and he is among the first of the moderns, who thus took away the boundaries of the Universe; even Copernicus and Kepler, themselves, having confined it within, what they supposed, the vault of the Firmament

‘ The center of each vortex being thus occupied by the most active and moveable parts of matter, there was necessarily among them, a more violent agitation than in any other part of the vortex, and this violent agitation of the center cherished and supported the movement of the whole. But, among the particles of the first element, which fill up the interstices of the second, there are many, which, from the pressure of the globules on all sides of them, necessarily receive an angular form, and thus constitute a third element of particles less fit for motion than those of the other two. As the particles, however, of this third element were formed in the interstices of the second, they are necessarily smaller than those of the second, and are, therefore, along with those of the first, urged down towards the center, where, when a number of them happen to take hold of one another, they form such spots upon the surface of the accumulated particles of the first element, as are often discovered by telescopes upon the face of that Sun, which enlightens and animates our particular system. Those spots are often broken and dispelled, by the violent agitation of the particles of the first element, as has hitherto happily been the case with those which have successively been formed upon the face of our Sun. Sometimes, however, they encrust the whole surface of that fire which is accumulated in the center; and the communication betwixt the most active and the most inert parts of the vortex being thus interrupted, the rapidity of its motion immediately begins to languish, and can no longer defend it from being swallowed up and carried away by the superior violence of some other like circular stream; and in this manner, what was once a Sun, becomes a Planet. Thus, the time was, according to the system, when the Moon was a body of the same kind with the Sun, the fiery center of a circular stream of ether, which flowed continually round her; but her face having been crusted over by a congeries of angular particles,

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the motion of this circular stream began to languish, and could no longer defend itself from being absorbed by the more violent vortex of the Earth, which was then, too, a Sun, and which chanced to be placed in its neighbourhood. The Moon, therefore, became a Planet, and revolved round the Earth. In process of time, the same fortune, which had thus befallen the Moon, befell also the Earth; its face was encrusted by a gross and inactive substance; the motion of its vortex began to languish, and it was absorbed by the greater vortex of the Sun: but though the vortex of the Earth had thus become languid, it still had force enough to occasion both the diurnal revolution of the Earth, and the monthly motion of the Moon. For a small circular stream may easily be conceived as flowing round the body of the Earth, at the same time that it is carried along by that great ocean of ether which is continually revolving round the Sun; in the same manner, as in a great whirlpool of water, one may often see several small whirlpools, which revolve round centers of their own, and at the same time are carried round the center of the great one. Such was the cause of the original formation and consequent motions of the Planetary System. When a solid body is turned round its center, those parts of it, which are nearest, and those which are remotest from the center, complete their revolutions in one and the same time. But it is otherwise with the revolutions of a fluid: the parts of it which are nearest the center complete their revolutions in a shorter time, than those which are remoter. The Planets, therefore, all floating in that immense tide of ether which is continually setting in from west to east round the body of the Sun, complete their revolutions in a longer or a shorter time, according to their nearness or distance from him.

This bold system was eminently fitted to captivate the imagination: it even retarded for a time the triumph of sober and genuine philosophy:—but the spirit of inquiry having now been set afloat, men dared to penetrate the sanctuary of Nature. Facts rapidly accumulated; and as the number of cultivators daily increased, the basis of astronomical theory was improved and defined by the acquisition of correct observations. The study of geometry was prosecuted with the happiest success, and that wonderful science was advanced to a very high pitch of perfection. If Des Cartes introduced centrifugal forces, it was Huygens who perceived the importance of the subject, and investigated the properties with depth and elegance. It would be needless to mention the scientific constellation which graced that active period. Every thing proclaimed an approaching revolution. At length, a genius of the first magnitude arose, the honour of his species, and the peculiar boast of our island, whose comprehensive mind at once grasped the preceding discoveries, gathered the scattered facts into a focus, and finally developed with luminous evidence the sublime system of Nature. Some points in the Newtonian philosophy are explained

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by Dr. Smith with his usual perspicuity; of others he contents himself with a succinct enumeration; and, conscious of the imperfection of this part of his essay, he hastens to a close. The two concluding sentences are striking:

‘ And even we, while we have been endeavouring to represent all philosophical systems as mere inventions of the imagination, to connect together the otherwise disjointed and discordant phænomena of nature, have insensibly been drawn in, to make use of language expressing the connecting principles of this one, as if they were the real chains with Nature makes use of to bind together her several operations. Can we wonder then, that it should have gained the general and complete approbation of mankind, and that it should now be considered, not as an attempt to connect in the imagination the phænomena of the Heavens, but as the greatest discovery that ever was made by man, the discovery of an immense chain of the most important and sublime truths, all closely connected together, by one capital fact, of the reality of which we have daily experience.’

We cannot dismiss this valuable fragment without adding a few cursory remarks. The proposition, which Dr. Smith so beautifully illustrates, does not differ, in the main, from the sentiment commonly entertained; for that which appears specious or plausible is such only because it is accommodated to the usual train of our thoughts. The philosopher judges of the solidity of a scientific theory, in nearly the same way in which the critic estimates the merit of a composition addressed to the fancy. Both of them appeal to the principles of the human mind; and Truth and Beauty, inseparable companions, are derived from kindred sources. The quotation at the beginning of this article very satisfactorily explains the origin of our idea of *causation*, which consists wholly in the firm conviction that is derived from the experience of the uniform sequence of events. The first statement of a doctrine equally curious and important we owe to the penetration of Mr. Hume, whose admirable essay on *Necessary Connexion*, an exquisite morsel of reasoning, has produced one of the greatest improvements in metaphysical science, by dispelling that air of mystery and abstruseness which enveloped a subject of such peculiar delicacy. The difficulties arose from misconception alone, and it was a very shallow device to fill up the distance between *cause* and *effect* by the help of other *intermedia*. The province of philosophy is to class related objects, and to trace connected events. Whether the observed concatenation proceeds from the appointment of the Deity, or results from the essence of things, is a question not very intelligible, and of which the solution may be freely resigned to the theologian.

Our intercourse with the East has lately revealed much valuable information, which sets in a new and engaging light the history of science in the antient world. Long before the æra of authentic record, Asia was the cradle of astronomy, whether it was cultivated in the genial plains of Hindostan, or in the bleak tracts of Upper Tartary. Its ramifications thence extended to Babylon, to Phœnicia, and to Egypt. During his travels into the East, Pythagoras might obtain some knowlege of the true system of the universe:—but it was necessary to observe a guarded silence, and not to shock the prejudices of the age by a premature disclosure of truths so repugnant to the ordinary apprehensions of men. The opinion of the motion of the earth seems to have been included among the *esoteric* doctrines of his school, which were imparted only to his chosen auditors, and under the seal of impenetrable secrecy. His famous theory concerning the harmony of the spheres (according to the happy conjecture of Condorcet) concealed, under an agreeable fiction, the proportions which regulate the periods and distances of the coelestial bodies. The successors of Pythagoras were not equally cautious; their liberal sentiments exposed them to persecution; the sect was cruelly expelled from Italy; and its tenets degenerated into disrepute and partial oblivion. From the wrecks of astronomical doctrine, the Greeks, a most inventive people, reared an original system, due principally to the capacious genius of Hipparchus.

In describing the judgments of the fancy, and in stating the grounds of its acquiescence with the successive theories, we apprehend that Dr. Smith has sometimes pronounced too decisively. Is it possible to determine *à priori* what shall appear simple, or consistent, or natural? The train in which our imagination moves is formed by education, habit, and example. The first inquirers would most easily attain the belief of circular and equable motion; this opinion became inveterate through the concurrence of succeeding ages; and it was not relinquished till after the discoveries of Kepler. All the apparatus of Equants, Eccentrics, and Epicycles, was introduced to conciliate the seeming irregularities detected by more precise observations, with a notion so deeply rooted in the imagination. The circle was deemed the image of Divinity, and uniform motion its distinctive attribute. The coelestial bodies, sublimed from “æthereal mould,” could partake nothing of the gross matter of this nether world. It was the system of Des Cartes that boldly overturned those prejudices of the schools, and assimilated the heavens and the earth by an extension of the same machinery.

The superlative merit of Kepler appears not to be sufficiently appreciated by Dr. Smith. If that profound mathematician indulged a fondness for pursuing analogies, he acted conformably (we are persuaded) to the true spirit of inductive philosophy. Feeling that the phenomena of Nature were not insulated facts, he searched with obdurate application for those numerical relations which must pervade the order of things. He tried his various suppositions by the standard of experiment,—by the collection of Tycho Brahé's astronomical observations. The importance of the result justly places him in the rank of the greatest of discoverers; and his talents as a philosopher will not suffer on the comparison with those of Lord Bacon, his contemporary; who delineated the method of advancing the sciences; while Kepler, instinctively tracing the same plan, pushed his investigations with judgment and skill, crowned by the most brilliant success.

[To be concluded in another Article.]

ART. V. *The Chase, and William and Helen*: two Ballads from the German of Gottfried Augustus Bürger. 4to. pp. 41. 3s. 6d. Boards. Edinburgh printed. Sold by Cadell jun. and Davies, London. 1796.

WE have already given our opinion of the style best adapted to those popular narrations properly termed *ballads*; which, either being really or imitating the first efforts of poetry in a rude age, when chiefly distinguished by its simple force of expression, and by the natural vividness of its imagery, can ill associate with refinement of phrase, or the polished harmony of exact versification. The abrupt dramatic language of Bürger, filled with interjection and onomatopœia, has been found by its effects wonderfully to suit the wildness of his stories; and those of his translators, who, in their own tongue, have imitated his manner, have, in our judgment, best succeeded. Of the several versions of the ballad of William and Helen which have lately come under our inspection, we were, on this account, most pleased with the first written, but last published, intitled *Ellenore*, and composed in the form of the old English ballad\*; though we were in doubt whether it gained any thing by an imitation of the antient mode of spelling. We have now before us another translation on the same plan, but more modern in its appearance; and we think that, even after so many respectable attempts, it may claim a very considerable share of comparative applause. So generally re-

\* See the Rev. for February last, p. 186.

sembling, indeed, is it to the last-mentioned version, that the author's positive assurances of its composition before *that* came farther to his knowledge than by the repetition, from memory, of a single couplet, were necessary to efface the idea of imitation; and surely, besides that often repeated couplet, there are several lines almost exactly the same with corresponding lines in the other, only somewhat different in the spelling. Yet we do not mean to represent it as not an entirely new composition; and it has poetical beauties of its own, which sufficiently display the writer's superiority to any idea of servile or mechanical imitation.

As our readers are probably satiated with that transcription of parallel passages, which we thought useful to enable them to compare the former translations with each other; and as, in the publication before us, this is only one of two pieces which are to be noticed; we shall content ourselves with copying a few stanzas in which there appears to us some novelty of imagery, as well as of diction. The first arrival of William's spectre is thus described:

- ' Then crash ! the heavy draw-bridge fell,  
That o'er the moat was hung ;  
And clatter ! clatter ! on its boards  
The hoof of courser rung.
- ' The clank of echoing steel was heard  
As off the rider bounded ;  
And slowly on the winding stair  
A heavy footstep sounded.
- ' And hark ! and hark ! a knock—Tap ! tap !  
A rustling stifled noise ;—  
Door latch and tinkling staples ring ;—  
At length a whisp'ring voice.'

The description in the following lines is horribly characteristic :

- " See there, see there ! What yonder swings  
And creaks 'mid whistling rain ?"
- " Gibbet and steel, th' accursed wheel ;  
' A murd'rer in his chain.
- " Hollo ! thou felon, follow here :—  
To bridal bed we ride ;  
And thou shalt prance a fetter dance  
Before me and my bride."
- ' And hurry, hurry, clash, clash, clash !  
The wasted form descends ;  
And fleet as wind through hazel bush  
The wild career attends.

We now proceed to the other ballad, intitled *the Chase* ; which is the first in order, though we were naturally led to

a prior mention of the second. Its story is that of an Earl Walter, a true Nimrod in his feudal domain, who, setting out for the chase on a Sunday, is joined by two persons from opposite quarters, a white and a black angel; the first of whom pleads with him to spare and the second urges him to violate all that comes in his way, the field of ripened corn, the widow's flock, the hermit's chapel, &c. He follows the instigation of the spirit of evil; till, at length, hounds, horses, and attendants, all vanish, a pack of hell-hounds ascend from the earth, with an infernal huntsman, and Earl Walter is doomed for ever to be the object of a visionary nocturnal chase through the forest! The tale is truly impressive, and equally applicable to the fancy and the moral feelings. The translation, as far as we can judge without comparison with the original, is a very good one; at least, it makes a fine English poem. Its style and mode of versification are in a more polished strain than those of William and Helen, yet generally free from affectation or incongruous finery. - Our readers may judge from the following specimen:

- ' Fast, fast Earl Walter onward rides,  
O'er moss and moor, o'er holt and hill,  
And onward fast on either side  
The stranger horsemen follow'd still.
- ' Up springs, from yonder tangled thorn,  
A stag more white than mountain snow;  
And louder rung Earl Walter's horn,  
"Hark forward, forward, holla, ho!"
- ' A heedless wretch has cross'd the way,—  
He gasps the thundering hoofs below;  
But, live who can, or die who may,  
Still forward, forward! On they go.
- ' See where yon simple fences meet,  
A field with Autumn's blessings crown'd;  
See prostrate at Earl Walter's feet  
A husbandman with toil embrown'd.
- "O mercy! mercy! noble Lord;  
Spare the hard pittance of the poor,  
Earn'd by the sweat these brows have pour'd  
In scorching July's sultry hour."
- ' Earnest the right-hand stranger pleads,  
The left still cheering to the prey:  
Th' impetuous Earl no warning heeds,  
But furious holds the onward way.
- "Away, thou hound so basely born,  
Or dread the scourge's echoing blow!"  
Then loudly rung his bugle horn,  
"Hark forward, forward, holla, ho!"

‘ So said, so done—a single bound  
Clears the poor labourer’s humble pale :  
Wild follows man, and horse, and hound,  
Like dark December’s stormy gale.  
‘ And man, and horse, and hound, and horn,  
Destructive sweep the field along,  
While joying o’er the wasted corn  
Fell Famine marks the madd’ning throng.’

It may be worthy of remark that the two writers, whose translations of Burger have perhaps most merit, have chosen to conceal their names.

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ART. VI. *Philosophical Transactions of the Royal Society of London, for 1796. Parts I. and II.*  
[Article concluded from the last Rev. p. 411.]

ASTRONOMICAL PAPERS.

*Account of the Discovery of a New Comet.* By Miss Caroline Herschel To which the *Observations of Dr. Herschel*, extracted from his Journal, are subjoined.

THIS comet was first discovered with a five feet reflector, 7th November 1795. It was then situated near the star  $\gamma$  Cygni, and its diameter was about 5'. It had no nucleus, and had the appearance of an ill-defined hasiness; and its density was so inconsiderable, that it might be called merely a collection of vapours. On the 9th of November, it was centrally on a small double star of the 11th or 12th magnitude, north, following 15 Cygni; and so rare was the vapour of which it seemed to consist, that the smallest of these two stars could be seen perfectly well with a power of 287. When it was first observed, it was just visible to the naked eye; the direction of its motion was retrograde; and, in its descent towards the sun, it will probably pass between the head of the Swan and the constellation of the Lyre. Dr. H. has given an account of its situation and progress for four days.

*On the Method of observing the Changes that happen to the fixed Stars; with some Remarks on the Stability of the Light of our Sun. To which is added, a Catalogue of comparative Brightness, for ascertaining the Permanency of the Lustre of the Stars.* By Dr. Herschel.

Astronomers have been led to arrange the stars in classes of different magnitudes by their various degrees of brilliancy or lustre. Brightness and size have been considered as synonymous terms; so that the brightest stars have been referred to the class comprehending those of the first magnitude; and

as the subsequent orders of stars have been supposed to decrease in lustre, their magnitude has been determined in the same decreasing progression:—but the want of some fixed and satisfactory standard of lustre has been the source of considerable confusion and uncertainty, in settling the relative magnitudes of the stars. A star, marked  $\beta$  1. 2m. is supposed to be between the first and second magnitude: but  $\gamma$  2m. intimates that the star is nearly of the second magnitude, and that it partakes somewhat of the lustre of a star of the first order. Such subdivisions may be of some use in ascertaining stars of the first, second, and third classes: but the expressions  $5m$ ,  $5.6m$ ,  $6.5m$ ,  $6m$ , must be very vague and indefinite. Dr. Herschel observes that he has found them so in fact; and he therefore considers this method of pointing out the different lustre of stars, as a reference to an imaginary standard. If any dependence could be placed on this method of magnitudes, it would follow, that no less than eleven stars in the constellation of the Lion, namely,  $\beta$   $\sigma$   $\pi$   $\xi$   $A$   $b$   $c$   $d$  54, 48, 72, had all undergone a change in their lustre since FLAMSTEED's time. For if the idea of magnitudes had been a clear one, our author, who marked  $\beta$  1. 2m. and  $\gamma$  2m. ought to be understood to mean that  $\beta$  is larger than  $\gamma$ ; but we now find that actually  $\gamma$  is larger than  $\beta$ . Every one of the eleven stars I have pointed out may be reduced to the same contradiction.'

The author has pointed out the instances of the insufficiency of this method, and of the uncertain conclusions that are deduced from it, in determining the comparative brightness of stars found not only in Mr. Flamsteed's catalogue, but also in the catalogues of other astronomers. It is sufficiently apparent that the present method of expressing the brightness of the stars is very defective. Dr. H. therefore proposes a different mode, that is more precise and satisfactory.

‘I place each star, (he says,) instead of giving its magnitude, into a short series, constructed upon the order of brightness of the nearest proper stars. For instance; to express the lustre of D, I say C D E. By this short notation, instead of referring the star D to an imaginary uncertain standard, I refer it to a precise and determined existing one. C is a star that has a greater lustre than D; and E is another of less brightness than D. Both C and E are neighbouring stars, chosen in such a manner that I may see them at the same time with D, and therefore may be able to compare them properly. The lustre of C is in the same manner ascertained by B C D; that of B by A B C; and also the brightness of E by D E F; and that of F by E F G.

‘That this is the most natural, as well as the most effectual way to express the brightness of a star, and by that means to detect any change that may happen in its lustre, will appear, when we consider  
what

what is requisite to ascertain such a change. We can certainly not wish for a more decisive evidence, than to be assured by actual inspection that a certain star is now no longer more or less bright than such other stars to which it has been formerly compared; provided we are at the same time assured that those other stars remain still in their former unaltered lustre. But if the star D will no longer stand in its former order C D E, it must have undergone a change; and if that order is now to be expressed by C E D, the star has lost some part of its lustre; if, on the contrary, it ought now to be denoted by D C E, its brightness must have had some addition. Then, if we should doubt the stability of C and E, we have recourse to the orders B C D and D E F, which express their lustre; or even to A B C and E F G, which continue the series both ways. Now having before us the series B C D E F, or if necessary even the more extended one A B C D E F G, it will be impossible to mistake a change of brightness in D, when every member of the series is found in its proper order except D.'

In the author's journal or catalogue, in which the order of the lustre of the stars is fixed, each star bears its own proper name or number, *e. g.* 'the brightness of the star  $\delta$  Leonis may be expressed by  $\beta \delta \varepsilon$  Leonis, or better by 94—68—17 Leonis; these being the numbers which the three above stars bear in the British catalogue of fixed stars.'

Dr. H. adopted the method of arrangement which he has stated in this paper about fourteen years ago: but he was diverted from the regular pursuit of it by a variety of other astronomical engagements. After many trials, the plan which appeared to him the most eligible was as follows:—Instead of denoting particular stars by letters, he makes use of numbers; and in his choice of the stars which are to express the lustre of any particular one, he directs his first view to perfect equality. When two stars seem to be similar both in brightness and magnitude, he puts down their numbers together, separated merely by a point, as 30.24 Leonis:—but if two stars, which at first seemed alike in their lustre, appeared on a longer inspection to be different, and the preference should be always decidedly in favour of the same star, he separates these stars by a comma, thus, 41,94 Leonis. This order must not be varied; nor can three such stars as 20, 40, 39, Libræ, admit of a different arrangement. If the state of the heavens should be such as to require a different order in these numbers, we may certainly infer that a change has taken place in the lustre of one or more of them. When two stars differ very little in brightness, but so that the preference of the one to the other is indisputable, the numbers that express them are separated by a short line, as 17—70 Leonis, or 68—17—70 Leonis. When two stars differ so much in brightness, that

one or two other stars might be interposed between them and still leave sufficient room for distinction, they are distinguished by a line and comma, thus —, or by two lines, as 32 — — 41 Leonis. A greater difference than this is denoted by a broken line, thus 16 — — — 29 Bootis. On the whole, the author observes, the marks and distinctions which he has adopted cannot possibly be mistaken; ‘a point denoting equality of lustre; a comma indicating the least perceptible difference; a short line to mark a decided but small superiority; a line and comma, or double line, to express a considerable and striking excess of brightness; and a broken line to mark any other superiority which is to be looked upon as of no use in estimations that are intended for the purpose of directing changes.’

The difficulties that attend this arrangement are not disguised: but the importance and utility of it more than compensate for the labor which it must necessarily require. By a method of this kind, many discoveries of changeable and periodical stars might probably have been made, which have escaped the most diligent and accurate observers. We might then, as the author suggests, be enabled to resolve a problem in which we are all immediately concerned.

‘Who, for instance, would not wish to know what degree of permanency we ought to ascribe to the lustre of our sun? Not only the stability of our climates, but the very existence of the whole animal and vegetable creation itself, is involved in the question. Where can we hope to receive information upon this subject but from astronomical observations? If it be allowed to admit the similarity of stars with our sun as a point established, how necessary will it be to take notice of the fate of our neighbouring *suns* in order to guess at that of our own! That *star*, which among the multitude we have dignified by the name of *sun*, to-morrow may slowly begin to undergo a gradual decay of brightness, like  $\beta$  Leonis,  $\alpha$  Ceti,  $\alpha$  Draconis,  $\delta$  Ursæ majoris, and many other diminishing stars that will be mentioned in my catalogues. It may suddenly increase, like the wonderful star in the back of Cassiopea’s chair, and the no less remarkable one in the foot of Serpentarius; or gradually come on like  $\beta$  Geminorum,  $\beta$  Ceti,  $\zeta$  Sagittarii, and many other increasing stars, for which I also refer to my catalogues; and lastly, it may turn into a periodical one of twenty-five days duration, as Algol is one of three days,  $\delta$  Cephei of five,  $\beta$  Lyræ of six,  $\gamma$  Antinoi of seven days, and as many others as are of various periods.’

As many phenomena in natural history seem to point out some past changes in our climates, the easiest way of accounting for them may probably be ‘to surmise that our sun has been formerly sometimes more and sometimes less bright than it is at present; at all events, it will be highly presumptuous

tuous to lay any great stress upon the stability of the present order of things; and many hitherto unaccountable varieties that happen in our seasons, such as a general severity or mildness of uncommon winters or burning summers, may possibly meet with an easy solution in the real inequality of the sun's rays.'

The catalogue subjoined to this paper comprehends nine constellations, which are arranged in alphabetical order, viz. Aquarius, Aquila, Capricornus, Cygnus, Delphinus, Equuleus, Hercules, Pegasus, Sagitta.

Having explained the general principle on which this catalogue is formed, we must refer the reader to the author's own account for its particular arrangement, and for the explanatory notes annexed to it. We are informed that the rest of the constellations will be given in successive small catalogues, as soon as time will permit the completion of them.

*On the Periodical Star  $\alpha$  Herculis; with Remarks tending to establish the rotatory Motion of the Stars on their Axes. To which is added a second Catalogue of the comparative Brightness of the Stars.* By Dr. Herschel.

The utility of Dr. H.'s method of estimating the comparative brightness of the stars is now verified by experience. In the notes to his catalogue, in the preceding paper, he mentioned  $\alpha$  Herculis as a periodical star. By a series of observations on this star, compared with  $\kappa$  Ophiuchi, which was most conveniently situated for his purpose, he has been able not only to confirm this opinion, but to ascertain its period. His observations are arranged in a table, by means of which he determines that this star has gone through four successive changes in an interval of 241 days; and therefore the duration of its period must be about 60 days and a quarter. This fact concurs with other circumstances in evincing the rotatory motion of the stars on their axes. 'Dark spots, or large portions of the surface, less luminous than the rest, turned alternately in certain directions, either towards or from us, will account for all the phenomena of periodical changes in the lustre of the stars, so satisfactorily, that we certainly need not look out for any other cause.' If it be alleged that the periods in the change of lustre of some stars, such as Algol,  $\beta$  Lyræ,  $\delta$  Cephei, and  $\eta$  Antinoi, are short, being only 3, 5, 6, and 7 days respectively; while those of  $\sigma$  Ceti, of the changeable star in Hydra, and that in the neck of the Swan, are long, amounting to 331, 394, and 497 days; and that we cannot ascribe phenomena so different in their duration to the same cause; it may be answered to this objection, that the force of it is founded on our limited

limited acquaintance with the state of the heavens. To the 7 stars, the periodical changes of which were before known, we may now add  $\alpha$  Herculis, which performs a revolution of its changes in 60 days.

‘The step from the rotation of  $\alpha$  Herculis to that of  $\epsilon$  Ceti is far less considerable than that from the period of Algol to the rotation of  $\alpha$  Herculis; and thus a link in the chain is now supplied, which removes the objection that arose from the vacancy.’—The rotation of the fifth satellite of Saturn is proved by the change observable in its light; and ‘this variation of light, owing to the alternate exposition of a more or less bright hemisphere of this periodical satellite, plainly indicates that the similar phenomenon of a changeable star arises from the various lustre of the different parts of its surface, successively turned to us by its rotatory motion.’

Besides, we perceive a greater similarity between the sun and the stars, by means of the spots that must be admitted to exist on their surfaces, as well as on that of the sun.

Dr. H. farther observes that the stars, besides a rotatory motion on their axes, may have other movements; ‘such as nutations or changes in the inclination of their axes; which, added to bodies much flattened by quick rotatory motions, or surrounded by rings like Saturn, will easily account for many new phenomena that may then offer themselves to our extended views.’

The catalogue annexed to this paper comprehends the constellations Aries, Canis major, Canis minor, Cassiopea, Cetus, Coryus, Eridanus, Gemini, and Leo. To the catalogue are subjoined several notes, which are the result of constant and indefatigable attention, and which will serve to assist future astronomers in extending their acquaintance with the celestial bodies.

#### PHILOSOPHICAL and MATHEMATICAL PAPERS.

*Experiments and Observations on the Inflection, Reflection, and Colours of Light.* By Henry Brougham jun. Esq.

‘If we advert to the analogy of Nature, and avail ourselves of principles already established by experiment and universally allowed, it is not unreasonable to imagine that there may be a disposition in the parts of light, with respect to inflection and reflection, similar to their different refrangibility. Whether this be the case, or not, is a curious subject of inquiry; and it is that which the ingenious author of this paper proposes to investigate and ascertain. Having laid down some general principles that pertain to the flexion of light, he proceeds to recite the experiments which led him to conclude that all the parts of which light consists, have not the same disposition to be influenced by bodies which inflect and deflect them. In the first experiment,

experiment, he darkened his chamber in the usual way, and let a beam of the sun's light into it through the hole of a metal plate fixed in the shutter of the window,  $\frac{1}{40}$ th of an inch in diameter. At the hole within the room, he placed a prism of glass, of which the refracting angle was 45 degrees, and which was every where covered with black paper, except a small part on each side; and through this part the light was refracted so as to form a distinct spectrum on a chart at 6 feet distance from the window. In the rays, at 2 feet from the prism, he placed a black unpolished pin, of which the diameter was  $\frac{1}{16}$ th of an inch, parallel to the chart, and in a vertical position. The shadow of the pin was found in the spectrum; and this shadow had a considerable penumbra, which was broadest and most distinct in the violet part, narrowest and most confused in the red, and of an intermediate thickness and distinctness in the intermediate colours. The penumbra was bounded by curvilinear sides, convex towards the axis to which they approached as to an asymptote, so as to be nearest to it in the place of the least refrangible rays. By moving the prism on its axis, and causing the colours to ascend and descend on any bodies that were used instead of the pin, the red, wherever they fell, made the least and the violet the greatest shadow.

In the next experiment, a screen was substituted in the place of the pin; and this screen had a large hole on which was a brass plate, pierced with a small hole  $\frac{1}{4}$ d of an inch in diameter. While an assistant moved the prism slowly on its axis, the author observed the round image made by the different rays passing through the hole to the chart; that made by the red was greatest, that of the violet least, and that of each intermediate rays was of an intermediate size. When the sharp blade of a knife was held at the back of the hole, 'so as to produce the fringes mentioned by Grimaldo and Newton, these fringes in the red were broadest and most moved inwards to the shadow, and most dilated when the knife was moved over the hole; and the hole itself on the chart was more dilated during the motion when illuminated by the red than when illuminated by any other of the rays, and least of all when illuminated by the violet.'

From these two experiments, the author infers 'that the rays of the sun's light differ in degree of flexibility, and that those which are least *refrangible* are *most inflexible*.' From other experiments, he concludes that the *most inflexible* rays are also *most inflexible*. In the sequel of his paper, he ascertains the proportion which the angle of *inflection* bears to that of *deflection* at equal incidences, and the proportion which the different *flexibilities* of the different rays bear to one another.

The next object to which our author directs his attention is the effect of that force by which rays are reflected on the different parts of light; and this force he apprehends to be exerted in a different degree in this case as well as in refraction, inflexion, and deflexion. In determining this point, he pursues a series of experiments, of which no abstract nor abridgment, that would not far exceed our limits, would either do justice to the author or give satisfaction to our readers. They are, however, ingeniously devised; and admitting the accuracy with which they were conducted, and that of the results deduced from them, (of which there seems no sufficient reason to doubt,) they warrant the conclusion that the sun's light consists of parts different in reflexivity; and that 'those which are least refrangible are most reflexible,' or most disposed to be reflected nearer to the perpendicular than others.—He next proceeds to inquire, what are the different degrees of reflexivity belonging to each ray, and what are the sines of reflection of the different rays, when all of them have the same sine of incidence. From the experiment subservient to this investigation, he infers 'that the spectrum by reflection is divided exactly as the spectrum by refraction, only that the former is inverted, and the different rays have reflexibilities that are inversely as their refrangibilities.'—The next object of the author's inquiry is the absolute reflexivity of the extreme colours, from which he would be able to deduce the angle of reflection of all the different rays at a given angle of incidence. The result of his experiment for this purpose is, that, if the sine of incidence be  $50^{\circ} 48'$ , the angles of reflection will be as follow; viz. of the extreme red  $50^{\circ} 21'$ ; of the orange  $50^{\circ} 27'$ ; of the yellow  $50^{\circ} 32'$ ; of the green  $50^{\circ} 39'$ ; of the blue  $50^{\circ} 48'$ ; of the indigo  $50^{\circ} 57'$ ; of the violet  $51^{\circ} 3'$ ; and of the extreme violet  $51^{\circ} 15'$ .

Having, by a train of argument and calculation, founded on these results, investigated the physical cause of reflexivity, Mr. B. does not hesitate to ascribe it to the different sizes of the various parts of light; so that the force exerted for producing this effect on the red being to that exerted on the violet as the size of the red to the size of the violet, the red particles will be to the violet as 1275 to 1253. By similar calculations, this deduction may be extended to all the other colours, their sizes being between 1275 and 1253, which are the extreme red and extreme violet; thus the red will be from 1275 to 1272½; the orange from 1272½ to 1270; the yellow from 1270 to 1267; the green from 1267 to 1264; the blue from 1264 to 1260; the indigo from 1260 to 1258; and the violet from 1258 to 1253.

He closes this discussion with replying to two objections, which he conceives may be urged against that reasoning which ascribes the intensity of the particles of light to their size.

Having endeavoured to unfold the property of flexibility, as varied in inflexion, deflexion, and reflection, and also the physical cause of this property, Mr. B. proceeds to explain several phænomena of vision by means of the principles which he has advanced; and he applies his idea of reflexivity to the doctrine of colours, which he supposes to depend, not on the *size*, but on the *position* of the particles that compose them; or at least on the size merely so far as it influences their position. As we cannot pursue his reasoning on this subject, we shall close this article with observing that the experiments, and many of the reflections, contained in this paper, are original and interesting; and that they claim the attention of persons conversant with disquisitions of this nature. Some errors, which had escaped the author in this paper, are corrected in the second part of the Transactions.

*The Construction and Analysis of Geometrical Propositions, determining the Positions assumed by Homogeneous Bodies which float freely, and at rest, on a Fluid's Surface; also determining the Stability of Ships, and of other floating Bodies.* By George Atwood, Esq. F. R. S.

In order to determine the positions of floating bodies in the circumstances here supposed, it is necessary to state the principles on which they depend. A floating body is pressed downwards by its own weight in a vertical line that passes through its centre of gravity; and it is sustained by the upward pressure of a fluid, acting in a vertical line that passes through the centre of gravity of the immersed part; and unless these two lines be coincident, so that the two centres of gravity may be in the same vertical line, the solid will revolve on an axis, till it gains a position in which the equilibrium of floating will be permanent. Hence it appears that it is necessary, in the first place; to ascertain the proportion of the part immersed to the whole; for which purpose, the specific gravity of the floating body must be known; and then it must be determined by geometrical or analytical methods, in what positions the solid can be placed on the surface of the fluid, so that the two centres of gravity already mentioned may be in the same vertical line, when a given part of the solid is immersed under the surface of the fluid. When these preliminaries are settled, something still remains to be done. Positions may be assumed in which the circumstances just recited concur, and yet the solid will assume some other position in which it will permanently

nently float. If a cylinder, (*e. g.*) having its specific gravity to that of the fluid on which it floats as 3 to 4, and its axis to the diameter of the base as 2 to 1, be placed on the fluid with its axis vertical, it will sink to a depth equal to a diameter and a half of the base; and while its axis is preserved in a vertical position by external force, the centres of gravity of the whole solid and of the immersed part will remain in the same vertical line:—but, when the external force that sustained it is removed, it will decline from its upright position, and will permanently float with its axis horizontal. If the axis be supposed to be half of the diameter of the base, and be placed vertically, the solid will sink to the depth of  $\frac{2}{3}$ ths of its diameter; and in that position it will float permanently. If the axis be made to incline to the vertical line, the solid will change its position until it settles permanently with the axis perpendicular to the horizon.

Whether, therefore, a solid floats permanently, or oversets when placed on the surface of a fluid, so that the centre of gravity of the solid and that of the part immersed shall be in the same vertical line, it is said to be in a position of equilibrium; and of this equilibrium there are three species, viz. the equilibrium of stability, in which the solid floats permanently in a given position,—the equilibrium of instability, in which the solid, though the two centres of gravity already mentioned are in the same vertical line, spontaneously oversets, unless supported by external force,—and the equilibrium of indifference, or the insensible equilibrium, in which the solid rests on the fluid indifferent to motion, without tendency to right itself when inclined, or to incline itself farther.

If a solid body floats permanently on the surface of a fluid, and external force be applied to incline it from its position, the resistance opposed to this inclination is termed the stability of floating. Among various floating bodies, some lose their quiescent position, and some gain it, after it has been interrupted, with greater facility and force than others.

Some ships at sea (*e. g.*) yield to a given impulse of the wind, and suffer a greater inclination from the perpendicular than others. As this resistance to keeling or pitching, duly regulated, has been deemed of importance in the construction of vessels, several eminent mathematicians have investigated rules for determining the stability of ships from their known dimensions and weight, without recurring to actual trial. To this class we may refer Bouguer, Euler, Fred. Chapman, and others; who have laid down theorems for this purpose, founded on a supposition that the inclinations of ships from their quiescent

quiescent positions are evanescent, or, in a practical sense, very small.

‘But ships at sea (says our ingenious author) are known to heel through angles of  $10^{\circ}$ ,  $20^{\circ}$ , or even  $30^{\circ}$ , and therefore a doubt may arise how far the rules, demonstrated on the express condition that the angles of inclination are of evanescent magnitude, should be admitted as practically applicable in cases where the inclinations are so great.’—‘If we admit that the theory of statics can be applied with any effect to the practice of naval architecture, it seems to be necessary that the rules, investigated for determining the stability of vessels, should be extended to those cases in which the angles of inclination are of any magnitude likely to occur in the practice of navigation.’

A solid body placed on the surface of a lighter fluid, at the depth corresponding to the relative gravities, cannot change its position by the combined actions of its weight and the pressure of the fluid, except by revolving on some horizontal axis which passes through the centre of gravity: but, as many axes may be drawn through this point of the floating body in a direction parallel to the horizon, and the motion of the solid respects one axis only, this axis must be determined by the figure of the body and the particular nature of the case. When this axis of motion, as it is called, is determined, and the specific gravity of the solid is known, ‘the positions of permanent floating will be obtained, first by finding the several positions of equilibrium through which the solid may be conceived to pass, while it revolves round the axis of motion; and secondly, by determining in which of those positions the equilibrium is permanent, and in which of them it is momentary and unstable.’

Such as we have now briefly stated are the general principles on which the author’s investigations are founded. We cannot farther accompany him in his elucidation of them, in the problems to the solution of which they lead, and in the important practical purposes of naval architecture to which they are referred. The whole paper, comprehending no less than 85 pages, is curious and valuable; it abounds with analytical and geometrical disquisitions of the most elaborate kind; and it serves to enlarge our acquaintance with a subject that is not only highly interesting to the speculative mathematician, but extremely useful in its practical application.

With this latter view, the author seems to have directed his attention to the various objects of inquiry which this article comprehends. They are such as intimately relate to the theory of naval architecture, so far as it depends on the pure laws of mechanics, and they contribute to extend and improve this theory. The union of those principles that are deduced from the laws of motion, with the knowledge which is derived from observation and experience, cannot fail to establish  
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the art of constructing vessels on its true basis, and gradually to lead to farther improvements of the greatest importance and utility. To this purpose, the author observes that

‘ If the proportions and dimensions adopted in the construction of individual vessels are obtained by exact geometrical mensurations, and calculations founded on them, and observations are made on the performance of these vessels at sea ; experiments of this kind, sufficiently diversified and extended, seem to be the proper grounds on which theory may be effectually applied in developing and reducing to system those intricate, subtle, and hitherto unperceived causes, which contribute to impart the greatest degree of excellence to vessels of every species and description. Since naval architecture is reckoned amongst the practical branches of science, every voyage may be considered as an experiment, or rather as a series of experiments, from which useful truths are to be inferred towards perfecting the art of constructing vessels : but inferences of this kind, consistently with the preceding remark, cannot well be obtained, except by acquiring a perfect knowledge of all the proportions and dimensions of each part of the ship ; and secondly, by making and recording sufficiently numerous observations on the qualities of the vessel, in all the varieties of situation to which a ship is usually liable in the practice of navigation.’

Of the remaining articles belonging to the class of Mathematics, &c. we can only subjoin the titles, viz. *Mr. Jones's Computation of the Hyperbolic Logarithm of 10 improved : being a Transformation of the Series which he used in that Computation to others which converge by the powers of 80. To which is added a Postscript, containing an Improvement of Mr. Emerson's Computation of the same Logarithm.* By the Rev. John Hellins.—*Maniere elementaire d'obtenir les suites par lesquelles s'expriment les quantités exponentielles, et les fonctions trigonometriques des arcs circulaires.* Par M. Simon L'Huilier, F. R. S. *An Algebraical Demonstration of Newton's Binomial Theorem.* By the Rev. W. Sewell, A. M.

The Meteorological Journal, as usual, closes Part I. ; and Mr. Barker's Annual Register of the Weather, &c. makes its customary appearance in the second Part.

#### ART. VII. Mr. Wakefield's Edition of *Virgil*.

[Article concluded from the Rev. for March.]

##### *Æneid* I.

V. 1. **W**E think Heyne's punctuation better than that which Mr. Wakefield has adopted : yet perhaps we should not, with either, place a comma after *cano*. V. 2. Mr. W. has inserted *Lavinia* for *Laviniaque* : we deem the latter preferable.

Virgil is uncommonly partial to the conjunction *que*. V. 35. Mr. W.'s punctuation, *Vela dabant leti*, is evidently just. V. 229. He adopts the reading of Heinsius and Bentley; *Decorumque*, for *Deumque*: without necessity, in our opinion. V. 317. He prefers the old reading *Hebrum* to *Eurum*. The words are, without doubt, easily convertible: but which of the two was the original is another question; we prefer the former, but would have it written *Ebrum*.

## Æn. II.

V. 120. Mr. W. is pleased with *obstupere animi*. We are better pleased with *animis*; agreeably to Æn. ix. v. 123. *Obstupere animis Rutuli*. V. 139. We cannot admire Mr. W.'s adoption of *forsan* for *fors ad*. Were we to change the common reading, it would be for that of the Venetian edition: *Quos illi ad pœnas, fors, &c.* V. 301. Mr. W. reads with the Cambridge MS. of Jesus Coll.: *clarescit sonitus*. Virgil uses both the singular and plural of *sonitus*; and it is our opinion that the plural is here more proper and poetical than the singular. If we wished to make any change, it would be that of *crebrescunt* for *clarescunt*. V. 546. He reads *Ex summo*, &c. Heyne had conjectured *E*, which he afterward found to be the reading of the Warsaw MS. V. 683. Mr. Wakefield had formerly contended for the reading *molli*: but he now is of a different opinion, and prefers *mollis*, i.e. *molles*. Second thoughts are sometimes best. V. 697. We dislike not Mr. W.'s changing *tum* into *dum*: it certainly is more expressive.

## Æn. III.

V. 70. Mr. W. reads "*Dant maria, et lene crepitans*," &c. on the faith of Macrobius and Manilius. He might have added the authority of *Euphony*. V. 348. He reads thus: "*Et vultum lacrimis verba inter singula fundit*."—This is ingenious: but as Virgil never, elsewhere, uses *fundo* with this meaning, we prefer the common reading, and consider *multum* as a Græcism. V. 516. Mr. W. prefers the reading *Pleidasque* to *pluviasque*: For, says he, "*Nihil obstat diphthongus, quam sequente vocali passim corripunt Græcorum probatissimi—facetus igitur habendus est cum sua crisi Heynius*."

## Æn. IV.

V. 91. '*Lectionem conjecturalem (Clara for Cara) fidenter inserui; minus videtur convenire epithetum cara pari perpetuas rixas agitanti. Quid, quod Virgilius patrem ejus [suum] subequatur, ad Il. σ. 184?*

Ἡρην μὲ προσέειπε, Δίος κούρην παρὰ Χρυσηΐδος.

We are inclined to be of Mr. W.'s opinion. V. 471. He adopts Markland's conjecture, *pœnis* for *scenis*.

Æn. V.

V. 163. He reads *leva* for *lævas*. We see no good reason for the alteration. V. 275. He justly prefers the reading *saxi* to *saxo*, but proposes another, which he thinks still more Virgilian: namely,

‘*Aut gravis acto  
Seminecem liquit saxo, lacerumque, viator.*’

V. 487. He reads *manus* for *manu*, and has this note on it: ‘*Quis dubitet, nos locum ambiguum saltem, et nobis ineptum, reductâ literulâ, sanitati restituisse. Manus Æneæ pro ipso Ænea, figurâ solemnî poetis.*’—Notwithstanding all this, we doubt, and doubt very much, the propriety of this change. The present reading is neither ambiguous nor inept; and although *manus Æneæ* might poetically denote *ipsum Æneam*, yet we believe that *manus* alone, without the addition of the person to whom it belongs, is never equivalent to that person: no more than *vis* would denote Hercules, without the addition of *Herculeæ*. V. 706. *Hæc responsa dabat*. “Salebrosa oratio, (says Heyne,) sequente imprimis *isque his*, &c. Malim *Hic* (Nautes) *responsa dabat*; i. e. dare solebat super iis *quæ vel portenderet*,” &c. Mr. W. deems this emendation *as clear as light*, and admits it into the text.—We confess that we are of a very different opinion, and can see nothing *hobbling* nor *difficult* in the present reading. On the contrary, what sort of construction is this? *Nautes, quem unum Pallas docuit et multa arte reddidit insignem*—*Hic responsa dabat*, &c. V. 768. Here Mr. W. contrary to his usual custom, defends the common reading *numen*, and pities those editors who would substitute *nomen*.—Yet, were we to give an edition of Virgil, we would replace *nomen*. Nothing is more natural. Not only the *sight*, but the very *name*, of the sea was odious to those good matrons.

Æn. VI.

V. 361. He reads with the MS. of Jesus Coll. *ignava* for *ignara*: the former is certainly more elegant, and the change of letters was easily made.

V. 657. ‘*Pro lectione longè ineptissima, vescentis, non dubitavi substituere undequaque inculpabilem ex conjectura, vertantis. Sic Æn. vii. 784.*

‘*Ipse inter primos præstanti corpore Turnus  
Vertitur, arma tenens—*’

*ad Homerî exemplum* Il. Δ. 541. M. 49. *Jam vero dictionem vertere sibi eundem usum vindicare in activa voce, tum noster Maro, Georg. ii. 33. iii. 365. Æn. i. 103. satis probat cum multis aliis scriptoribus, tum res ipsa.*

We have given this note entire, in the author's words, that our readers may see with what attention and acumen Mr. W. reads the classics, and comments on them.

We shall now select a few of his most remarkable readings from the other six books, without any remark or reflection.

## Æn. VII.

V. 808. He reads *infractæ* for *intactæ*, and calls it a most certain emendation.

## Æn. VIII.

V. 206. He restores the common reading *intentatum* for *intractatum*. V. 211. For *raptos* he reads *raptor*, and calls the present reading a poor tautology.—The next verse he thinks spurious. V. 461. For *ab alto* he reads *ab arto*; which he had conjectured without knowing that Markland had gone before him. V. 474. For *circumsonat* he reads *circumtonat*, from conjecture; which is supported by a second-hand reading of the Medicean MS. V. 542. He thinks it a crime not to admit into the text the conjectural emendation of Heyne, *Herceis* for *Herculeis*. V. 653. He inserts his own conjecture *tegebat* for *tenebat*, and thinks that the whole learned *corps* will applaud him for it: '*tantum non inclamante Virgilio.*'

## Æn. IX.

V. 168. He reads from conjecture *ut armis* for *et armis*. V. 563. He reads with the MS. of Jesus Coll. *candentem* for *candenti*. V. 579. He reads *ut laevo* for *et laevo*, and thinks that this slight change of a single letter restores the text to sense and regular construction. V. 671. For *cælo* he reads *telo*, which he afterward found to be the reading of 1 MS.—V. 786. He inserts with approbation the reading of the MS. of Jesus Coll. *parentum* for *Deorum*.

## Æn. X.

V. 9. He adopts Schrader's conjecture *deus* for *metus*. V. 188. For *Crimen* he reads *Carmen*. V. 462. He reads with MS. Jesus Coll. *Cernant* for *Cernat*. V. 620. For *oneravit* he reads *ornavit*.

## Æn. XI.

V. 56. He thinks the true reading to be, *Vulneribus fuisum*: yet he retains *pulsum*. V. 218. For *armis* he reads *animis*; which was Bryant's conjecture. V. 569. He reads *at solis* for *et solis*. V. 721. He inserts *aut* before *sacer ales*. '*Sacer ales*, says he, *haud dubiè est aquila, Jovi sacer minister fulminis; Σεios ορνις Pindari.*' V. 854. He embraces, with both arms, the reading of the Medicean MS. *latantem animis* for *fulgentem armis*: but he thinks that Virgil may have written *exsultantem*.

## Æn. XII.

V. 206. For *gerebat*, he reads with one MS. *regebat*. V. 273. For *alvo*, he reads, with the Medicean MS. *duro*. V. 366. He reads, from conjecture, *intonat* for *insonat*.

Innumerable are the places in which Mr. W. has changed the common punctuation; and nearly always for the better.

One defect is observable in these elegant volumes: the number of verses is only marked at the top of each page; which causes inconvenience in collating them with other editions.

ART. VIII. *The Posthumous Works of Charles Fearn, Esq. Barrister at Law.* Consisting of a Reading on the Statute of Inrollments, Arguments in the Singular Case of General Stanwix, and a Collection of Cases and Opinions, selected from the Author's MSS. By Thomas Mitchell Shadwell, of Gray's Inn, Esq. 8vo. pp. 500. 12s. Boards. Butterworth. 1797.

As every thing which proceeds from the pen of so eminent a character as Mr. Fearn must be interesting to the profession to which he belonged, and of which he was so distinguished an ornament, we shall lay before our readers a somewhat detailed account of the contents of the present publication.

The first tract in the volume before us is a Reading on the Statute of Inrollments, 27 Hen. 8. c. 16. which enacts

"That no manors, lands, tenements, or other hereditaments, shall pass, alter, or change from one to another, whereby any estate of freehold or inheritance shall be made or take effect in any person or persons, or any uses thereof to be made by reason only of any bargain and sale thereof, except the said bargain and sale be made by writing indented, sealed, and inrolled in one of the King's Courts of Record at *Westminster*, &c.; and the same inrollment to be had and made within six months next after the date of the said writings indented," &c.

As this statute makes certain ceremonies requisite to the operation of a bargain and sale of manors, lands, tenements, or other hereditaments, our author considers what is meant by a bargain and sale, and what are the particular cases in which any sort of hereditaments can be said to pass by bargain and sale alone; which latter point, Mr. F. observes, leads to another inquiry, whether this predicament be applicable indiscriminately to all sorts of hereditaments; and if not, to what sorts its application is properly confined.—In order to trace the distinctions which Mr. Fearn proposes to offer on the subject of inrollment from their very first principles, he thinks it necessary to consider the definition and divisions of hereditaments; this

this part of the essay we had proposed to have extracted, but its length prevents us; we however recommend it to the attention of our professional readers, as containing nice and well-founded distinctions.

Having discussed the nature of bargains and sales before the Statute of Inrollments, the doctrine of uses, and the statute of uses, which made a very material alteration in the effect as well of bargains and sales as of all other contracts and conveyances, the operation of which depended on the doctrine of uses, the author proceeds to shew that the Statute of Inrollments was passed to remedy the many and great inconveniencies introduced by the preceding statute of uses.—The inferences drawn from his reasonings on this part of the subject are,

‘ That any conveyances for money by deed only, of any estate of freehold or inheritance, in any corporeal hereditaments, or in any of those incorporeal hereditaments which fall under the first branch of my division of them, are clearly within the Statute of Inrollments, and therefore require to be made in the manner, and to be perfected by the ceremonies instituted by that Statute \*.

‘ But, on the contrary, that grants by deed, whatever be the consideration of them, of any of the incorporeal hereditaments comprised in the latter branch of my division of them, are not within the said Statute, but will take effect by the execution of the deed itself, in the same manner as before that Statute.

‘ I shall refer, for the doctrine offered in the first of the above inferences, to the case of *Lade v. Baker*, reported 2 *Ventris* 145. 266., where a grant and assignment of a subsisting rentcharge by deed from the grantor to his son as well for a pecuniary consideration, as that of natural love and affection; the Court found themselves under a necessity of giving it effect by way of covenant to stand seized to uses, on account of its being pleaded without attornment or inrollment.

‘ And in support of the latter inference, I shall refer to the case of a bargain and sale of a manor, to which an advowson was appendant, by indenture not inrolled. It was held the advowson did not

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\* The Author, in his practice, adhered to the principle here laid down. The following observations were subjoined by him, at a very late period, to a draft of a deed of grant for conveying a reversion in fee.

“ I have perused the above draft, to which I have added a reference to a lease for a year, as that will be requisite if this be not inrolled. A reversion or remainder in fee is an hereditament within the Statute 27th *Henry VIII. c. 16.* of Inrollments. A grant of money is in effect a bargain and sale, and therefore will not operate without inrollment (at least without attornment, and that would be precarious since the Statute of *Ann*); therefore conveyances of any freehold estate in remainder or reversion require the same forms of inrolling, or of lease and release, as those of estates in possession.”

pass, because not intended to pass as *severed*, but *appendant*; and as appendant it could not pass, because the manor did not, for want of Inrollment; *Jenkins* 265. *pl.* 68. Now, the appendancy of the advowson, in this case, being the only objection to its passing, it follows, that Inrollment was not necessary to pass it, had it been in gross.'

This ingenious and satisfactory essay, on a difficult and abstruse point of legal learning, is concluded with an examination of the statute 4 Anne, c. 16. s. 9. which dispenses with the attornment of tenants, and which at the first view appears to clash with the Statute of Inrollments, but which our author declares does not affect it.—These observations were delivered by the author in a Reading at Lyon's Inn in the year 1778, and are probably, as Mr. Shadwell observes in his preface, 'as complete as the author could make them. That he saw no sufficient reason to alter his opinion of the principles there laid down, appears in some very late instances, wherein his attention was called to the subject of that Reading in the course of professional practice.'

We are next presented with arguments in the case of the Representatives of General Stanwix and his Daughter; which were never delivered in Court, but were written for the mere purpose of shewing what could be suggested in so extraordinary a case.—General Stanwix and his daughter set sail in the same ship from Ireland for England; the vessel was cast away in its passage; and not a single person on board was saved. Now it happened that the representative of the father to his personal estate was not the same person who would have been entitled to it as representative to the daughter, in case she had survived her father.—In favour of the daughter's survivorship, Mr. Fearne contends that the rule of the Roman law, which says, "Where no evidence is to the contrary, a child shall be presumed to have outlived its parent," should be adopted under the singular circumstances of the present case, as well as in all ordinary instances.—In favour of the representative of the father, he contends that it is *certain* that he died possessed of the property in dispute, and that there is only a *presumption* in favour of the daughter's having done so; and that therefore the certainty should be preferred to the presumption.—These remarks are rather ingenious than satisfactory, and are written with a degree of quickness which almost amounts to petulance.

The remainder of the volume is occupied with cases and opinions, from which we shall transcribe one of the shortest, that our readers may be enabled to form for themselves some opinion of this work; which has been published for the benefit of the author's widow.—The opinion which we shall extract goes

goes to shew that a devise may take effect, notwithstanding a partial error in the description of the devisees, if they be otherwise ascertainable; and it agrees with a late decision in the Court of King's Bench, reported in vol. vi. of Term Reports, p. 671.

‘ Though there were no persons to answer the *whole* of the description in the executory devise to *A. B. and C. N.*, because those persons were not *grandaughters* of the testator, yet, I think, no one can doubt that they were the *persons meant* by the testator. They are properly described by their *respective names*; and the testator could not mean grand-daughters, when he had *none*, but must have meant those nieces whom he mentions by their names. If the description, upon the whole, leaves no doubt as to the persons intended by the testator, it seems sufficient to entitle them; for, *nihil facit error nominis, cum de corpore constat*. It seems, by the Civil Law, a devise by a wrong description, if the mistake appears so that the testator's intention can be known, will be good; and so a description of a devise, erroneous *in part*, does not avoid the disposition, if such devisee is *otherwise ascertainable*. A devise by a grandfather to his *daughter's son*, by the name of *his son*, was held good, per *Newdig. J. 2 Sid. 149*. And so was a devise to William, eldest son of Charles, though such eldest son's name was *not William*, but *Andrew*. Vide *Finch Rep. 403*. And a devise to the mayor, chamberlain, and governors of the hospital of *Saint Bartholomew*, was good, though that was not their name of incorporation. All these cases, (and some others that might be cited,) seem to depend on the person's being ascertained by *other circumstances*, or parts of the description, when that part of the description which does not apply was *clearly a mistake*, and not intended to denote or annex to the person of the devisee any quality, circumstance, or restriction, as an *intended requisite* to his taking the estate; and then, as it can only be considered as an intended *further description* of the person ascertainable without it, we may fairly deem it surplusage. It would be strange to construe it as subverting or vitiating the very description it was meant to aid, and render more explicit. Now, in the present case, as the word *grand-daughters* cannot be considered as intended to describe *persons so related* to the testator, or as an intended quality, circumstance or restriction of description requisite to entitle the devisees, when the testator had no *grand-daughter* at all; and, as the rest of the description, abstracted from that, applies to and ascertains by name, persons who were the testator's nieces; I conceive, that the description of *grand-daughters* is clearly a mistake for nieces; and the persons intended are ascertained, independent of it, by his naming the persons who were his nieces. I, therefore, apprehend, that the devise was good to his nieces named therein, with the mistaken addition of grand-daughters instead of nieces, as it would have been if the word grand-daughters had been omitted. It is clear the testator could not mean *grand-daughters*, when he had none; it seems equally clear, that he intended the two persons he has described by their names.’

We hope that the charitable intent of this publication will be accomplished.

ART. IX. *Family Secrets, Literary and Domestic.* By Mr. Pratt.  
5 Vols. 12mo. 1l. 5s. Boards. Longman. 1797.

A READER, on casting his eyes on the title-page of this work, might be induced to think that he was about to indulge an idle or a vicious curiosity; and he might feel an unwillingness to search into "*Family Secrets,*" *Literary or Domestic.* A few pages farther will convince him that such apprehensions, though delicate and liberal, were totally unfounded. Under an inauspicious title, Mr. Pratt has introduced to a numerous set of readers a novel that has the merit of being at once tender, pathetic, and full of love; and, which may be a more uncommon circumstance, of love mixed with the greatest discretion:—a novel which, however, will offend by its prolixity, its violations of probability, and its unchastized style. We will endeavour to develope the plot, in order to afford the reader some idea of the construction of these volumes.

In three neighbouring houses, named *the Castle, the Manor-House,* and *the Abbey,* the chief personages of the story reside. *The Castle* belongs to Sir Armine Fitzorton, a clergyman of the church of England, whose only fault was a strong tincture of bigotry in religion. 'As a private gentleman. (adds the author,) his conduct and character might very justly be summed up in the words of the celebrated Lord Clarendon; "He maintained the primitive integrity of the English nation, and supported in his castle the good old manners, old good humour, and old good nature, of old English hospitality." Lady Fitzorton is delineated as elegant, sensible, mild, and benignant. Sir Armine's three sons, John, Henry, and James, are described with distinct and appropriate characters. John is a man of cool abstract reasoning, intrepid in his pursuit of what he thinks right, and with as much consistency of conduct as can be expected from a young man of an impetuous temper and ardent passions. The second son, Henry, possesses all the irritability of mind which is found in persons who indulge their imagination more than their rational faculties. His sensibility and its attendant miseries frequently cast a cloud over his goodness of heart and soundness of intellect: while his natural propensities are increased by his studies, which consist chiefly in romances and poetry; and he becomes in course of time "most musical, most melancholy." James, the third son, is represented as a man of calm passions and steady judgment. The difference of characters in the brothers produces a variety of disputes on literature and morals, in which their peculiarities of taste and disposition unfold themselves.

*The Manor-House* is inhabited by Mr. Clare and a young and lovely daughter. The close connection between the houses

of Fitzorton and Clare leads to the mutual hope of a still dearer one, by a future marriage between the fair Olivia Clare and one of Sir Armine's sons.

*The Abbey* is inhabited by Sir Guise Stuart, his lady, a son, and a daughter, the three latter all adorned with every grace of mind and person. The baronet is represented as a monster of iniquity and cowardice, and a savage tyrant to his wife and to his charming daughter; the great and good qualities of the latter of whom are exhibited by her tender care of her mother, her spirited defence of her against the violence of Sir Guise, her own filial submission to his stern commands, and her patient sufferings under his barbarous conduct. The son, though spirited and virtuous, appears to be the favourite of Sir Guise.

A deadly breach is made between the families of the Fitzortons and Stuarts, by the rude behaviour of Sir Guise, in consequence of a political conversation which one day passed between Sir A. Fitzorton and him, in which the brutal and harsh behaviour of Sir Guise becomes flagrant in his treatment of the venerable Sir Armine. At a former period of their acquaintance, Henry Fitzorton had frequently seen Caroline Stuart, and an early and immutable attachment to her was the consequence; this is the first *family secret*. The Clares and the Fitzortons, desirous of allying their families, view with pleasure the growing passion that *appears* to exist between Henry Fitzorton and *Olivia Clare*, though the former betrays a great unwillingness to meet with equal ardour the open and unreserved conduct of Olivia, and a repugnance to understand either the hints of old Clare, or the more explicit advances of his father Sir Armine. The secret of Henry Fitzorton's attachment to Caroline Stuart is confined to his own breast, and that of Charles Stuart her brother; who, in return, discovers his attachment to Olivia. John Fitzorton, the elder brother, is also deeply smitten with the charms of the fair Olivia: but, ignorant of his brother's attachment at *the Abbey*, and considering him as betrothed to Olivia, he smothers the passion in silent sorrows. As the friendship of the Clares and Fitzortons is of that kind which adopts common foes and common friends, Olivia Clare and Caroline Stuart, though acquainted in their childish days, are now strangers, and the secrets of their peculiar attachments are unknown to each other.

These *Family Secrets* of the *Castle* and *Abbey* compose the grand body of the story. Henry Fitzorton neglects, or rather shuns, the warm yet delicate overtures of Olivia, and passes his time among the forests near the Abbey, indulging his unhappy passion for Caroline Stuart; which is rendered still more

hopeless

hopeless by his utter exclusion from the Abbey, on account of the family quarrels of Sir Armine and Sir Guise.

In the second volume, the author, afraid of objections to his plot thus far carried, steps forwards with the following defence of himself addressed to the reader:

‘ Now it may happen that before thou hast gained this stage of our history, we have put thee a little out of humour by a seeming violation of probability; it may have offended thy critical talents that we should, as it may seem to thee, have maliciously contrived to lock this family secret in our Henry’s breast, although such a number of keys are ready to open it. Perhaps thou hast long since exclaimed, “Go to! can it be supposed an impetuous youth should pay his court to a lady in the neighbourhood, to the daughter of his father’s bitterest enemy, for so long a period undiscovered; that many of the servants of her family and of his, that a brother of each house, and now perhaps of both, notwithstanding all the private and public tumults,—Can it be supposed that this matter should be any secret to half the surrounding parishes? And was there not to be found one officious enemy, or “good-natured friend,” or idle gossip, who, on the swift wing of folly or curiosity, or the yet more rapid one of malice, would have even panted to carry the tidings to the only two persons most interested in its truth or falsehood, namely, Olivia and her father? Or was the neighbourhood of Fitzorton-Castle the only spot in the world where no such friend, enemy, or gossip in petticoats or breeches, resided?”

Unrestrained by these objections, though obvious to himself, and unremoved, the author is determined to proceed onwards with his story. Sir Armine and old Clare continue desirous of a match between Henry Fitzorton and Olivia: but, on the former’s having fixed the day, Henry discloses to his father the fatal *secret*,—his love of Caroline Stuart. Sir Armine still presses the match. In this dilemma, Charles Stuart sends Henry a letter deploring his fate, and proposing a deliverance to be wrought by him from this impending evil. Sir Armine, Mr. Clare, Olivia, and Henry Fitzorton, are on the way to a mansion belonging to Olivia, situated on an estate lately left to her by a distant relation;—when, in passing through a forest a few miles from it, a party of armed and masked horsemen arrest Henry who was before on horseback;—and they prove to be Charles Stuart, attended with some friends accoutred and prepared to work the deliverance of Henry from the plans of the old people. At this moment another party of armed men attack the coach in which Sir Armine, his lady, &c. are travelling in the rear; when sudden shrieks bring Charles Stuart’s battalion to the assistance of the ladies, and a most furious rencontre ensues. Henry performs wonders, and his friends prevail. The vanquished party are discovered to be  
Sir

Sir Guise and his myrmidons, whose scheme it was to assassinate the Fitzorton family. In the affray, Sir Armine, a very old man, receives a violent blow from his inveterate foe Sir Guise; whose party is secured, and carried prisoners to the next inn. The illness of Sir Armine brings on the gout, and detains him at the inn some time: the marriage is therefore deferred. Sir Armine, during his illness, swallows poison by mistake; and feeling his death approaching, he presses his son to conclude the marriage with Olivia; and he particularly enforces this command, as his friend Mr. Clare had lately assisted him with a large sum of money, and rescued the whole family from poverty. Henry despairingly consents to the match, and promises to endeavour to forget his former attachment to the daughter of his father's infamous adversary.

Previously to this event, John Fitzorton, the elder brother, and Charles Stuart, seek to dissipate amid the din of arms the thought of their unhappy attachment to Olivia; a *family secret* which they kept locked in their own bosoms, though they were in the constant habit of living together in the most unreserved manner. Henry Fitzorton, now the husband of Olivia, vainly endeavours to forget his old attachment to Caroline Stuart: but "*heret lateri lethalis arundo*," and the conflict of passions renders him the most miserable of mankind. His melancholy is not even allayed by the fresh reasons of attachment to his wife, which gained existence in the family of children which Olivia had brought him. A change, however, soon takes place, and Olivia dies, in consequence of attending on one of her children who had caught a contagious disorder.

During the cohabitation of Henry Fitzorton and Olivia, affairs at the Abbey had suffered a complete revolution. The infamous conduct of Sir Guise Stuart, who had been set free after his defeat by the party of Charles Stuart in the engagement in the forest, occasions the death of his lady, and the secession of his son and daughter to a foreign country; where, by the counsels of father Arthur, (a pious and confidential priest,) Caroline Stuart enters into a religious house as a novice, in despair of ever being the wife of Henry Fitzorton. Before the time of her noviciate is expired, Henry Fitzorton, now a widower, on receiving this account of Caroline's destination, repairs with his brother John to the convent on the very day in which her noviciate expires. Father Arthur, after some pious scruples, relates to Caroline Stuart the death of Olivia, and the visit of Henry Fitzorton. After some suspense, Henry has determined to take a monk's habit, and to bid

adieu

adieu to his family and the world: but, on approaching the altar at which he is about to renounce all his connections with mankind, he perceives Caroline Stuart; an eclaireissement takes place; and Caroline, who, in consequence of the information of Henry's-widow'd state, had altered her resolution of becoming a nun, accepts the hand of Henry, and returns with him to England.

The author's very long details of Sir Guise have been omitted in this our summary, for obvious reasons; and we confess that the attempt to develope the story thus far has put our diligence to its full proof. If the curious reader be not satisfied without some illustration, we will quote two or three short passages.

When Henry Fitzorton, banished from the Abbey, indulged his melancholy passion for Caroline Stuart, by walking day and night among the adjacent woods, a faithful servant (who, unknown to Henry, had watched his frequent wanderings, and feared that his health might be injured by long fasting,) adopted the following stratagem: 'He it was who placed in the forest, which Henry so frequently haunted, those accommodations which the heated brain of his master sometimes attributed to magic: and well he might; for sometimes a peach would ripen upon a barren thorn, a pine apple would enrich a bramble, and bunches of the grape be twisted with the May bush.' So much for *nature* and *probability*!

The following quotation describes the history which Mr. Page, the keeper of a circulating library, gives of the various tastes of his customers: 'I wish you could see the circulators at my friend Page's shop, and hear Page describe his customers. "Five changes a day, Sir, (he has said to me—you know his quaint humour and shrewd brevity,) aye and come for the sixth at night. I say, read a book to the end; indeed, they begin with the end, return to the title, skip preface, jump to middle, dash again to end, and away for another volume! and as to my folio and quarto gentry, Mr. Dugdale and Domine Chillingworth, and Gaffer Clarendon, and such old Grecians, they don't come home for half a year.—Pray, dear Mr. Page, says a pretty lisper, who had been looking over the catalogue, is not that there Lady Dinje, she who makes your books smell so horribly of spirits, and is so generous of her snuff? I declare my sister Bab and a whole party of us were the other evening almost poisoned in the first volume of "Delicate Distresses," and sweet Jane Hectic was quite overcome before she had half got through "Excessive Sensibility."—So much for *humour*!

The following words and phrases are peculiarly the property of the author of *Family Secrets*: 'sensical' and 'sensate,' for sensible; veritable, for true; and 'impayable obligations.'

ART. X. *Selections from the French Anas*: containing Remarks of eminent Scholars on Men and Books. Together with Anecdotes and Apophthegms of illustrious Persons. Interspersed with Pieces of Poetry. 12mo. 2 Vols. 7s. sewed. Cadell jun. and Davies. 1797.

THE French Collections “in Ana” have been often pillaged by our compilers of anecdotes and jest-books, and they have been retailed and detailed on a thousand other occasions\*: but no writer, that we recollect, has at once given to us so large a portion of them as the gentleman who has favoured the public with the two volumes now under notice.—He has not only translated the poetical quotations, but he has added to their number;—and he has also prefixed some account of each author to whom we are indebted for the originals,—the *Ménagiana*, the *Scaligeriana*, the *Huetiana*, the *Perroniana*, &c. &c. The account which he himself gives, in his Preface, of his plan and conduct in the selection, is, that he has chosen ‘from the various *Anas* those passages which seemed to him to possess the most general tendency to amuse or instruct; adding notes, where the articles could be usefully expanded or illustrated; compressing some passages, without weakening their sense; and adding literary and biographical sketches of the authors, whose names are affixed to each Ana, are the only attempts in this work by which he has presumed to exceed the laborious and cautious province of a translator and compiler.’

The translator also refers ‘the learned reader to the Preface to Wolf’s edition of the *Casauboniana*, for farther information on the subject of the *Anas*; as he will find the most ample satisfaction in the care, labour, and judgment, with which M. Wolf has compiled a very erudite history of these modern *Mémorabilia*.’

We may farther observe that the present translator has been careful to reject those *bons mots* and witticisms that appeared too ludicrous, or worse than merely *ludicrous*, for a compilement in which he did not chuse that wit should give offence to decency. A few extracts will probably be expected, by way of specimen:

‘Bells were first brought into use by St. Paulinus Bishop of Nola †, in the Campania of Rome: hence a bell was called Nola, or Campana. At first they were called saints: hence *toc-saint*, or *toc-sin*,

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\* Hence it must necessarily follow that a great deal of the *table-talk* comprehended in those collections, which once afforded much entertainment from its novelty, and many a *bon mot* which in its day served to set the table in a roar, will from their staleness now afford less pleasure.

† He was made Bishop of Nola anno 409. He was famous for his piety and his professional labours.’

in process of time. But Pliny reports, that many ages before his time bells were in use, and called Tintinnabula; and Suetonius says, that Augustus had one put at the gate of the temple of Jupiter, to call the meeting of the people.'—

'It has been said, in praise of the sculpture of ancient Greece, that the gods would wish to resemble the statues of themselves. Michael Angelo fell into an expression very similar to this, on seeing the statue of St. Mark in the church of St. Michael at Florence. "If that statue resembled St. Mark, one would give him credit for the truth and authenticity of his writings, from the consideration of his physiognomy."—

'An ambassador lately arrived from Constantinople, in order to reside at Rome, retained in his mind so high an idea of the grandeur of the Ottoman empire, that having occasion to make an address to Leo, he thus acquitted himself. Having used the titles of St. Barnard by calling the Pope Abel, with respect to his eldership; Noah by his government, Melchisedech by his order, and Aaron by his dignity—he added, as characters paramount to all the rest, *Sultan* of the Catholic Church, and *Grand Turk* of the Christians.'—

'A very ignorant nobleman observing one day at dinner a person eminent for his philosophical talents intent on choosing the delicacies of the table, said to him "What! do philosophers love dainties!"—"Why not?" returned the scholar, "Do you think, my Lord, that the good things of this world were made only for block-heads?"—

'Fr. Accoltus d'Arezzo, a celebrated lawyer in the fifteenth century, with the assistance of his servant, purloined several pieces of meat from a neighbouring butcher's shop. Two of his scholars of doubtful character were put in prison, as authors of this theft. Accoltus in vain accused himself: it was thought he did so to rescue the young men. When the affair was blown over, and the students set at liberty by paying a certain sum, Accoltus brought plain proofs that he had been the thief. On being asked why he had committed an action so unlike himself, and of which no one would have suspected him, he replied, he did it to set in a strong light the advantages of a well-established character.'—

'The following epigram on honours granted by patent was written by Bouchet:

'Tu dis que tu es gentilhomme,  
Par la faveur du parchemin.  
Si un rat le trouve en son chemin,  
Que seras-tu? Comme un autre homme.

Great Sir, you boast your noble race,  
And perk that parchment in my face:  
Say, should a rat, in hungry hour,  
This fam'd certificate devour,  
Your titles and your pride are gone,  
No more Lord \*\*\*, but plain John.'—

'When Adrian VI. in his letters had confessed that a reformation in the Romish Church was expedient, but that it should be done step by

by step, Luther, on reading this concession, had marked in the margin of his copy of the letters, "that his Holiness intended that an interval of a century should take place between each step." [*We may apply this to the common objection started against all plans of Reform, in Church and State: "This is not a proper season." Rev.*]

'M. L——, the famous usurer, (in France, we suppose,) during his illness frequently fell into fainting-fits, which exhibited the appearance of immediate dissolution. His friends, by great attention, and by calling in very able physicians, for some time protracted his life, and procured to the patient symptoms of returning health. One of these his confessor thought a good opportunity of reminding the sick man of his approaching fate. To effect this pious intention, he presented before the eyes of the expiring usurer a silver crucifix. M. L—— surveyed the cross with minute attention, and suddenly exclaimed: "Sir, I can lend you but a very small sum on such a pledge."—

'Men of great loquacity and moderate intellects are sarcastically represented by an Arabian proverb as mills, whose clatter only we hear, without ever carrying away any flour.'—

'BON MOT OF ARISTIPPUS.

'This philosopher was very fond of magnificent entertainments, and loved a court life. Dionysius, the tyrant of Syracuse, asked him in a sarcastic manner the reason why philosophers were seen often at the gates of princes, but princes never at the doors of philosophers.—"For the same reason," replied the philosopher, "that physicians are found at the doors of sick men, and not sick men at the doors of physicians."

As a specimen of the poetic translations, we shall give the following imitation of the verses of Madame Deshouliers, on the love of play; selected for the sake of their morality:

'Amusement, which exceeds the measure  
Of reason, ceases to be pleasure.  
Play, merely for diversion's sake,  
Is fair, nor risks an heavy stake.  
The vet'ran gamester, void of shame,  
Is man no longer but in name.  
His mind the slave of every vice  
Spawn'd by that foul fiend Avarice.  
Though with integrity and sense  
The gamester may his trade commence,  
The lust of gold will soon impart  
Its subtle poison to his heart.  
To each mean trick inur'd to stoop,  
The knave soon supersedes the dupe.'

On the whole, notwithstanding the want of absolute *novelty*, these volumes will furnish the reader with considerable amusement; and, in a moral view, they are certainly unexceptionable.

ART. XI. *Observations on the Nature and Theory of Vision*: with an Inquiry into the Cause of the single Appearance of Objects seen by both Eyes. By John Crisp, F. R. S. 8vo. pp. 178. 5s. 6d. Boards. Sewell. 1796.

WE have perused this ingenious and candid essay with singular satisfaction; and we consider it as a very valuable addition to the knowledge which we have lately acquired concerning the function of sight. The opening sections coincide with the curious and elegant tract of Dr. Berkeley, though the author assures us that his conclusions were independently formed. The part which will most interest the philosophical optician is that in which are related the experiments on the cause of single vision.

Two sections are devoted to the theory of Dr. Wells\*. In the former of these, the author contends that, even admitting Dr. Wells's facts, single vision is not necessarily the *consequence* of a certain law of direction. Direction in a line from the eye is an acquired notion or conception: but the single appearance is an actual matter of sight: whence the apparent union of the points, at which the optic axes terminate, may be more reasonably considered as the primary law, and that of direction secondary.—In the next section, Mr. Crisp adduces experiments to shew that the point of intersection of the optic axes has a different seeming direction, as seen by one or by the other eye, or by both at one time: whereas, if the single appearance were *caused* by a law of visible direction, this law should affect each eye when used singly, in the same manner as when used in conjunction with the other; and this Dr. Wells maintains: ‘but, since an object, if it appear single to the two eyes, must, at the time when it is so seen, appear to each eye to be in the same place—*i. e.* since one visible object can only have one visible place at one time, and since this place is not that which it has when seen by either eye singly, we may safely conclude that the apparent place of the object, when seen by both eyes, is dependent on the circumstance of its being seen single.’

In the concluding section, Mr. Crisp endeavours to prove that single vision is the effect of an *united sensation*. Among other facts, he states that, with a pair of spectacles filled up with differently coloured glasses, ‘if the eyes be alternately closed so as to exhibit the two colours singly, one succeeding the other, and immediately after, both eyes be kept open, an intermediate colour will be very perceptible.’—‘How does this arise? It is an effect which can only be produced by the action

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\* See Rev. vol. xvi. N. S. p. 341.

of the rays of light on the optic nerves. It must therefore be the joint effect of the rays acting on the two retinae, or *an united sensation*.—On looking at an Argand's lamp for a minute or two, and then closing the eyes, a *single* spectrum is perceived. No forced distortion of either eye can affect the unity of the appearance: 'Here is no external object seen or imagined; and consequently nothing respecting direction from the eye or external place is concerned in the experiment. The whole relates to sensation. But as each eye is equally affected, the sensation must be united, otherwise the spectra would appear distinct. We have not even a consciousness of both eyes being concerned.'

The author refers to our account of M. Aenae's work, (N. S. vol. vii. 1792, p. 539,) in which some remarks occur respecting the erect appearance of objects seen by inverted images, that nearly coincide with his own sentiments.

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ART. XII. *Captain Stedman's Narrative of an Expedition from Surinam, &c.*

[Article concluded from our last Number, p. 437.]

WE have not sufficient room to particularize the different events which Capt. Stedman describes, as occurring within the first four months after his arrival at Surinam; and during which period Col. Fourgeoud's regiment was permitted to remain completely inactive, indulging in all kinds of gratification, and in a little time suffering by those diseases which, in tropical countries, usually follow similar excesses.

During that interval, the revolted negroes had given so little disturbance, that the regiment, after being left unemployed, was at length actually dismissed, as useless to the colony:—but, just as it was ready to sail for Holland, on the 15th of June, information was brought to Paramaribo that Lieut. Lepper, of the Society's troops, had been shot dead by the rebels, and his whole party, consisting of about 30 men, cut to pieces.

The period when this unhappy event took place, was that which, in the language of the colony, is termed the *short-day season*. During this, Mr. Lepper having been informed that between the rivers Patamaca and Upper Cormootibo, a village of negroes had been discovered by the rangers some time before; he determined with his small party, which was only a detachment from the Patamaca post, to sally through the woods and attack them. But the rebels being apprized of his intentions by their spies, which they constantly employ, immediately marched out to receive him; in his way they laid themselves in ambush, near the borders of a deep marsh, through which the soldiers were to pass to the rebel settlement. No sooner had the unfortunate men got into the swamp and up to their arm-pits, than their black enemies rushed out from under cover, and shot them

dead at their leisure in the water, while they were unable to return the fire more than once, their situation preventing them from re-loading their musquets. Their gallant commander, being imprudently distinguished by a gold-laced hat, was shot through the head in the first onset. The few that scrambled out of the marsh upon the banks were immediately put to death in the most barbarous manner, except five or six, who were taken prisoners and carried alive to the settlement of the rebels.

The melancholy fate of these men was afterward ascertained by Col. Fourgeoud; who, having penetrated to a rebel village in what was called the rice country, found their skulls stuck on stakes; under which their mouldering bodies lay above ground. He was also informed, by a rebel prisoner, that these men had one by one been stripped naked by revolted negroes, and for the amusement of their wives and children had been flogged to death.

In consequence of this event, the regiment to which our author belonged was not only detained, but early in July embarked in sugar barges; such, says he, 'as are used by the colliers on the Thames,' excepting only that they were 'roofed over with boards, which gave them the appearance of so many coffins; and how well they deserved this name I am afraid will too soon appear by the number of men they buried.' These barges were all armed with swivels, blunderbusses, &c. and stationed on different rivers in the colony: two of the barges, with four subalterns, two serjeants, three corporals, and 32 soldiers, were put under our author's command, besides 10 negroe rowers, and a pilot, for each barge. On this occasion, the liberality of Capt. Stedman's friends at Paramaribo furnished him with a good supply of wine, beer, spirits, sugar, hams, tongues, coffee, &c.

On the 3d of July 1773, Capt. S. and his detachment left Paramaribo, with instructions 'to cruise up and down Rio Cottica, between the Society posts, La Rochel at Patamaca, and Slanis Welveren above the last plantation, to prevent the rebels from crossing the river, to seize or kill them if possible, and protect the estates from their invasions.' The same evening, the detachment came to anchor off the battery of the fortress New Amsterdam, of which Capt. S. gives an engraving, as well as a particular description. Of his farther progress, we shall extract the following account in his own words:

'On the fourth of July, in the morning, we weighed anchor; and having doubled the Cape, rowed with the flood till we arrived before Elizabeth's Hope, a beautiful coffee plantation, where the proprietor, Mr. Klynham, inviting us on shore, shewed us every civility in his power, and loaded my barge with refreshing fruits, vegetables, &c. He told us that he pitied our situation from his heart, and foretold the

the miseries we were going to encounter, the rainy season being just at hand, or indeed having already commenced, by frequent showers, accompanied with loud claps of thunder. "As for the enemy," said he, "you may depend on not seeing one single soul of them; they know better than to make their appearance openly, while they may have a chance of seeing you from under cover: thus, Sir, take care to be upon your guard—but the climate, the climate will murder you all. However," continued he, "this shews the zeal of your commander, who will rather see you killed, than see you eat the bread of idleness at Paramaribo."—This pleasant harangue he accompanied with a squeeze by the hand. We then took our leave, while the beautiful Mrs. Dutry, his daughter, shed tears at our departure.—This evening we anchored before the Matapaca Creek.

'I here created my two barges men of war, and named them the *Charon* and the *Cerberus*, by which names I shall distinguish them during the rest of the voyage; though the *Sudden Death* and *Wilful Murder* were much more applicable, as will be seen. We now continued rowing up the river Cottica, having passed, since we entered Rio Comewina, some most enchantingly beautiful estates of coffee and sugar, which line the banks of both these rivers, at the distance of one or two miles from each other.

'My crew having walked and drest their dinner ashore on the plantation l'Avanture, we anchored, on the evening of the 5th, before Rio Pirica.

'On the following day we rowed still further up the river Cottica, and went on shore on the estate Alia. At all the above plantations we were most hospitably received, but we met with fewer plantations as the river grew narrower.

'On the 7th we continued our course, and having walked ashore on the estate Bockkestyne, being the last plantation up the river Cottica on the right, except one or two small estates in Patamaca, at night we cast anchor at the mouth of Coopman's Creek. This day the *Charon* was on fire, but happily it was soon extinguished.

'On the 8th, we again kept rowing upwards, and at eleven o'clock A.M. cast anchor off the fort Slans Welveren, which was guarded by the troops of the Society. Here I stepped on shore, with my officers, to wait on Captain Orzinga, the commander, and delivered three of my sick men into his hospital; where I beheld such a spectacle of misery and wretchedness as baffles all imagination: this place having been formerly called *Devil's Harwar*, on account of its intolerable unhealthiness—a name by which alone I shall again distinguish it, as much more suitable than that of Slans Welveren, which signifies the welfare of the nation.'

'On the following day, the two barges reached their stations, where the officers and men soon became very sickly:

'Here all the elements now seemed to unite in opposing us; the water pouring down like a deluge, the heavy rains forced themselves fore and aft into the vessel, where they set every thing afloat; the air was infested with myriads of musquitoes, which, from sun-set to sun-rising, constantly kept us company, and prevented us from get-

ting any sleep, and left us in the morning besmeared all over with blood, and full of blotches. The smoke of the fire and tobacco, which we burnt to annoy them, was enough to choak us; and not a foot-step of land could we find, where we might cook our salt provisions in safety. To all this misery may be added, that discord broke out between the marines and the negroes, with whom, as promises or threats had as yet no weight, I was obliged to have recourse to other means. I tied up the ringleaders of both parties; and after ordering the first to be well flogged, and the latter to be horsewhipped for half an hour, after due suspense and expectation, I pardoned them all without one lash. This had equally the effect of the punishment, and peace was perfectly re-established; but to prevent approaching disease was totally out of my power. Not all the golden rules in Doctor Armstrong's beautiful poem upon health could avail in this situation.

Here, however, by the advice of an old negroe, Capt. S. began the practice of repeatedly bathing in the river every day, and of going not only thinly dressed, but barefooted; to which, besides the agreeable coolness and cleanliness of the practice, he in a great degree ascribes the preservation of his life.

We cannot minutely notice the different events which occurred to our author and his detachment, while they remained on board the Charon and Cerberus barges; where, in about seven weeks, all the officers, and two-thirds of the men, being either dead or sick, Capt. S. and his barges were ordered to the Devil's Harwar, still more remarkable for its unwholesome situation. He reached it on the 27th of August; and on the 29th he was informed that the rebels had burnt three of the neighbouring plantations, and cut the throats of all the white inhabitants: while the sickly and debilitated state of the few who were alive of his own detachment made it probable that they were soon to experience a similar fate; which they, however, escaped, only because the revolted negroes did not attack them. On the 4th of December, when not one man of the author's original detachment remained capable of doing duty, a reinforcement with provisions, medicines, and a surgeon, arrived from Paramaribo; and he (Capt S.) being himself extremely ill was permitted to go thither, where he arrived on the 14th of that month, and continued until the 25th of October following. His health being then re-established, he went to join Col. Fourgeoud, who had some months before entered the woods near Cottica in pursuit of the negroes; having under his command not only his own regiment, but a considerable body of the Society's troops and of the Black Rangers. These last appear to have been on every occasion the most active, zealous, and useful of all the troops employed by the Dutch against the revolted negroes; between whom and the

Black

Black Rangers an extraordinary degree of animosity subsisted, notwithstanding their common descent from Africa. This fact we consider as decisive evidence in favour of the measure lately adopted by the British government, of raising and keeping up a number of black regiments in the West India islands; where, the climate being congenial to them, they will be infinitely more healthy and serviceable than European soldiers, without proving (as we believe) less faithful.

Various expeditions were now undertaken to discover and destroy the different settlements which the rebels had made, in the most intricate and inaccessible situations that could be found within the wilds of Surinam.—expeditions which lasted several years, and were attended with uncommon sufferings to the officers as well as to the soldiers; who were often compelled to wade through deep swamps and morasses, and frequently exposed to the most violent rains, as well as to the severest fatigues, hunger, and sickness; sometimes also assailed by the rebels, who, climbing unperceived to the tops of palm trees, fired on their enemies, ‘and then, sliding down with surprising agility, disappeared.’—As an exemplification of the warfare in which our author was so long engaged, we shall extract his account of the destruction of *Gado-Saby*, one of the principal of the rebel settlements. (Vol. ii. p. 105.)

‘At ten o’clock, (says he,) we met a small party of the rebels, with each a green hamper upon his back; they fired at us, dropped their bundles, and taking to their heels ran back towards their village. These we since learned were transporting *rice* to another settlement for their subsistence, when they should be expelled from *Gado-Saby* (the name of this settlement) which they daily expected, since they had been discovered by the gallant Captain Meyland. The green hampers, which they call *warimbos*, were very curiously plaited with the manicole leaves. And when our men cut them open with their sabres, there bust forth the most beautiful clean rice that I ever saw, which was scattered and trampled under foot, as we had no opportunity of carrying it along. A little after this we perceived an empty shed, where a picquet had been stationed to give notice of any danger, but they had precipitately deserted their post. We now vigorously redoubled our pace till about noon; when two more musket shot were fired at us by another advanced guard of the enemy, as a signal to the chief, *Bonny*, of our approach. Major Medler and myself, with a few of the van-guard, and a small party of the rangers, at this time rushing forward, soon came to a fine field of rice and Indian corn: we here made a halt for the other troops, particularly to give time for our rear to close up, some of whom were at least two miles behind us; and during which period we might have been cut to pieces, the enemy, unknown to us, having surrounded the field in which we were, as we were afterwards informed.

‘In about half an hour the whole body joined us, when we instantly proceeded by cutting through a small defile of the wood, into

which we had no sooner entered, than a heavy fire commenced from every side, the rebels retiring, and we advancing, until we arrived in the most beautiful field of ripe rice, in the form of an oblong square, from which the *rebel town* appeared at a distance, in the form of an amphitheatre, sheltered from the sun by the foliage of a few lofty trees; the whole presented a *coup-d'œil* romantic and enchanting beyond conception. In this field the firing was kept up, like one continued peal of thunder, for above forty minutes, during which time our black warriors behaved with wonderful intrepidity and skill. The white soldiers were too eager, and fired over one another at random, yet I could perceive a few of them act with the utmost coolness, and imitate the rangers with great effect; amongst these was *now* the once-daunted Fowler, who being roused from his tremor by the firing at the beginning of the onset, had rushed to the front, and fully re-established his character, by fighting like a brave fellow, by my side, until the muzzle of his musket was split by a shot from the enemy, which rendered it useless; a ball passed through my shirt, and grazed the skin of my shoulder; Mr. Decabanes, my lieutenant, had the sling of his fusée shot away: several others were wounded, some mortally, but I did not, to my surprise, observe one instance of *immediate* death—for which seeming miracle, however, I shall presently account. (The Negroes had not a sufficiency of leaden bullets.)

‘ This whole field of rice was surrounded and interspersed by the enemy with the large trunks and roots of heavy trees, in order to make our approach both difficult and dangerous; behind these temporary fortifications the rebels lay lurking, and firing upon us with deliberate aim, whilst their *bulwarks* certainly protected them in some measure from the effects of our fire, we having vast numbers of these fallen trees to scramble over before we could reach the town: but we still advanced, in defiance of every obstacle, and while I admired the masterly manœuvres of their general, I could not help pitying them for their superstition. One poor fellow, in particular, trusting to his *amulet* or charm, fancied himself invulnerable; he mounted frequently upon one of the trees that lay near us, discharged his piece, descended to re-load, and then with equal confidence and the greatest deliberation returned to the charge in my full view; till at last a shot from one of my marines, named *Valet*, broke the bone of his thigh, and he fell crawling for shelter under the very same tree which had supported him just before; but the soldier instantly advancing, and putting the muzzle of his musket to the rebel's ear, blew out his brains, while several of his countrymen, in spite of their spells and charms, shared the same fate.

‘ Being now about to enter the town, a rebel captain, wearing a tarnished gold-laced hat, and bearing in his hand a torch of flaming straw, seeing their ruin inevitable, had the resolution to stay and set the town on fire in our presence, which, by the dryness of the houses, instantly produced a general conflagration, when the firing from the woods began gradually to cease. This bold and masterly manœuvre not only prevented that carnage to which the common soldiers in the heat of victory are but too prone, but also afforded the enemy an opportunity of retreating with their wives and children, and carrying:

carrying off their most useful effects ; whilst our pursuit, and seizing the spoil, were at once frustrated both by the ascending flames, and the unfathomable marsh, which we soon discovered on all sides to surround us, as in the *Maccabees* :

“ Behold the battle is before us, and behind us, and the water of Jordan on this side, and that side, and the marsh, and the forest, so that there is no place for us to turn aside.”

‘ I must indeed confess that within this last hour the continued noise of the firing, shouting, swearing, and hallooing of black and white men mixed together ; the groans of the wounded and the dying, all weltering in blood and in dust ; the shrill sound of the negro horns from every quarter, and the crackling of the burning village ; to which if we add the clouds of smoke that every where surrounded us, the ascending flames, &c. &c. formed, on the whole, such an uncommon scene as I cannot describe, and would perhaps not have been unworthy of the pencil of *Hogarth* : this scene I have, however, faintly endeavoured to represent in the *frontispiece*—where *I may be seen*, after the heat of the action, fatigued, and dejectedly looking on the body of an unfortunate *rebel negro*, who, with his musket in his hand, lies prostrate at my feet.

‘ In short, having washed off the dust, sweat, and blood, and having refreshed ourselves with a dram and a bit of bread till the flames subsided, we next went to inspect the smoking ruins ; and found the above town to have consisted of about one hundred houses or huts, some of which were two stories high. Among the glowing ashes we picked up several trifles that had escaped the flames, such as silver spoons and forks, which we supposed, by the marks BW. to have been pillaged from the *Brunswick* estate in Rio Cottica. We found also some knives, broken china and earthen pots ; amongst the latter one filled with rice and palm-tree worms fell to my share : as this wanted no fire to dress the contents, and as my appetite was very keen, I emptied it in a few minutes, and made a very hearty meal. Some were afraid this mess had been left behind with a view to poison us ; but this suspicion proved however, fortunately for me, to be without foundation.

‘ The silver plate I also purchased from the men that picked it up, determined to carry it off as a trophy, and I have used it ever since. Here we likewise found three skulls fixed upon stakes, the mournful relics of some of our own brave people, who had been formerly killed ; but what surprized us most, were the heads of two young negroes, which seemed as if fresh cut off ; these we since learned had been executed during the night of the 17th, when we heard the hallooing and the firing, for speaking in *our* favour.

‘ Having buried all these remains promiscuously in one pit, we returned to sling our hammocks, under those beautiful and lofty trees which I have already mentioned ; but here I am sorry to add, we found the rangers shockingly employed, in playing at bowls with those very heads they had just chopped off from their enemies ; who, deaf to all remonstrance,

“ Resistless drove the batter’d skulls before,  
And dash’d and mangled all the brains with gore.”

‘ They related that upon reconnoitring the skirts of the surrounding forest, they had found quantities of human blood in different places, which had flowed from the dead and wounded bodies the rebels had carried away during the action.

‘ To reprimand them for this inhuman diversion would have been useless, as they assured us it was “*Condre fassee*,” the custom of their country; and concluded the horrid sport by kicking and mangleing the heads, cutting off the lips, cheeks, ears, and noses; they even took out the jaw-bones, which they smoke dried, together with the right hands, to carry home, as trophies of their victory, to their wives and relations. That this barbarous custom prevails amongst savages is a well-known fact, which originates from a motive of insatiable revenge. And though Colonel Fourgeoud might have prevented their inhumanity by his authority, in my opinion he wisely declined it; observing, that as he could not do it by persuasion, to do it by power might break their native spirit, and produce no other effect than alienating them from the service, so necessary were they to us, though so savagely revengeful, and so bloody.’

Having returned to Paramaribo from his second expedition, Capt. S. gives the following description of that settlement, besides an engraved view and a plan of the town: (Vol. i. p. 285.)

‘ Paramaribo is situated on the right side of the beautiful river Surinam, at about sixteen or eighteen miles distance from its mouth. It is built upon a kind of gravelly rock, which is level with the rest of the country, in the form of an oblong square; its length is about a mile and a half, and its breadth about half as much. All the streets, which are perfectly straight, are lined with orange, shaddock, tamarind, and lemon-trees, which appear in everlasting bloom; while at the same time their branches are weighed down with the richest clusters of odoriferous fruit. Neither stone nor brick is made use of here for pavement, the whole being one continued gravel, not inferior to the finest garden walks in England, and strewed on the surface with sea-shells. The houses, which are mostly of two, and some of three stories high, are all built of fine timber, a very few excepted; most of the foundations are of brick, and they are roofed with thin split boards, called shingles, instead of slates or tiles. Windows are very seldom seen in this country, glass being inconvenient on account of the heat, instead of which they use gauze frames; some have only the shutters, which are kept open from six o’clock in the morning until six at night. As for chimnies I never saw one in the colony, no fires being lighted except in the kitchens, which are always built at some distance from the dwelling-house, where the victuals are dressed upon the floor, and the smoke let out by a hole made in the roof: these timber houses are however very dear in Surinam, as may be evinced by that lately built by Governor Nepven, which he declared had cost him above £. 15,000 sterling. There is no spring water to be met with in Paramaribo, most houses have wells dug in the rock, which afford but a brackish kind of beverage, only used for the negroes, cattle, &c. and the Europeans have reservoirs or cisterns, in which

which they preserve rain-water for their own consumption ; those of nicer taste let it first drop through a filtering-stone into large jars or earthen pots, made by the native Indians on purpose, which they barter at Paramaribo for other commodities. The inhabitants of this country, of every denomination, sleep in hammocks, the negro slaves excepted, who mostly lie on the ground ; the hammocks used by those in superior stations are made of cotton, ornamented with rich fringe ; these are also made by the Indians, and sometimes worth above twenty guineas ; neither bedding nor covering is necessary, except an awning to keep off the musquitoes. Some people indeed lie on bedsteads ; in that case they are surrounded, instead of curtains, with gauze pavilions, which admit the air freely, and at the same time keep off the smallest insect. The houses in general at Paramaribo are elegantly furnished with paintings, gilding, crystal chandeliers, china jars, &c. ; the rooms are never papered or plastered, but beautifully wainscoted with cedar, and Brazil, and mahogany wood.

The number of buildings in Paramaribo is computed at about one thousand four hundred, of which the principal is the governor's palace, whence there is a private passage through the garden which communicates with Fort Zelandia.—This house, and that of the commandant, which has lately been burnt, were the only brick buildings in the colony. The town-hall is an elegant new building, and covered with tiles ; here the different courts are held, and underneath are the prisons for European delinquents, the military excepted, who are confined in the citadel of Fort Zelandia. The Protestant church, where divine worship is performed both in French and Low Dutch, has a small spire with a clock ; besides which there is a Lutheran chapel, and two elegant Jewish synagogues, one German, the other Portuguese. Here is also a large hospital for the garrison, and this mansion is never empty. The military stores are kept in the fortress, where the Society soldiers are also lodged in barracks, with proper apartments for some officers. The town of Paramaribo has a noble road for shipping, the river before the town being above a mile in breadth, and containing sometimes above one hundred vessels of burthen, moored within a pistol shot of the shore ; there are indeed seldom fewer there than fourscore ships loading coffee, sugar, cacao, cotton, and indigo, for Holland, including also the Guinea-men that bring slaves from Africa, and the North American and Leeward Island vessels, which bring flour, beef, pork, spirits, herrings, and mackarel salted, spermaceti-candles, horses, and lumber, for which they receive chiefly melasses to be distilled into rum. This town is not fortified, but is bounded by the river on the S. E. ; by a large savannah on the W. ; by an impenetrable wood on the N. E. ; and is protected by Fort Zelandia on the east. This citadel is only separated from the town by a large esplanade, where the troops parade occasionally. The fort is a regular pentagon, with one gate fronting Paramaribo, and two bastions which command the river ; it is very small but strong, being made of rock or hewn stone, surrounded by a broad fosse well supplied with water, besides some out-works.

On the East side, fronting the river, is a battery of twenty-one pieces of cannon. On one of the bastions is a clock, which is struck with

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a hammer by the sentinel, who is directed by an hour-glass. On the other is planted a large ensign-staff, upon which a flag is hoisted upon the approach of ships of war, or on public rejoicing days. The walls are six feet thick, with embrasures but no parapet. I have already spoken of its antiquity.

Paramaribo is a very lively place, the streets being generally crowded with planters, sailors, soldiers, Jews, Indians, and Negroes, while the river is covered with canoes, barges, &c. constantly passing and repassing, like the wherries on the Thames, often accompanied with bands of music; the shipping also in the road adorned with their different flags, guns firing, &c.; not to mention the many groupes of boys and girls playing in the water; altogether form a pleasing appearance; and such gaiety and variety of objects serve, in some measure, to compensate for the many inconveniencies of the climate. Their carriages and dress are truly magnificent; silk embroidery, Genoa velvets, diamonds, gold and silver lace, being daily worn, and even the masters of trading ships appear with buttons and buckles of solid gold. They are equally expensive at their tables, where every thing that can be called delicate is produced at any price, and served up in plate and china of the newest fashion, and most exquisite workmanship. But nothing displays the luxury of the inhabitants of Surinam, more than the number of slaves by whom they are attended, often twenty or thirty in one family. White servants are seldom to be met with in this colony.

The current money, as I have already stated, are stamped cards of different value, from five shillings to fifty pounds: gold and silver is so scarce, that the exchange premium for specie is often above ten *per cent.* A base Dantzic coin called a *bit*, value something less than sixpence, is also current in Surinam. English and Portuguese coin are sometimes met with, but mostly used as ornaments by the Mulatto, Samboe, Quaderoon, and Negro girls. The Negro slaves never receive any paper money, for as they cannot read they do not understand its value; besides in their hands it would be liable to many accidents, from fire or children, and particularly from the rats, when it becomes a little greasy.

This town is well supplied with provisions, viz. butcher's meat, fowls, fish, and venison. Vegetables in particular the country abounds with; besides the luxuries peculiar to this climate, they import whatever Europe, Africa, and Asia can afford. Provisions, however, are excessively dear in general, especially those imported, which are mostly sold by the Jews and masters of ships. The first enjoy extraordinary privileges in this colony; the latter erect temporary warehouses for the purpose of trade, during the time their ships are loading with the productions of the climate. Wheat flour is sold from four pence to one shilling *per pound*; butter two shillings; butcher's meat never under one shilling, and often at one shilling and six pence; ducks and fowls from three to four shillings a couple. A single turkey has cost me one guinea and a half; eggs are sold at the rate of five, and European potatoes twelve for six pence. Wine three shillings a bottle. Jamaica rum a crown a gallon. Fish and vegetables are cheap, and fruit almost for nothing.

My

My black boy, Quaco, has often brought me forty oranges for six pence, and half a dozen pine-apples for the same price; while limes and tamarinds may be had for gathering.'

The author's narrative is constantly, and (we think) sometimes injudiciously, interrupted by descriptions of different objects of Natural History, both animal and vegetable, as they occurred to him in Surinam: but which manifest a very praiseworthy attention. Of many of these he has given engraved representations from drawings usually well designed and executed by himself, and which are highly useful as well as ornamental to his work:—but, at the end of his second Volume, he generally refers his readers to Dr. Bancroft's *Essay on the Natural History of Guiana* for fuller botanical Descriptions 'than either his knowledge or his limits will allow.' 'The Doctor's merit in this particular,' he observes, 'is known by few:—though, in some instances, we have found the Captain disagreeing with Dr. B. These, however, are not points of great importance; and on some of them, we think, he appears not to have rightly understood what he has contradicted.'

Capt. Stedman has not only related all the instances of cruelty towards the negroe slaves which came within his own observation, but a great many of which he only heard, as having been practised within the colony; and he generally describes them with such circumstances as are best suited to excite the reader's commiseration for the unhappy sufferers, and his indignation against the authors of these cruelties.—We must indeed allow and lament that too many such instances have existed: but we think that, when they are all industriously collected and made the most striking objects of one picture, contrasted by only a very few of those of an opposite nature which certainly might have been found, erroneous ideas and impressions will necessarily be produced; especially when the imagination of the reader is still farther excited by engraved representations (of which the author has given several) of the worst punishments ever inflicted on the African race, either by public justice or private resentment. We have certainly known masters and mistresses possessing great humanity, and exercising much kindness, towards their negroe slaves in Surinam; and we have seen some of these latter who had become the proprietors of large Plantations of sugar and coffee, solely by the bounty of their former owners.

Col. Fourgeoud having, in his different expeditions, destroyed twenty-one towns or villages belonging to the rebels, and demolished two hundred of their fields, with vegetables of every kind, on which they depended for subsistence, they 'to a man fled over the river Marawina' into the colony of Cayenne; where

where the French 'not only gave them shelter, but supplied them with every thing they wanted.' The colony of Surinam being thus freed from its most troublesome and its only enemies at that time, our author, and the few who remained of the regiment to which he belonged, were permitted to return to Holland; where, on his arrival, he was promoted to the rank of major in his former Scotch regiment; and afterward, on his quitting the Dutch Service, he was complimented by the Prince of Orange with the rank of Lieut. Colonel. On leaving Surinam, he had happily placed his beloved Joanna and her son (by him) under the care of a benevolent lady, Mrs. Godefroy, with whom she lived until the 5th of November 1782; when, as he informs us,

'This virtuous young woman departed this life, as *some* suspected, by poison\*, administered by the hand of jealousy and envy, on account of her prosperity, and the marks of distinction which her superior merit had so justly attracted from the respectable part of the colony.

'But she is no more!—Reader!—the virtuous Joanna, who so often saved my life, is no more!!!—Her adopted mother, Mrs. Godefroy, who bedewed her beauteous body with tears, ordered it to be interred with every mark of respect, under the grove of orange-trees where she had lived. Her lovely boy was sent to me, with a bill of near two hundred pounds, his private property, by inheritance from his mother.—Soon after which expired both his very faithful guardians.

'This CHARMING YOUTH, having made a most commendable progress in his education in Devon, went two West India voyages, with the highest character as a sailor; and during the *Spanish* troubles served with honour as a midshipman on board his Majesty's ships *Southampton* and *Lizard*, ever ready to engage in any service that the advantage of his king and country called for.—But, Oh!—he also is no more, having since *perished* at sea off the island of *Jamaica*.'

We shall here conclude our account of this work, by only observing that, from the great variety of *curious* information which it affords, related in a pleasing style, and much enlivened and illustrated by the numerous plates, there can be but few readers, of laudable curiosity, to whom it will not prove highly entertaining as well as instructive. Its author appears to have been an enterprising, ingenious, and well disposed young man; and we sincerely regret his early departure from the world, after his return to his country and his friends.

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\* Her emancipated brother *Henry* underwent the same melancholy fate.'

ART. XIII. *An Historical Survey of the French Colony in the Island of St. Domingo*: comprehending a short Account of its ancient Government, political State, Population, Productions, and Exports; a Narrative of the Calamities which have desolated the Country ever since the Year 1789, with some Reflections on their Causes and probable Consequences; and a Detail of the Military Transactions of the British Army in that Island to the End of 1794. By Bryan Edwards, Esq. M.P. F.R.S. &c. 4to. pp. 247. 13s. Boards. Stockdale. 1797.

WE need not introduce to our readers, on the present occasion, the gentleman to whom we are indebted for this performance:—Mr. Edwards is already very advantageously known as author of the History of the British Colonies in the West Indies, of which a copious account will be found in our Reviews, vols. xiv. xv. and xvii. in the years 1794 and 1795. The work before us is well calculated to increase his reputation, by the highly important facts and observations which it contains, by the ability displayed in their arrangement, and by the strongly expressive, correct, and often beautiful language in which they are conveyed to the reader's understanding.

Of the motives and circumstances which led Mr. Edwards to this undertaking, we cannot give a better account than that which the following extract from his Preface affords:

‘ Soon after I had published the History of the British Colonies in the West Indies, I conceived the design of compiling a general account of the settlements made by all the nations of Europe in that part of the New Hemisphere, but more particularly the French; whose possessions were undoubtedly the most valuable and productive of the whole Archipelago. This idea suggested itself to my mind, on surveying the materials I had collected with regard to their principal colony in St. Domingo; not doubting, as the fortune of war had placed under the British dominion all or most of the other French islands, that I should easily procure such particulars of the condition, population, and culture of each, as would enable me to complete my design, with credit to myself, and satisfaction to the Publick. I am sorry to observe, that in this expectation I have hitherto found myself disappointed. The present publication, therefore, is confined wholly to St. Domingo; concerning which, having personally visited that unhappy country soon after the revolt of the negroes in 1791, and formed connexions there, which have supplied me with regular communications ever since, I possess a mass of evidence, and important documents. My motives for going thither, are of little consequence to the Publick; but the circumstances which occasioned the voyage, the reception I met with, and the situation in which I found the wretched Inhabitants, cannot fail of being interesting to the reader; and I flatter myself that a short account of those particulars, while it confers some degree of authenticity on my labours, will not be thought an improper Introduction to my book.

‘ In

‘ In the month of September 1791, when I was at Spanish Town in Jamaica, two French Gentlemen were introduced to me, who were just arrived from St. Domingo, with information that the negro slaves belonging to the French part of that island, to the number, as was believed, of 100,000 and upwards, had revolted, and were spreading death and desolation over the whole of the northern province. They reported that the governor-general, considering the situation of the colony as a common cause among the white inhabitants of all nations in the West Indies, had dispatched commissioners to the neighbouring islands, as well as to the States of North America, to request immediate assistance of troops, arms, ammunition, and provisions; and that themselves were deputed on the same errand to the Government at Jamaica: I was accordingly desired to present them to the Earl of Effingham, the commander in chief. Although the dispatches with which these gentlemen were furnished, were certainly a very sufficient introduction to his lordship, I did not hesitate to comply with their request; and it is scarcely necessary to observe, that the liberal and enlarged mind which animated every part of Lord Effingham’s conduct, needed no solicitation, in a case of beneficence and humanity. Superior to national prejudice, he felt, as a man and a christian ought to feel, for the calamities of *fellow men*; and he saw, in its full extent, the danger to which every island in the West Indies would be exposed from such an example, if the triumph of savage anarchy over all order and government should be complete. He therefore, without hesitation, assured the commissioners that they might depend on receiving from the government of Jamaica every assistance and succour which it was in his power to give. Troops he could not offer, for he had them not; but he said he would furnish arms, ammunition, and provisions, and he promised to consult with the distinguished Officer commanding in the naval department, concerning the propriety of sending up one or more of his Majesty’s ships; the commissioners having suggested that the appearance in their harbours of a few vessels of war might serve to intimidate the insurgents, and keep them at a distance, while the necessary defences and intrenchments were making, to preserve the city of Cape François from an attack.

‘ Admiral Affleck (as from his known worth, and general character might have been expected) very cheerfully co-operated on this occasion with Lord Effingham; and immediately issued orders to the captains of the *Blonde* and *Daphne* frigates to proceed, in company with a sloop of war, forthwith to Cape François. The *Centurion* was soon afterwards ordered to Port au Prince. The *Blonde* being commanded by my amiable and lamented friend Captain William Affleck, who kindly undertook to convey the French commissioners back to St. Domingo, I was easily persuaded to accompany them thither; and some other gentlemen of Jamaica joined the party.

‘ We arrived in the harbour of Cape François in the evening of the 26th of September, and the first object which arrested our attention as we approached, was a dreadful scene of devastation by fire. The noble plain adjoining the Cape was covered with ashes, and the surrounding hills, as far as the eye could reach, every where presented

to us ruins still smoking, and houses and plantations at that moment in flames. It was a sight more terrible than the mind of any man, unaccustomed to such a scene, can easily conceive.—The inhabitants of the town being assembled on the beach, directed all their attention towards us, and we landed amidst a crowd of spectators who, with uplifted hands and streaming eyes, gave welcome to their deliverers (for such they considered us) and acclamations of *vivent les Anglois* resounded from every quarter.

‘The governor of St. Domingo, at that time, was the unfortunate General Blanchelande; a *marechal de camp* in the French service, who has since perished on the scaffold. He did us the honour to receive us on the quay. A committee of the colonial assembly, accompanied by the governor’s only son, an amiable and accomplished youth \*, had before attended us on board the *Blonde*, and we were immediately conducted to the place of their meeting. The scene was striking and solemn. The hall was splendidly illuminated, and all the members appeared in mourning. Chairs were placed for us within the bar, and the Governor having taken his seat on the right hand of the President, the latter addressed us in an eloquent and affecting oration.’

Of this speech the author gives an excellent translation, which we regret our not having room to insert.

‘At this juncture, the French colonists in St. Domingo, however they might have been divided in political sentiments on former occasions, seemed to be softened, by the sense of common suffering, into perfect unanimity. All descriptions of persons joined in one general outcry against the National Assembly, to whose proceedings were imputed all their disasters. This opinion was indeed so widely disseminated, and so deeply rooted, as to create a very strong disposition in all classes of the whites, to renounce their allegiance to the mother country. The black cockade was universally substituted in place of the tri-coloured one, and very earnest wishes were avowed in all companies, without scruple or restraint, that the British administration would send an armament to conquer the island, or rather to receive its voluntary surrender from the inhabitants. What they wished might happen, they persuaded themselves to believe was actually in contemplation; and this idea soon became so prevalent, as to place the author of this work in an awkward situation. The sanguine disposition observable in the French character, has been noticed by all who have visited them; but in this case their credulity grew to a height that was extravagant and even ridiculous. By the kindness of the Earl of Effingham, I was favoured with a letter of introduction to the Governor-general; and my reception, both by M. Blanchelande and the colonial assembly, was such as acted only to excite the publick attention, but also to induce a very general belief that no common motive had brought me thither. The suggestions

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‘\* This young gentleman, as well as his father, perished by the guillotine under the tyranny of Robespierre. He was massacred at Paris, on the 20th July 1794, in the twentieth year of his age.’

of individuals to this purpose, became perplexing and troublesome. Assurances on my part, that I had no views beyond the gratification of curiosity, had no other effect than to call forth commendations on my prudence.

'This circumstance is not recorded from the vain ambition of shewing my own importance. The reader of the following pages will discover its application; and, perhaps, it may induce him to make some allowance for that confident expectation of sure and speedy success, which afterwards led to attempts, by the British arms, against this ill-fated country, with means that must otherwise have been thought at the time,—as in the sequel they have unhappily proved,—altogether inadequate to the object in view.

'The ravages of the rebellion, during the time that I remained at Cape François, extended in all directions.

'Destruction everywhere marked the progress of the Rebels, and resistance seemed to be considered by the whites not only as unavailing in the present conjuncture, but as hopeless in future. To fill up the measure of their calamities, their Spanish neighbours in the same island, with a spirit of bigotry and hatred which is, I believe, without an example in the world, refused to lend any assistance towards suppressing a revolt, in the issue of which common reason should have informed them, that their own preservation was implicated equally with that of the French.

'Under these circumstances, it very naturally occurred to me to direct my enquiries towards the state of the colony previous to the revolt, and collect authentick information on the spot, concerning the primary cause, and subsequent progress, of the widely extended ruin before me. Strongly impressed with the gloomy idea, that the only memorial of this once flourishing colony would soon be found in the records of history, I was desirous that my own country and fellow-colonists, in lamenting its catastrophe, might at the same profit by so terrible an example. My means of information were too valuable to be neglected, and I determined to avail myself of them. The Governor-general furnished me with copies of all the papers and details of office that I solicited, with a politeness that augmented the favour.'—

'Such were the motives that induced me to undertake this Historical Survey of the French part of St. Domingo, and such are the authorities from whence I have derived my information concerning those calamitous events which have brought it to ruin. Yet I will frankly confess, that, if I have any credit with the publick as an author, I am not sure this work will add to my reputation. Every writer must rise or sink, in some degree, with the nature of his subject; and on this occasion, the picture which I shall exhibit, has nothing in it to delight the fancy, or to gladden the heart. The prospects before us are all dark and dismal. Here is no room for tracing the beauties of unsullied nature. Those groves of perennial verdure; those magnificent and romantick landscapes, which, in tropical regions, every where invite the eye, and oftentimes detain it, until wonder is exalted to devotion, must now give place to the miseries of war, and the horrors of pestilence; to scenes of anarchy, de-

solation, and carnage. We have to contemplate the human mind in its utmost deformity: to behold savage man, let loose from restraint, exercising cruelties, of which the bare recital makes the heart recoil, and committing crimes which are hitherto unheard of in history; teeming

—— all monstrous, all prodigious things,  
Abominable, unutterable, and worse  
Than fables yet have feign'd, or fear conceiv'd!

MILTON.

‘All therefore that I can hope and expect is, that my narrative, if it cannot delight, may at least *instruct*. On the sober and considerate, on those who are open to conviction, this assemblage of horrors will have its effect. It will expose the lamentable ignorance of some, and the monstrous wickedness of others, among the reformers of the present day, who, urging onwards schemes of perfection, and projects of amendment in the condition of human life, faster than nature allows, are lighting up a consuming fire between the different classes of mankind, which nothing but human blood can extinguish. To tell such men that great and beneficial modifications in the established orders of society, can only be effected by a progressive improvement in the situation of the lower ranks of the people, is to preach to the winds. In their hands reformation, with a scythe more destructive than that of time, mows down every thing, and plants nothing. Moderation and caution they consider as rank cowardice. Force and violence are the ready, and, in their opinion, the only proper application for the cure of early and habitual prejudice. Their practice, like that of other mountebanks, is bold and compendious; their motto is, *cure or kill*.’

In the 1st chapter, the author gives an account of the political state of St. Domingo previous to the year 1789—In the 11d he continues this account to the meeting of the first general Colonial Assembly; and in the 111d, he relates the proceedings of that assembly until its final dissolution in August 1790.

In the 14th chapter, Mr. Edwards gives an account of the ‘Rebellion and defeat of Ogé, a free man of colour.’ Here, after having noticed the different interests and intrigues which concurred in exciting the mulattoes to a general revolt, he proceeds as follows:

‘Among such of these unfortunate people resident in France as were thus inflamed into madness, was a young man under thirty years of age, named *James Ogé*: he was born in St. Domingo, of a mulatto woman who still possessed a coffee plantation in the Northern province, about thirty miles from Cape François, whereon she lived very creditably, and found means out of its profits to educate her son at Paris, and even to support him there in some degree of affluence, after he had attained the age of manhood. His reputed father, a white planter of some account, had been dead several years.

‘Ogé had been introduced to the meetings of the *Amis des Noirs*, under the patronage of Gregoire, Brissot, La Fayette, and Robespierre,

bespierre, the leading members of that society; and was by them initiated into the popular doctrine of *equality*, and *the rights of man*. Here it was that he first learnt the miseries of his condition, the cruel wrongs and contumelies to which he and all his mulatto brethren were exposed in the West Indies, and the monstrous injustice and absurdity of that prejudice, "which, (said Gregoire,) estimating a man's merit by the colour of his skin, has placed at an immense distance from each other the children of the same parent; a prejudice which stifles the voice of nature, and breaks the bands of fraternity asunder."

'That these are great evils must be frankly admitted, and it would have been fortunate if such men as Brissot and Gregoire, instead of bewailing their existence and magnifying their extent, had applied their talents in considering of the best practicable means of redressing them.'—

'Ogé had been led to believe, that the whole body of coloured people in the French islands were prepared to rise up as one man against their oppressors; that nothing but a discreet leader was wanting, to set them into action; and, fondly conceiving that he possessed in his own person all the qualities of an able general, he determined to proceed to St. Domingo by the first opportunity. To cherish the conceit of his own importance, and animate his exertions, the society procured him the rank of lieutenant-colonel in the army of one of the German electors.

'As it was found difficult to export a sufficient quantity of arms and ammunition from France, without attracting the notice of the government, and awakening suspicion among the planters resident in the mother country, the society resolved to procure those articles in North America, and it was recommended to Ogé to make a circuitous voyage for that purpose. Accordingly, being furnished with money and letters of credit, he embarked for New England in the month of July 1790.

'But, notwithstanding the caution that was observed in this instance, the whole project was publicly known at Paris previous to Ogé's embarkation, and notice of the scheme, and even a portrait of Ogé himself, were transmitted to St. Domingo, long before his arrival in that island. He secretly landed there, from an American sloop, on the 12th of October 1790, and found means to convey undiscovered the arms and ammunition which he had purchased, to the place which his brother had prepared for their reception.

'The first notice which the white inhabitants received of Ogé's arrival, was from himself. He dispatched a letter to the governor (Peynier) wherein, after reproaching the governor and his predecessors with the non-execution of the *Code Noir*, he demands, in very imperious terms, that the provisions of that celebrated statute should be enforced throughout the colony; he requires that the privileges enjoyed by one class of inhabitants (the whites) should be extended to all persons without distinction; declares himself the protector of the mulattoes, and announces his intention of taking up arms in their behalf, unless their wrongs should be redressed.

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‘ About six weeks had intervened between the landing of Ogé, and the publication of this mandate; in all which time he and his two brothers had exerted themselves to the utmost in spreading disaffection, and exciting revolt among the mulattoes. Assurances were held forth, that all the inhabitants of the mother country were disposed to assist them in the recovery of their rights, and it was added, that the king himself was favourably inclined to their cause. Promises were distributed to some, and money to others. But, notwithstanding all these efforts, and that the temper of the times was favourable to his views, Ogé was not able to allure to his standard above 200 followers; and of these, the major part were raw and ignorant youths, unused to discipline, and averse to all manner of subordination and order.

‘ He established his camp at a place called *Grande Reviere*, about fifteen miles from Cape François, and appointed his two brothers, together with one Mark Chavane, his lieutenants. Chavane was fierce, intrepid, active, and enterprising; prone to mischief, and thirsty for vengeance. Ogé himself, with all his enthusiasm, was naturally mild and humane: he cautioned his followers against the shedding innocent blood; but little regard was paid to his wishes in this respect: the first white man that fell in their way they murdered on the spot: a second, of the name of Sicard, met the same fate; and it is related, that their cruelty towards such persons of their own complexion as refused to join in the revolt was extreme. A mulatto man of some property being urged to follow them, pointed to his wife and six children, assigning the largeness of his family as a motive for wishing to remain quiet. This conduct was considered as contumacious, and it is asserted, that not only the man himself, but the whole of his family, were massacred without mercy.

‘ Intelligence was no sooner received at the town of Cape François of these enormities, than the inhabitants proceeded, with the utmost vigour and unanimity, to adopt measures for suppressing the revolt. A body of regular troops, and the Cape regiment of militia, were forthwith dispatched for that purpose. They soon invested the camp of the revolters, who made less resistance than might have been expected from men in their desperate circumstances. The rout became general; many of them were killed, and about sixty made prisoners; the rest dispersed themselves in the mountains. Ogé himself, one of his brothers, and Chavane his associate, took refuge in the Spanish territories. Of Ogé's other brother no intelligence was ever afterwards obtained.

‘ After this unsuccessful attempt of Ogé, and his escape from justice, the disposition of the white inhabitants in general towards the mulattoes, was sharpened into great animosity. The lower classes in particular, (those whom the coloured people call *les petits blancs*) breathed nothing but vengeance against them; and very serious apprehensions were entertained, in all parts of the colony, of a proscription and massacre of the whole body.

‘ Alarmed by reports of this kind, and the appearances which threatened them from all quarters, the mulattoes flew to arms in many places. They formed camps at Artibonite, Petit Goaves, Je-

remie, and Aux Cayes. But the largest and most formidable body assembled near the little town of *Verette*. The white inhabitants collected themselves in considerable force in the neighbourhood, and Colonel Mauduit, with a corps of two hundred men from the regiment of Port au Prince, hastened to their assistance; but neither party proceeded to actual hostility. M. Mauduit even left his detachment at the port of St. Marc, thirty-six miles from Verette, and proceeding singly and unattended to the camp of the mulattoes, had a conference with their leaders. What passed on that occasion was never publickly divulged. It is certain, that the mulattoes retired to their habitations in consequence of it; but the silence and secrecy of M. Mauduit, and his influence over them, gave occasion to very unfavourable suspicions, by no means tending to conciliate the different classes of the inhabitants to each other. He was charged with having traiterously persuaded them not to desist from their purpose, but only to postpone their vengeance to a more favourable opportunity; assuring them, with the utmost solemnity and apparent sincerity, that the king himself, and all the friends of the ancient government, were secretly attached to their cause, and would avow and support it whenever they could do it with advantage; and that the time was not far distant, &c. He is said to have pursued the same line of conduct at Jeremie, Aux Cayes, and all the places which he visited. Every where he held secret consultations with the chiefs of the mulattoes, and those people every where immediately dispersed.

‘ In November 1790, M. Peynier resigned the government to the lieutenant-general, and embarked for Europe;—a circumstance which proved highly pleasing to the major part of the planters:—and the first measure of M. Blanchelande \*, the new commander in chief, was considered as the earnest of a decisive and vigorous administration. He made a peremptory demand of Ogé and his associates from the Spaniards; and the manner in which it was enforced, induced an immediate compliance therewith. The wretched Ogé, and his companions in misery, were delivered over, the latter end of December, to a detachment of French troops, and safely lodged in the jail of Cape François, with the prisoners formerly taken; and a commission was soon afterwards issued to bring them to trial.

‘ Their examinations were long and frequent; and in the beginning of March 1791, sentence was pronounced. Twenty of Ogé’s deluded followers, among them his own brother, were condemned to be hanged. To Ogé himself, and his lieutenant Chavane, a more terrible punishment was allotted:—they were adjudged to be broken alive, and left to perish in that dreadful situation, on the wheel:—a sentence, on which it is impossible to reflect but with mingled emotions of shame, sympathy, indignation, and horror!’

In the vth chapter, Mr. E. narrates the circumstances of the massacre of the Chev. du Mauduit, colonel of the regiment of Port au Prince, by his own soldiers; whose baseness was such, (says Mr. E.) ‘that no modern language can describe, but in terms

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\* \* Guillotined at Paris, 1793.’

which would not be endured, the horrible enormities that were practised on the dead body of their wretched commander.'

The author next states the means and artifices by which the national assembly in France was induced to pass the famous decree of the 15th of May 1791, granting all the rights of French citizens to the free mulattoes in the West Indies, and 'sweeping away in a moment all the laws, usages, prejudices, and opinions concerning these people, which had existed in the French colonies from their earliest settlement.'—The fatal consequences of this, joined with preceding measures, are related in the vith chapter; and here, to use our author's words,

'Such a picture of human misery,—such a scene of woe, presents itself, as no other country, no former age has exhibited. Upwards of one hundred thousand savage people, habituated to the barbarities of Africa, avail themselves of the silence and obscurity of the night, and fall on the peaceful and unsuspecting planters, like so many famished tygers thirsting for human blood. Revolt, conflagration and massacre, every where mark their progress; and death, in all its horrors, or cruelties and outrages, compared to which immediate death is mercy, await alike the old and young, the matron, the virgin, and the helpless infant. No condition, age, or sex is spared. All the shocking and shameful enormities, with which the fierce and unbridled passions of savage man have ever conducted a war, prevail uncontrouled. The rage of fire consumes what the sword is unable to destroy, and, in a few dismal hours, the most fertile and beautiful plains in the world are converted into one vast field of carnage;—a wilderness of desolation!'

This general conflagration of plantations, with the indiscriminate massacre of the white inhabitants, was begun in St. Domingo on the 23d of August 1791,—about three months after the decree in favour of the mulattoes had passed the national assembly,—by revolted negroes, 'whose standard was the body of a white infant, which they had recently impaled on a stake.' The horrors attendant on these events were as great and as widely extended as the most glowing imagination can conceive, and are described by Mr. Edwards in terms of appropriate energy. Amid these horrible transactions, however, the author gives one instance of the most affecting attachment and fidelity in a negroe, to his master and mistress and their family:—but with this single exception, the insurrection under our consideration offers a most 'disgusting and frightful picture;' the spectacle of 'cruelties unexampled in the annals of mankind;' of 'human blood poured forth in torrents, the earth blackened with ashes, and the air tainted with pestilence.'

These transactions chiefly happened in what is called the northern province:—but the flames of rebellion soon afterward began to break out in the western division.—Here, however,

the insurgents, being chiefly men of colour, and finding a difficulty in exciting the mass of negroes to join in the rebellion, were induced to stop their massacres and conflagrations, by a truce or convention, called the *Concordat*; which was concluded on the 11th of September between the free people of colour and the white inhabitants of Port au Prince; and which promised an oblivion of the past, with an engagement by the whites to admit in full force the national decree of the 15th of May, before mentioned.—In confirmation of this engagement, the General Assembly on the 20th of September, by a proclamation, declared that they would no longer oppose the operation of the decree in question. Unfortunately, however, we find, in the viiith chapter, that almost at the moment at which tranquillity was restoring in St. Domingo by full admission of this decree, it was on the 24th of the same month (Sept.) repealed in the French National Assembly by a great majority.—All confidence and reconciliation being thus destroyed,

‘ Open war, and war in all its horrors, was now renewed. All the soft workings of humanity—what Shakespeare calls the *compunctious visitings of nature*—were now absorbed in the raging and insatiable thirst of revenge, which inflamed each class alike. It was no longer a contest for mere victory, but a diabolical emulation which party could inflict the most abominable cruelties on the other. The enslaved negroes in the district called *Cul de Sac* having joined the mulattoes, a bloody engagement took place, in which the negroes, being ranged in front, and acting without any kind of discipline, left two thousand of their number dead on the field. Of the mulattoes about fifty were killed, and several taken prisoners. The whites claimed the victory; but for want of cavalry were unable to improve it by a pursuit, and contented themselves with satiating their revenge on their captives. Every refinement in cruelty that the most depraved imagination could suggest, was practised on the persons of those wretched men. One of the mulatto leaders was unhappily among the number: him the victors placed on an elevated seat in a cart, and secured him in it by driving large spiked nails through his feet into the boards. In this condition he was drawn a miserable spectacle through the city. His bones were afterwards broken, and he was then thrown alive into the flames!’

This chapter contains strong reflections ‘on the conduct of the British association for the abolition of the slave trade, and of the society in Paris called *Les Amis des Noirs* ;’ together with a translation of the Abbé Gregoire’s celebrated Letter to the Citizens of Colour in the French West Indies; which we have not room particularly to notice.

In the viiith chapter, the author describes the events which preceded and led to the quarrel between M. Galbaud, Chief Governor

Governor of St. Domingo, and the Commissioners Santhonax and Polverel; who, having called the revolted mulattoes and negroes to their assistance, enabled the rebel generals Jean François and Biassou, to massacre all the white inhabitants remaining in Cape François, and afterward to destroy the city itself by fire:—‘a city which, (says Mr. Edwards,) for trade, opulence, and magnificence, was undoubtedly among the first in the West Indies—perhaps in the New World.’

From such scenes of carnage and destruction, the ixth chapter carries the reader back to the state in which St. Domingo flourished before the Revolution, particularly the French part of it.—Here we regret the want of room to follow Mr. Edwards in his account of the origin and circumstances of the different French settlements on this island; their population and produce; shipping and exports, &c.—settlements, in which the liberality of nature was so laudably seconded by the industry of the inhabitants, that, until the ravages and devastations which our author has recorded had there destroyed ‘both the Bounties of Nature and the Labours of Art,’ they were ‘considered as the Garden of the West Indies; and for beautiful scenery, richness of soil, salubrity and variety of climate, might justly be deemed the paradise of the world.’

[*To be concluded in the next Review.*]

## MONTHLY CATALOGUE, For MAY, 1797.

### EAST INDIA AFFAIRS.

Art. 14. *The New Regulations for the Bengal Army*; according to Minutes of Council and General Orders, issued in Fort William, during the Months of May and June 1796. 8vo. pp. 82. 1s. 6d. Stockdale. 1797.

IN our Review for July 1796, we announced the publication of the new arrangements adopted for the military establishment in India. Those who may be desirous of knowing in what manner they were reduced into practice, by the Bengal government, will find a detailed account of their resolutions, on this important subject, in the extracts from their minutes here republished,

### ARTS, &c.

Art. 15. *The Brewer's Assistant*, containing a Variety of Tables, calculated to find, with Precision, the Value, Quantity, Weight, &c. of the principal Articles purchased, expended, sold, or retained, in a brewing Trade. Large 4to. 15s. Boards. Cadell jun. and Davies. 1796.

This very scientific and curious work is calculated for the more  
G 4 learned

learned class of brewers. The merely practical operator, who is not intimately conversant with figures and matters of calculation, will derive no great emolument, nor satisfaction, from the present performance: but to him who is sufficiently versed in philosophy and mechanics to avail himself of the numerous tables and calculations here given, this elaborate production will be found very useful, and even entertaining.

#### EDUCATION, SCHOOL BOOKS, &c.

Art. 16. *The Female Mentor: or Select Conversations.* Vol. III. 12mo. pp. 232. 3s. Boards. Cadell jun. and Davies. 1796.

A former volume of this miscellany was noticed with deserved commendation in our Rev. N. S. vol. x. p. 451. We remark in this continuation the same correct turn of thinking, the same purity of sentiment, the same amusing variety of quotation and anecdote, and the same chaste and classical style, which distinguished the preceding parts. The subjects are all such as are proper to be presented to the minds of young persons for the purpose of informing their understandings, improving their taste, or impressing their hearts with virtuous sentiments. After the manner of our most judicious essayists, the writer intersperses fictitious characters, stories founded on fact, or poetical passages, to illustrate moral reflections, and to mingle amusement with instruction. The first piece, on the Annals of the poor, the two Conversations on the Female Characters of Shakespeare, and that on Funeral Rites, are particularly pleasing.—These three small volumes will form an useful and valuable part of the young lady's library.

Without meaning to hazard any conjecture concerning the author of these papers, we must remark that they bear a strong resemblance to the volumes for the improvement of young persons, for which the public has been indebted to the elegant pen of Dr. Percival. The dedication of the present, indeed, bears the female subscription *Honoria*.

#### MILITARY and NAVAL AFFAIRS.

Art. 17. *The Conduct of the Admiralty*, in the late Expedition of the Enemy to the Coast of Ireland, as stated by Ministers in the House of Commons, 3d March 1797. With an authentic Copy of the Official Papers on that Subject, ordered to be printed by Parliament. 4to. 2s. 6d. Stockdale.

The remarks prefixed to the official papers contained in this publication are, principally, a repetition of the arguments advanced by Mr. Dundas in the debate on Mr. Whitbread's motion for an inquiry into the circumstances which prevented our attending to the defence of Ireland, when lately threatened with an invasion. The facts are clearly stated, and, according to the arguments and inferences drawn by the editor, they furnish a full justification against any charge of neglect: but it is necessary to observe that, though 'Mr. Dundas, at the outset of his speech, thanked Mr. Whitbread for the opportunity he had given him of laying before the House and the Public, every circumstance relative to the expedition, necessary to establish a complete justification;—yet, on a division, Mr. Whitbread's motion for an inquiry was set aside by a large majority.

The official papers afford interesting information.

POLITICAL,

## POLITICAL, &amp;c.

Art. 18. *Thoughts on Finance*, suggested by the Measures of the present Session. By the Earl of Lauderdale. 4to. pp. 55. 2s. Robinsons. 1797.

We cannot preface what we have to observe on this production, better than in the words of its noble author: 'There is no task more discouraging, from its repeated failure, than any attempt to attract public attention to the Finances of the country. It is a subject understood by few, and amusing to none. Though interesting to all, it exhibits views of interest too remote for the majority of mankind.'

We are now, however, in such a situation that this subject is immediately and universally interesting. We shall therefore lay before our readers the most important statements in this work, with some observations on those on which we do not exactly agree with the author.

'Lamentations on the extent of the national debt have been so often repeated, it is to be feared, that whatever bears the appearance of complaint on this subject may be disregarded as common-place. But let it be recollected, that the present situation of the country affords no ordinary theme. The history of this year will long remain conspicuous in the annals of finance. In the course of it there has been raised, as a tribute to the obstinate perseverance of our Ministers in the measures dictated by their real or affected alarms, a sum exceeding, as appears from the following statement, sixty millions:

Dec. 7. 1795.	By Loan	-	-	£. 18,000,000
April 18. 1796.	By ditto	-	-	7,500,000
April 1796.	By funding Navy Bills	-	-	4,414,074
October 1796.	By funding Navy and Exchequer Bills	-	-	13,737,022
Dec. 7. 1796.	By Loan	-	-	18,000,000

£. 61,651,096'

We do not think that this sum can be fairly said to have been raised within the year. The last sum of 18,000,000*l.* was certainly not raised in the year 1796, for it was to be paid by instalments at different times in the year 1797; nor was that sum destined for the service of the year 1796. The profusion of his Majesty's ministers, not to give it an harsher name, seems to have been so great and so glaring, that their opponents need not have recourse to any thing that even borders on misrepresentation.

'In the military history of the British nation, perhaps there is no period more conspicuous than the War before the last, commonly known by the name of the Seven Years War. In this War, the enemies of England, vanquished in every quarter, were obliged to purchase Peace, by the cession of some of their most valuable colonies. Yet many of our ancestors doubted whether these benefits were not dearly bought by the burdens it entailed on posterity. Can we then observe with indifference, that in a year when the evacuation of Corsica, the conquest of the Maroons, and the useless sacrifice of so many of our countrymen in the West Indies, formed the most im-

portant

portant military anecdotes, we have seen the Minister propose to Parliament, in the course of one day, permanent taxes on the people of this country nearly equal to the total charge of that glorious War!

Total charge of debt funded and unfunded, War 1755 *	£. 2,424,104
Taxes Dec. 7. 1796	2,132,000

Total excess	£. 292,104
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‘ I cannot doubt but that these views of our recent thoughtless and boundless profusion will awaken the attention of my countrymen. —I must believe, that when they learn that within the short space of four years, we have added to the annual charge of the debt, a sum exceeding the total annual charge of the debt contracted from the Revolution to the year 1782, they must wish to hear something of the present management, and of the real situation of their affairs.

Total charge of debt created by the present War	£. 6,701,000
Total annual charge of the national debt to the 5th January 1782 †	6,688,000

Excess during the present War	£. 13,000
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In page 15. Lord L. shews that no less than 18l. 15s. *per centum* was gained by the holders of the navy bills issued in September 1796.

His observation in p. 16. on foreign remittances is just; and we believe that it is new.

‘ In a country where the circulation is carried on by specie, the effects of a forced foreign remittance are not so much to be dreaded: there, a demand from abroad for 1,200,000l. only deprives them of circulating medium to that extent; with us, a similar remittance withdraws from circulation, not 1,200,000l. but such a sum of paper as 1,200,000l. in cash, on the usual system of Banking, is capable of circulating.’—

‘ When, by Legislative power, we force contributions to a Loan from the various capitals of individuals in equal proportions, without relation to the manner in which they are employed, we obviously abstract, from the produce of a future year, an interest on the sum borrowed at the rate of the average produce of the whole Capital. If the Loan is to be filled by a call on the patriotism of the community; as the patriotic feelings of those who reap the greatest benefits from the subsisting situation of things are likely to be most alive to the demand, it is to be dreaded that we may displace a share of the most productive part of our Capital. But a Loan to the same extent, raised by voluntary subscription, when the interest of the individual dictates the offer; can only draw off, from the produce of another year, a sum equal to the extent of the profit made by a similar share of the least productive part of our Capital.

\* Sinclair on the Revenue, p. 88.’

† Report from the Committee of Finance 1782.’

‘ This

' This may appear obscure when stated in the abstract ; but there is nothing more clearly founded in truth, or more distinctly susceptible of demonstration.

' Let us for a moment suppose, that the Capital of any Nation amounts to a Hundred Millions, and that it is employed so as to render an annual produce as follows :

Capital employed.		Re-production.	Total Re-production.
£. 20,000,000 so as to return 15 per cent. that is,		£. 2,600,000	$\left. \begin{array}{l} \text{£. 9,000,000,} \\ \text{one-tenth of which is} \\ \text{£. 900,000.} \end{array} \right\}$
20,000,000 ditto.	11 per cent. ditto.	2,200,000	
20,000,000 ditto.	9 per cent. ditto.	1,800,000	
20,000,000 ditto.	7 per cent. ditto.	1,400,000	
20,000,000 ditto.	5 per cent. ditto.	1,000,000	

' If the necessities of such a country required an immediate supply of ten millions, interest could alone induce the proprietors of that part of the capital which produced 5 per cent. to subscribe to a loan opened at  $6\frac{1}{2}$  ; and this measure of finance could therefore only derange a re-production of 500,000l. But if two millions are taken by force out of each of the twenty millions, the consequence will undoubtedly be the derangement of the re-production of 900,000. And if patriotism should lead the proprietors of the most productive part of our capital to subscribe ten millions of their property, it would impede a re-production to the extent of 1,300,000l.

' To discover the accurate produce of the different branches of our capital, or the proportions into which it is divided, with their various rates of re-production, is impossible ; but there are some things that follow from this view of the subject with certainty.

' First, That money raised by assuming a proportion of the capital of all, must occasion a greater loss to every country than a sum of a similar extent borrowed by voluntary subscription, except we can find a nation where the whole capital is so employed as to produce equally.

' Secondly, That the measure of that loss must be a per centage on the sum borrowed, equal to the difference betwixt the produce of the least productive part of the capital, and the average produce of the whole.

' Thirdly, That the loss sustained by a subscription filled from patriotic enthusiasm, may, and most probably will, be still more considerable.

' In this country we may pronounce with confidence, that such a measure, if resorted to, must be ruinous. In all opulent and commercial nations there is a variety of uses of capital ; and perhaps there is none whose spirit of enterprise has created more channels for the employment of its wealth, and where of course its re-production must be so infinitely varied.'

If a sum of money is to be raised for the public service *at a certain interest*, we agree with the noble Lord that it is better to appeal to interest than patriotism : but, if money cannot be procured by voluntary subscription, unless for enormous profit to the subscribers, is it not possible, and even probable in good times, that difference of bonus given on a patriotic and an interested loan will more than compensate the country for what is lost by that derangement of productive capital which a patriotic loan might undoubtedly occasion ? We

do not agree with his Lordship on the subject of forced loans. That they are contrary to the spirit of a free constitution we admit: but we think that a forced loan might be so contrived as to be more advantageous, merely on commercial principles, than any other species of loan. If a sum of money were raised at a small rate of interest, by compelling all persons possessed of considerable incomes to contribute to it proportionably to these incomes, the public would gain what was saved on interest; and, the money being taken from the portion allotted to expenditure, it is probable that productive capital would suffer little or no derangement. In other words, it is probable that a person, who was compelled to part with  $\frac{1}{4}$  or  $\frac{1}{5}$  of his annual income for the service of the state, would rather diminish his annual expenditure in that proportion, than maintain it by drawing on his productive capital.

P. 33. His Lordship shews that 43l. 18s. *per cent.* profit might have been made in navy bills in the beginning of September, realized in cash subsequent to the funding, and afterward subscribed into the new loan.

‘Such is (I cannot call it the profit) the enormous pillage that has been permitted out of the Public Treasury. Impartiality cannot review this short statement, and abstain from censure. Pensioned gratitude, from a penury of objects to praise, may be driven to exclaim, “That if the finances can be repaired, the present Minister is the man to repair them \*!” But Mr. Burke may rest assured, that, except his own politics, there is nothing appears to a common understanding so likely to ruin the country, and ensure a Revolution, as Mr. Pitt’s operations in Finance.’

In page 45. he states that there is now a deficiency in our annual receipts of 2,218,626l. On which he observes,

‘Large as this may appear, the statement from which it results includes no provision for the necessary expence attendant on winding up a War expenditure. The writers on this subject who are the most moderate in their calculations, no where estimate this at less than half a year’s War expence; and the experience of past times would support a much more extravagant allowance. Estimating it in this way, as it has been shown that the present annual expenditure of Army, Navy, and Ordnance alone, amounts to upwards of 30,000,000l.; before the final account of the War therefore can be closed, we must allow for the necessary charge that will attend an addition to our Debt, to the extent of at least 15,000,000l.; which, if it can be obtained on the same terms with the Loan of this year, will create an annual charge of 1,012,500l. The National Receipt and Expenditure will then stand as follows:

#### ‘STATEMENT, No. VII.

- ‘Shewing the Total Produce of the Revenue, and the Total probable Charge, on the Supposition that the Sums necessary for the Extraordinaries of this Year, and for winding up the War Expenditure, are provided for.

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‘\* See Letters on a Regicide Peace.’

Total Expenditure as in Statement No. IV. . . . .	£. 24,213,482	Total Receipt of Re- venue, as in State- ment No. VI. . . . .	£. 22,629,626
Charge of Manage- ment, Interest, &c. on 9,401,624l. for the Extras of this year, as explained in Statement No. III. -	634,770	Total Ex- pendi- ture . . . . .	£. 25,860,752
Charge of Manage- ment, Interest, &c. on 15,000,000l. ne- cessary for winding up the War Expen- diture -	1,012,500	Total Re- ceipt . . . . .	22,629,626
Total Expenditure	£. 25,860,752	Defici- ency . . . . .	£. 3,231,126

‘The rapid and unparalleled augmentation of the War expenditure, renders it difficult with accuracy to ascertain what additional charge will be occasioned by our persevering in hostilities for another year; but when we know that within these two years we have added upwards of 4,500,000l. in perpetuity to the annual charge, we cannot suppose it will be less than 2,000,000l. per ann.

‘The increase of the number of our enemies, and of the interest of money, would authorise our looking forward to a much greater sum. On the supposition, however, that it may be carried on with the annual addition of 2,000,000l. to the permanent charge, as it has been shewn, in Statement No. VII. that if Peace is restored at the end of this year, the deficiency in the receipt to be supplied by new Taxes must be 3,231,126l. and the total expenditure 25,860,752—It follows that, if this contest is persevered in, Taxes must be provided, and the Peace expenditure increased to the following extent:

	New Taxes.	Amount of Peace Expenditure.
‘If to the end of 1798,	£. 5,231,126	£. 27,860,752
1799,	7,231,126	29,860,752
1800,	9,231,126	31,860,752’

The statement of these deficiencies is founded on a supposition which we hope will prove, and is certainly likely to prove, erroneous,—that the present taxes will not be more productive in peace than they have been since the war.

‘The effects of this extension of our Debt on that Constitution, the War was undertaken to preserve, is perhaps still more alarming. I hesitate not to say, that, even in our present situation, it becomes a matter of indifference, whether it is a Monarchy, an Aristocracy, a Republic, or a mixed Government—Were it the fairest form of constituted authority the mind of man ever conceived, with a revenue of 25,000,000, it must be a Despotism; that is, the person possessing the management and controul over so large a proportion of the  
national

national income, must regulate with despotic authority the actions and the conduct of his countrymen.'

Here we totally differ from his Lordship. He must surely be a miserable and stupid statesman, who could not devise regulations with regard to the receipt and expenditure of any revenue, however enormous, that would prevent the persons to whom it was intrusted from acquiring despotic power.

The style of this pamphlet is clear and correct. His Lordship, however, has one phrase, *moderate in the extreme*, p. 43. which would perhaps be more suitable to an Hibernian than a *Caledonian* author.

Art. 19. *Reflections on Government in General, with their Application to the British Constitution.* By Charles Watkins Esq. 8vo. pp. 72. 2s. Butterworth. 1796.

The object of this pamphlet is to establish the excellence of the principles of the British constitution; and the author makes abundance of quotations, to prove a point which, we believe, has never been doubted. We give him credit for his political principles, and for his good intention in endeavouring to recommend them: but we cannot say that his work is distinguished for any vigor, novelty, ingenuity, or comprehension.

Art. 20. *Thoughts on National Insanity.* 8vo. pp. 40. 1s. Johnson. 1797.

'As it is well known, (says this writer,) that there are individuals of the human species, who are occasionally deprived of the use of their reasoning powers, and sometimes totally; and who, in that situation, are incapable of taking proper care of themselves, or of adopting that mode of conduct which would be most conducive to their real interest; so it is also true, that, at certain periods, whole nations, or at least the greater part of them, have been under the influence of a kind of temporary delirium. When the majority of a nation discover a total ignorance of their own real advantage, when they manifest an extreme incapacity of reasoning concerning it with any justness or accuracy, when they plunge headlong into measures highly pernicious or destructive, and when they listen to no rational remonstrances upon the subject, they are then in a state so exactly similar to that of individual lunatics, that such a people may properly be said to be in a state of national lunacy.

'The English have undoubtedly distinguished themselves, at particular periods, above most of the modern nations of Europe, by their courage, industry, activity, talents, and love of liberty. But as it has been said, that there is a certain degree of wit and genius, which is sometimes strongly tinged with insanity; so it may be remarked, that the people of England, however distinguished as a nation, have, at certain times, exhibited marks of lunacy, scarcely to be equalled by any other nation.'

We subscribe to this opinion, although we do not always agree with the author in the instances which he adduces to prove the madness of our country. We do not think that the people of England were mad in restoring Charles II. (vile as his character proved) to the throne of his ancestors. We conceive that they acted with wisdom

dom and prudence, in changing the despotism of a band of fanatics for the milder government of the antient constitution: even in its then imperfect state.

This pamphlet possesses, however, some merit. It concludes with the following observations:

‘As individuals, who have been in a state of lunacy, are sometimes restored to their senses, so it also happens to nations. And, whenever the people of England return again to their senses, they will probably inform their ministers, or their representatives, that it is not conformable to their wishes, nor to their interests, that enormous subsidies should be paid to foreign princes, for rendering no services to this country: that it is not beneficial to them to be engaged in unnecessary wars; that they have a just right to expect to be more fully and more equally represented in parliament; and that no laws ought to be passed, or ought to exist, which deprive them of the freedom of speech, or the freedom of the press, or of the liberty of meeting to consider whether they are aggrieved.

‘Amidst all the distresses of the present period, the inhabitants of Great Britain have, however, yet some consolations. They have the pleasure of reflecting, that they have enjoyed a great national credit; of which it is a sufficient evidence, that they are now more than four hundred millions in debt. They have likewise the advantage of a great variety, and great plenty, of new and ingenious taxes; the prices of all kinds of provisions are at such a rate, that the poorer, and even the middle class of the community, are very sufficiently secured from luxury; and the people have also the singular felicity of having William Pitt, the younger, chancellor of the exchequer, and first minister of this country.’

Art. 21. *The Proposals for a General Peace submitted to the French Republic through the Negotiation of Lord Malmesbury, examined and exposed*, in a Speech delivered on his Lordship's official Correspondence with M. de la Croix being presented to the House of Commons, December 30th, 1796, by the Right Hon. Charles James Fox. 8vo. pp. 40. 1s. Ridgeway.

The character of Mr. Fox, as an orator, is so well known to the public, and the merits of this particular speech have been so justly appreciated, that we think it unnecessary to say any thing farther of it than that it appears to be accurately reported in the present publication.

Art. 22. *A Letter upon the State of Parties*; being the first of a Series of Letters on the State of Public Affairs. 8vo. pp. 44. 1s. Owen. 1797.

In this animated production, the writer attacks all parties in turn, without giving himself the trouble of advising the public whom they are to trust, or what measures they ought to pursue. In the following passage, he laments that the number of the ‘political public’ is increased.

‘It does not appear necessary, if it were possible, to compute, as has lately been attempted, the numbers of this important class, so well called the natural representatives of the people. While some-  
times

times to have, and sometimes to think, is the qualification, who can count the tickets of admission, who can tell how many there are of either title, and how many are to be deducted from the joint number for unity of rights? It appears to me that this public is continually varying, according to the nature of events, and the pressure of circumstances. An habitual public is an indolent public, a small and idle sect of lounging politicians; necessity and danger enlarge the circle, till it takes in every condition of life, and spreads to Man himself. The succession to a crown is the concern of great families; but in a besieged city, every porter is a politician. In the "piping times of peace," politics are a science and a profession; in the exigencies of war and troubles, they are common thought, and care, and nature. In peace they are speculation: but in war, instinct: in prosperity the hope of a few, in danger the anxiety of all; in this ambition, in that sentiment; here prudence, or perhaps pride; there necessity, or interest at the least. To compute, therefore, these moving sands, seems to me as difficult as to fix the seas that displace or accumulate them. But without counting, we may perceive their encrease; we may observe the mass, without separating the units; and ignorant as we are of their number, we need not hesitate to pronounce, that it is greater to-day than it was yesterday, and that it will exceed to-morrow the sum-total of to-day. The corruptions of these times have filled the political tribes, and whether they are to vote by the head or by classes, is the question that involves the safety of the state.

' I need not recommend to your consideration the importance of this new occurrence: we have, in fact, a *new public*, before and by means of which our parties contend and dispute for power. Now though the cause were the same, it would be of some consequence to have changed the judge and the tribunal. The Government of Rome was overturned, when her factions called in the scum and dregs of Italy to vote in the Comitia. It was a *new public* that gave away her liberty, and enthroned Marius, and Sylla, and Cæsar, on the ruins of the constitution. What Rome suffered in her elections, we are openly threatened with in ours; and in our natural representative our political public are actually suffering—we have suffered opinion to be corrupted and depraved a thousand ways, and we permit those to vote, and their vote to sway and govern, who, in any other part or period of the world, would have been deprived of the quality of citizen, for personal immorality, and private brands.'

' When Mr. Burke invites me to his crusade, with that eloquence which has no rival, and that zeal which outstrips even itself, I assent only while I listen to him; I know not how it happens, but when the charm of his voice ceases, my concurrence stops with it. He leaves no impression, I think, and certainly no conviction, for he neither proves to me the probability of succeeding, nor, shall I own it to you, the interest in success! When Mr. Fox belies, or slanders the country, I listen with impatience, I scarce can listen; and when he represents us as aggressors in the war, or as bankrupts in public faith, or as defeated and incapable of reducing our enemy to just and adequate conditions of peace, my heart and my understanding rebel

the libel; and when he counsels to abandon to France all that she may desire to occupy, I cannot perceive, in the circumstances of either country, that necessity which could alone render his advice any thing but treachery or madness. From both of these, therefore, I turn, equally dissatisfied and unconvinced, though not with equal disgust and aversion; yet I would ask of those, whose fastidious ears cannot hear the very whispers of peace, who encourage their country to persevere so nobly in an eternal internecine war with France, till they shall replace the monarch on his throne, and the host on the altars—I would ask, what hope they entertain of rousing, by their eloquence, a sluggish people, deaf to all the cries of honour, interest, and duty? Let them throw their eyes at home, and tell me what high thoughts, what generous desires, what honourable spirit they discover? Let them shew me the funds that they rely upon, of public virtue, of disinterestedness, of self-devotedness, amongst our people, or our wealthy merchants, or our wealthy nobility if they please, or, if they please our wealthy clergy? Why was the Bank besieged when a handful of felons landed in Pembrokeshire? Why was the specie of the realm pumped out of circulation, to be hidden in cellars, or buried in the earth, when there was but a threat of invasion? What superfluous valour do they find amongst us? What virtues of supererogation, that we should spend them in a foreign cause? Are they sure that we possess more energy, and zeal, and patriotism, than are necessary to the defence of our own throne, of our own churches, of our own soil—they who would persuade Mr. Pitt to assume a task, at which his father would have trembled when we were Britons?

‘Let us not deceive ourselves, the very name of country has disappeared from the midst of us; that name, so dear, so tender, and so powerful, sleeps in our ears. Hypocrisy blushes to pronounce it; credulity listens to it no more; it seems fraud, and sounds declamation. Commerce has done its perfect work; it has withdrawn our eyes from every general public care, from every generous manly thought, to our ledgers and our day-books—we are a nation of tills and counters, not of states and provinces! a cold, callous, calculating race, whose plodding head looks down and mocks our heart, who reason ourselves out of honour, out of patriotism, out of every great propensity of our soul. If our funds fall a sixteenth, this war of religion, principle, necessity, becomes a ministerial trick, or a crusade of kings; for half a crown in an hundred pounds, we abandon our laws, our altars, our independence, and our fields; upon all this globe of earth we discern no speck but the Stock-Exchange: we tremble for no generous nation: no unhappy confederate; we throw our eyes not to the temple where we worship, or the place where we were born, but to the Stock-Exchange.—Has Jourdan passed the Rhine? thank heaven, stocks rise.—Does he approach the Danube? thank heaven still; he will dictate peace to the emperor in Vienna, and stocks will rise still higher. —What is it to us, if rape and murder prowl through the provinces of Germany?—What, if desolating fires and military massacres destroy the villages and the peasantry?—What, if universal conquest subject all mankind to the

French vandal, and set his obscene dominion on the neck of all the human race? the stocks rise.—But, if a naked band of miserable wretches, disembarked by force in the Welch mountains, and prisoners of the peasantry, bring the shade of danger to ourselves, Oh! it is another thing; draw a line round the bank, overwhelm the public credit, and steal the palladium of the country.'

This is the most eloquent piece of rant that we have seen for this long time past.

Art. 23. *A Vindication of the Privilege of the People in respect to the Constitutional Right of Free Discussion*: With a Retrospect to various Proceedings relative to the Violations of that Right. 8vo. pp. 80. 2s. Stockdale. 1796.

We have found nothing in this pamphlet sufficiently striking to induce us to recommend it to the attention of our readers. It relates principally to the subject of the libellous pamphlet of which Mr. Reeves was the reputed author.

Art. 24. *Three Letters addressed to the People of Great Britain, on the late Negotiation*. Including a few Hints on the Conduct proper to be adopted in the present Situation of Affairs. 8vo. pp. 51. 1s. Jordan. 1797.

The chief question discussed in these Letters, namely, the cession of Belgium to the French Republic, has been already determined by that able political casuist, General Buonaparte.

Art. 25. *An Examination into the Particulars of the two last Elections for the Borough of Southwark*, in May and November 1796; wherein it is proved from the Spirit of the Act of King William, commonly called, The Treating Act, that the late Determination upon it by a Committee of the House of Commons was, with the best Intentions, founded in Error; with Thoughts on the Privileges of that House in general, and those in particular on Cases of Elections. By M. Dawes, Esq. of the Inner Temple, Barrister at Law, and one of the Assessors to the Returning Officer. 8vo. pp. 69. 1s. 6d. Johnson. 1797.

This is an ingenious argument against the determination of the Committee, appointed by the House of Commons to inquire into the merits of Mr. Tierney's petition. Mr. Dawes treats the subject with great candour.

Art. 26. *A Display of the Spirit and Designs of those who, under pretext of a Reform, aim at the Subversion of the Constitution and Government of this Kingdom*. With a Defence of Ecclesiastical Establishments. By the Rev. G. Bennet, Minister of the Gospel in Carlisle. 8vo. pp. 160. 3s. Boards. Richardson. 1796.

This is a feeble effort to bring the cause of liberty and its advocates into disrepute, by representing them as Atheists, plunderers, and assassins.

Art. 27. *An Appeal to the Moral Feelings of Samuel Thornton, Rowland Burdon, Hawkins Brown, Esqrs. and to every Member of the House of Commons who conscientiously supports the present Administration*. In a Letter to William Wilberforce, Esq. 8vo. pp. 51. 1s. Johnson. 1797.

None who are acquainted with the history of mankind, or with the world, will hesitate to admit that we sometimes act amiss without being conscious of error:—but how it is possible for men, who respect morality and reverence religion, to give their steady support to a system which is founded on contempt of all the moral duties, and to wars, in the prosecution of which, every principle and precept of religion are atrociously violated by all of the conflicting parties, we are, equally with the author of this tract, at a loss to conceive.

We hope that the following passage will have its effect on the person to whom it is addressed:

‘The debauchee or the drunkard, pernicious as is his conduct, injures himself or his family chiefly, and his example extends comparatively to a very small distance in weakening the bonds of society, but the mischief of political profligacy is still more widely diffused—it involves in it the fate of millions—it overwhelms whole empires with woe and devastation.

‘It may seem unnecessary to have dwelt so long upon the magnitude and reality of legislative duties, in an address to you, Sir, or to gentlemen of your character. But when I compare the measures of the Administration which you support either with the precepts of Christ or the rules of morality, I feel myself forcibly urged to make an appeal to your *conscience*, and most solemnly to call upon you at this momentous period to explain, how you reconcile such measures with any one religious principle? If you cannot, then I conjure you in the name of God, and of your country, to return without delay to the execution of that trust, to the sacred and indispensable nature of which I have endeavoured to draw your most serious attention.’

Of that *seduction* which is commonly termed influence, the author speaks thus:

‘How heinous then is that transgression which daringly breaks down this sacred barrier, which God himself has raised to shield the weakness of the human heart, and directly attacks its most unguarded recesses?

‘Such and so foul is the crime of tempting men under the guileful mask of influence, to betray the dearest interests of their country; to desert their most sacred principles; to abandon that truly exalted virtue Patriotism; and sink that palladium of civilized nations, Political Integrity, to the lowest point of contempt!

‘Need I appeal to the numerous instances of its baneful application among the highest ranks of the community? No, Sir, these are too recent, too notorious, and too humiliating. It is impossible that facts so glaring can have escaped your observation, although the frequency of them may have familiarised dereliction of principle even to your mind, and lessened in your estimation the magnitude of that guilt, which is invariably attached to the man who sells the virtue, the happiness, and the freedom of his country, for a title, a place, a ribbon, or a pension. Guilty indeed that man is—but how much more guilty is he who presents the temptation? Can you be innocent, who furnish the means of seduction? You, Sir, who have it always in your power to dry up the source from whence corruption flows, and have not

done it ! I have brought the matter home to your own breast, that the criminality of exercising this influence, which is now so lightly estimated, may appear before you in all its horror. Yes, Sir—Here is a sort of Treason, shall I call it ? which is truly terrific—This it is which insensibly saps the foundations of civil society—This it is which like a rank and subtle poison relaxes the sinews, and at length totally dissolves the bonds of social union—This it is which taints the very fountain of national security, works upon the weakest parts of human nature, and becomes every hour more dreadful in its consequences, in proportion to the number of its victims and the increasing facility of its triumphs.

‘ But the criminality of tempting men from the paths of rectitude is not confined to the rich and great. Corruption among them assumes greater degrees of refinement. Its hostility to the liberties of the subject is more concealed, and its annihilation of principle less suspected—but among the poorer classes seduction is practised in the most undisguised manner, and here it appears in all its native deformity.’

With one more extract, we shall take our leave of this sensible and sometimes nervous writer.

‘ The partition of French territory being frustrated by the chances of war; a most infernal plan, new and unequalled in the annals of the universe, was next projected—a plan too atrocious for language to reprobate in terms sufficiently forcible—Human nature herself sickens at the bare idea of the scheme, which had for its object the reduction of twenty-six millions of human beings by famine. The British nation has ever been accustomed to wage war with magnanimity as well as courage—but this was to have committed to a painful, lingering, and horrid death, millions of the innocent, the helpless, the aged, and the infirm. This was to have spread wide wasting calamity in its most hideous forms over myriads of unoffending creatures, and to have introduced an incalculable mass of misery chiefly and principally among those who have the strongest claims to the protection and tenderness of their fellow creatures. It is impossible to present to your imagination a more heart-rending picture than that of a whole nation sinking under the united horrors of pestilence and famine, the inseparable concomitants of each other, and committed without the possibility of relief to one of the most barbarous modes of dissolution which humanity can suffer. I blush to ask you, Sir, whether you have had any share in such an enterprise. Just and eternal God ! where is the boasted humanity of Englishmen ! Where sleeps the pride, the honour of the nation ? Where slumbers its justice ? that the inventor of a crime so enormous should not instantly receive the reward of his guilt. The bloody relentless tyrant, who sacrificed such numbers of his countrymen on the groaning scaffolds of France, was an angel of mercy compared with that wretch, who conceived the idea of consigning twenty-six millions of people to be gradually *famished to death*. Could the benevolent advocate for African emancipation suffer the execution of such a scheme to be attempted, without testifying his marked and public abhorrence !—My pen refuses to reply—and every idea I had

had formed of humanity, piety, and truth, is obscured and confounded.'

Art. 28. *Provision for the Poor*, by the Union of Houses of Industry with Country Parishes: a Letter, addressed to a Member of Parliament. By Rowland Hunt, Esq. a Magistrate of the County of Salop. 8vo. pp. 37. 1s. Stockdale.

The creditable work of a respectable magistrate. One of his reflections appears to deserve particular attention. 'I have seen the names of many opulent and honorable men to petition against Mr. Pitt's Bill, but is there the mark of one single pauper? Here we may relax on the contemplation of the painter and the lion.' Mr. Hunt would by no means join the general outcry against Mr. Pitt's Bill. He is a good friend to Houses of Industry; he points out the defects in the management of the Poor, which call for amendment, and the means for remedying them: he particularly mentions the Shrewsbury-house, and very justly, as we really believe, commends that institution as an example worthy of the imitation of others.

Art. 29. *Alternatives compared*: or, What shall the Rich do to be safe? By Thomas Beddoes, M. D. 8vo. 1s. 6d. Debrett. 1797.

The political principles of Dr. B. are well known. He still continues extremely hostile to the present ministry; whose conduct he severely arraigns, and condemns, from the commencement of the war to the time when this publication issued from the press, viz. in May 1797. He seems persuaded that the ruin of France was *intended* by this ill-star'd measure, instead of which that of Great Britain has been *effected*.—Hear how he laments over the present situation of the latter:

'The public condition is, in most cases, a sufficient test of the ability of those who have long managed the public concerns. To compare Great Britain as it is, with Great Britain as it was, requires no labour of research. The distinguishing circumstances are obvious to sight: and they are within a narrow field of vision. We *had* a commerce such as human industry had never before created; we *had* unbounded credit; a revenue increasing; a public debt decreasing, and capable (under wiser management) of a rapid reduction; specie was driven in to us from all parts of Europe. The repute of the paper of the Bank of England was not only untarnished by suspicion, but its notes were often preferred to cash. We had attained that *prosperity* which, to politicians by profession, is the supreme good; and which the political philosopher may regret, when it is redeemed by no diffused and popular blessings. In a rapid decline of five years, our great staple manufactories have been reduced almost to suspension; the merchant is saddened by the blank prospect of full and undisturbed warehouses; the new orders are insufficient for that half-starved remnant of workmen, whom unwholesome climates and the sword have not yet destroyed. The languid movement of commerce is principally forced by the pernicious stimulus of war; specie is disappearing; credit expiring; the circulating capital dwindling; the fixed capital threatened with dilapidation; the apprehension of that

last of all evils to a commercial people, a forced paper currency, gaining ground; the prolongation of the war next to impossible; peace difficult to obtain; and, at this critical moment, our nearest and most remote dependencies are in a state of progressive discontent, threatening civil disturbances. The wish for an asylum has crossed the mind of many a father, anxious for his family; and corps of volunteers are forming at home, avowedly, among other purposes, to protect property and persons against plunder and outrage. That precious inheritance which every Englishman derived from the exalted reputation of his country, is irretrievably gone. We shall rank no more as

“ ——— lords of human kind.”

Nice observers of the emotions must often have noticed in the first indeliberate animation of the most loyal emigrant, on the report of republican successes, a sure indication of their effect on national characters. Henceforward, whenever they meet in a country foreign to both, the Frenchman, instead of giving way as formerly, will think himself entitled to elbow our countryman.

‘ We have here no short catalogue of calamities; and they come too near to those, in whose description, when they afflicted France, the minister and his favourers loved to riot. Added to this, we have an adversary lynx-eyed to discern, and swift to seize her advantages: an adversary that has just converted her forced paper into specie, her enemies into allies, her anarchy into order. We have a ministry with whom nothing has been more familiar than declarations of satisfaction, all the time the affairs of the two countries have been in full straight forward speed to the points they have respectively attained.’

What is the author’s deduction from this melancholy statement?—It is as follows:

‘ These gross facts will satisfy every sincere inquirer. It is scarce necessary he should be told how often the conductors of our affairs have rejected the invitations of opportunity to maintain or to restore peace. What happened fifteen years ago must immediately happen again. The people will become universally persuaded, *that the present men are not the men either for a peace system or a war system.* To this persuasion will succeed just astonishment, how individuals, possessing certain talents with means of information, could conceive the ideas on which the authors of this train of misfortunes have proceeded; and how millions of rational beings could tamely behold their dearest interests entrusted to persons capable of such wild conceptions, and enterprizes so insane.’

For the question, ‘ What shall the Rich (in such circumstances,) do to be safe?’ we refer to the Doctor’s well-written performance at large.

#### RELIGIOUS and POLEMICAL.

Art. 30. *An Address to both Houses of Parliament, respecting the present State of Public Affairs: In which the true Cause of our National Distresses is pointed out, and proper Means for the Removal of them are recommended; with a particular Address to the Bench of Bishops.* 8vo. 1s. 6d. R. Edwards. 1797.

Goodness

Goodness of heart and genuine patriotism appear to have dictated this pious representation of the present state of a world to which the worthy author scarcely seems, from his manner of writing about it, to belong; indeed, according to his estimate of its character, it is not probable that he has very much mingled with its sinful inhabitants. He considers the prevailing depravities of the age (respecting especially this our wicked nation) as the true 'cause of our public distresses, and of our gloomy prospect of *worse to come*.—In his detail of our enormous vices and crimes, on account of which, he concludes, we have every reason to dread the vengeance of offended Heaven, he points out 'the torrent of *atheism and infidelity* which deluges the nation,' and produces a general corruption of our morals. Among the instances of our national immorality, he enumerates, 1. 'the *cursed vice of gaming*;' 2. our '*lewdness and debauchery*,' in which he apprehends we rival the excesses of 'CHARLES THE SECOND'S days;' 3. 'the *blood-thirsty crime and brutal passion of duelling*;' 4. 'the spirit of *luxury and dissipation*, now grown to an alarming height;' while nothing, he adds, 'can be more unfashionable, at polite tables, than to acknowledge the DIVINE HAND that spreads them with dainties,' &c. &c. &c.

In the black catalogue of our *immoralities*, however, we must own that we did not expect to meet with so fearful a display of the sin of *heresy*! 'The great prevalence of *Aranism*' [so it is here spelled] 'in this land, and especially in the established church,' is, in the pious and orthodox writer's apprehension, so truly 'alarming,' that he calls loudly for the interposition of their 'lordships the bishops to put a stop to it.' The clergy, in general, he tells us, 'are tinctured with this leaven;' and some of them are grown so bold as openly to avow the pernicious tenet; which indicates the arrival of those "perilous times" foretold in the Scriptures, when "men should bring in damnable heresies," &c.—If it be asked in what manner the author wishes the dignitaries of our church to come forwards and exert themselves on this alarming occasion, we must refer the inquiring reader to the pamphlet; only remarking here, to prevent any misconception of the author's zeal for orthodoxy, that, although he would have 'the civil magistrate' to co-operate with the clergy in the great work of reformation, it does not appear that he would proceed to re-kindle the fires of Smithfield and Birmingham; nor that he would, on any account, have recourse to such violent methods of convincing men of their errors. On the contrary, we are glad to find that, among other good Christian-like proceedings, he decidedly prefers, as a public step towards reformation, the milder and humbler means of *fasting and prayer*\*, in order 'to appease the wrath of Heaven; which is already gone forth, and will continue and increase, unless we return unto Him from whom we have deeply revolted.'

We have probably said enough to induce well-disposed people to peruse this well-intended pamphlet; though here we may, perhaps,

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\* He recommends appointed days of public fasting and prayer, as the best step to begin the work of reformation; 'and if repeated every *six months* during the present war,' he says, 'I apprehend it would facilitate it greatly.'

be reminded that "They that be whole need not a physician, but they that are sick."—Happy, indeed, would it be, if a discovery could be made of the art of inducing *bad* people to read *good* books!

Art. 31. *An Attempt to account for the Infidelity of the late Edward Gibbon, Esq.* founded on his own Memoirs, published by John Lord Sheffield; with Reflections on the best Means of checking the present alarming Progress of Scepticism and Irreligion: including an Account of the Conversion and Death of the Right Hon. George Lord Lyttelton. By John Evans, A. M. 8vo, pp. 76. 1s. 6d. Longman. 1797.

It is asserted in Mr. Hume's *Dialogues on Natural Religion*, that "to be a philosophic sceptic is, in a man of letters, the first and most essential step towards being a sound and believing Christian." If *scepticism*, in this curious passage, be synonymous with a disposition to fair and patient inquiry, the position will be admitted by all the rational friends of revelation: but, if by a *sceptic* we understand a person who resists evidence, and seems more desirous of wavering from doubt to doubt than of settling the mind into a state of calm conviction, the assertion deviates far from truth, and has rarely, if ever, been confirmed by fact.

Mr. Gibbon was a sceptical man of letters: but he was so far from becoming a sound believing Christian, that his infidelity, as he advanced in life, seems to have grown more and more inveterate. The author of the present pamphlet endeavours to account for this fact by an examination of Mr. Gibbon's own memoirs; and it must be confessed that, as the circumstances and concatenations of events, in every man's life, contribute to the formation of his sentiments as well as of his manners, Mr. Evans had some reason for supposing that in Mr. Gibbon's account of himself he could discover the causes which excited and fostered his unbelief. These he conjectures to have been,—the neglect of his religious education,—the disgust which he received from the corruptions of Christianity,—and the love of *EMINENCE* by which his mind was heated and inflamed. It is probable that these causes alone may not be thought sufficient to account completely for the effect; yet, with other circumstances, they may have contributed to produce it.

Presuming on the strength of his facts, Mr. Evans proceeds, in the sermonic way, to subjoin a few reflections on the best means of checking the progress of scepticism and irreligion. Here he recommends religious education—the cleansing of religion from its corruptions—the preservation of the mind from an undue attachment to the world,—and an attention to the real design of Christianity. In proof that the evidences of Christianity are capable of operating a complete conviction in the mind of the serious inquirer, notwithstanding some previous leaning towards infidelity, he adduces the instance of Lord Lyttelton; and while unbelievers boast of the manner in which Hume and Gibbon met *death*, he is happy in contrasting with it the closing scene of this nobleman's life, cheered by the brightest beams of faith and hope.

Mr. Evans writes with a considerable degree of animation, and trusts that this his performance will be of some service to young persons into whose hands Mr. Gibbon's history may happen to fall.

## POETRY and DRAMATIC.

Art. 32. *Hope: an Allegorical Sketch, on recovering slowly from Sickness.* By the Rev. W. L. Bowles, A. M. 4to. pp. 18. 2s. Dilly, &c. 1796.

We never peruse without pleasure the poetical productions of Mr. Bowles. He possesses many of the requisites of a true poet; pathos, distinct imagery, elegant diction, and melody in his versification. The reader will here find the inimitable ode of Collins *on the Passions* recalled to his mind in a pleasing manner, and will not be more surprised at the hardihood of Mr. Bowles, who dared to enter the circle of that proud magician, than delighted by the skill and success with which in this sketch he has employed the powers of his master's wand.

The author represents himself in a state of convalescence, walking near the banks of the Southampton river on a May morning. Amid a scenery which is rendered enchanting by its natural beauties, and by the genial breezes of the season, the poet indulges his reveries, and perceives the form of HOPE, thus classically pourtrayed:

' And lo! a form as of some fairy sprite,  
That held in her right hand a budding spray,  
And like a sea-maid sung her sweetly warbled lay.'

The spectre exclaims,

' I am HOPE, whom weary hearts confess,  
The soothest sprite that sings *on* life's long wilderness.'

The allegorical personages, which are drawn towards HOPE by the melody of her song, are youth, fancy, beauty, enterprise, ambition, captivity, melancholy, mania, remorse, and experience. The last human person of the vision (Experience) is introduced as dissolving the spell of *Hope* raised on *mortal foundations*; and the poet, in a higher strain, then directs us to the joys of IMMORTAL HOPE. The twentieth stanza, representing Captivity, appeared to us the most new and striking picture; and as such we lay it before our readers. We would wish to persuade Mr. Bowles that his talents, with some diligence, would entitle him to the praise not only of happy imitation, but of original genius.

' But see, as one awak'd from deadly trance,  
With hollow and dim eyes, and stony stare,  
Captivity with faltering step advance!  
Dripping and knotted was her coal-black hair:  
For she had long been hid as in the grave;  
No sound the silence of her prison broke,  
Nor one companion had she in her cave,  
Save Terror's dismal shape, that no word spoke,  
But to a stony coffin on the floor  
With lean and hideous finger pointed evermore.'

Art. 33. *A Sermon preached before the University of Cambridge, by H. W. C—T—, D. D. &c.* Published by Request, and now (for the sake of Freshmen and the Laity) translated into English Metre by H. W. Hopkins, A. M. 8vo. 1s. 6d. Kearsley. 1797.

This *jeu d'esprit*, with much humour, and the merit of easy and familiar versification, laughs at the high-church doctrines, and the pious fears respecting the overthrow of church and state, supposed by the author to be predominant in the universities, and productive of much eloquence from the pulpits in those seminaries of learning and morals. We consider ourselves as concerned only with the literary merits of the composition, and by no means as deciding on its value as a political tract. Whether the author alludes to any particular sermon or sermons, we are not informed; or whether his verses are merely a vehicle for satire in the form of irony, we do not determine. The following passage will give the reader a notion of the writer's mode of thinking and of treating his subject.

' Sure never was there Politician  
So despicable a Logician,  
So little *hackney'd* in the ways  
Of man, in these and former days,  
As to suppose that human *Fools*  
Could govern'd be by *Reason's* rules,  
So pure, so naked, and so plain.  
No, nothing like it :—present pain,  
Or present pleasure, Hope and Fear,  
Are the great powerful *Lever*s here,  
Which when an able statesman uses,  
He moves the mass which way he chuses.'

Art. 34. *My Night-Gown and Slippers; or Tales in Verse.* Written in an Elbow-Chair, by George Colman, the Younger. 4to. pp. 33. 2s. 6d. Cadell jun. and Davies. 1797.

The occasion, birth, and parentage of this publication are thus set forth, in the jocular preface :

' The song of the '*Maid of the Moor*,' the '*Newcastle Apothecary*,' and '*Lodgings for single Gentlemen*,' are slipshod Tales, written for an Entertainment which I proposed to offer to the Public, at the Haymarket Theatre, during Lent; and two of them were intended to be *spoken*, (read them, therefore, with a view to recitation) and the third to be sung, as light matter, calculated to relieve the gravity of a didactic performance.

' The whole performance (for reasons unnecessary to mention, here) was relinquished :—

' But, as it is my custom to avoid the accumulation of my own papers, in my Bureau, I hold it more advisable to print my three Stories (light as they are) than to burn them.'

These poetic *Bijoux* are very laughable, and have awakened in us a lively and fond recollection of our pleasant, witty, and very ingenious associate, the author's father;—for whose loss we have not yet met with a full compensation :—but our call, at the present moment, is not to lament, but to laugh,—as will all our readers, who have  
any

any risibility about them, on perusing the following specimen of the present merry publication :

“**LODGINGS for SINGLE GENTLEMEN : a Tale.**

‘ Who has e’er been in London, that overgrown place,  
Has seen “ *Lodgings to Let* ” stare him full in the face :  
Some are good, and let dearly ; while some, ’tis well known,  
Are so dear, and so bad, they are best let alone.

Derry down.

Will Waddle, whose temper was studious, and lonely,  
Hired lodgings that took Single Gentlemen, only ;  
But Will was so fat he appeared like a ton ;—  
Or like two Single Gentlemen, roll’d into One.

He entered his rooms ; and to bed he retreated,  
But, all the night long, he felt fever’d and heated ;  
And, though heavy to weigh, as a score of fat sheep,  
He was not, by any means, heavy to sleep.

Next night ’twas the same ;—and the next ;—and the next ;  
He perspired like an ox ; he was nervous, and vex’d ;  
Week passed after week ; till, by weekly succession,  
His weakly condition was past all expression.

In six months, his acquaintance began much to doubt him ;  
For his skin, “ like a lady’s loose gown,” hung about him ;  
He sent for a Doctor : and cried, like a ninny,

“ I have lost many pounds—make me well—there’s a guinea.”

The Doctor look’d wise :—“ a slow fever,” he said :

Prescribed sudorificks,—and going to bed.

“ Sudorificks in bed,” exclaimed Will “ are humbugs ;”

“ I’ve enough of them there, without paying for drugs.”

Will kick’d out the Doctor :—but when ill indeed,

E’en dismissing the Doctor don’t *always* succeed ;

So, calling his host,—he said,—“ Sir, do you know,

“ I’m the fat Single Gentleman, six months ago ?”

“ Look’e, landlord, I think” argued Will, with a grin,

“ That with honest intentions you first *took me in* ;”

“ But from the first night—and to say it I’m bold”—

“ I have been so damn’d hot, that I’m sure I caught cold.”

Quoth the landlord—“ till now, I ne’er had a dispute ;

I’ve let lodgings ten years ;—I’m a Baker to boot ;

In airing your sheets, Sir, my wife is no sloven,

And your bed is immediately—over my Oven.”

“ The Oven !!! ” says Will—says the host, “ why this passion ?”

“ In that excellent bed died three people of fashion.

Why so crusty, good sir ?” “ Zounds !”—cries Will in a taking,

“ Who wouldn’t be crusty, with half a year’s baking ?”

Will paid for his rooms ; cried the host, with a sneer,

“ Well, I see you’ve been *going away* half a year,”

“ Friend, we can’t well agree”—“ yet no quarrel”—Will said ;

“ For one man may die where another makes bread.”

The naïveté and drollery of the versification of the foregoing ballad will naturally remind our readers of Prior’s humorous detail of his journey

ney to Down-Hall, accompanied by his friend Morley the famous land-jobber.

Art. 35. *Utrum Horum* : a Comedy of Two Acts. As it is now acting with great Applause, at the respective Theatres of London and Amsterdam. 8vo. 1s. Murray. 1797.

If this slight production, which the author dignifies with the title of COMEDY, be entitled to no great praise as a dramatic composition, it has the merit of good intent, manifested in the just reprehension of vicious pleasure, and in the allowable ridicule which the writer has thrown on the woeful state of *liberty* and *equality* in Holland, under the patronage of France. By way of contrast to the domineering Frenchman who fraternizes with the Dutch citizens, the honest character and spirit of our English tars are represented, with a degree of humour which contributes to enliven, and is indeed the life of, the performance.

Art. 36. *The Castle of Olmutz* ; a Poem. Inscribed to La Fayette. 4to. 2s. 6d. Kearsley. 1797.

The story of the Marquis de la Fayette, from the commencement of his campaigns in America to his confinement as a state prisoner in the Castle of Olmutz, is here related\*. The poet laments the hard fate of this gallant soldier, in strains guided rather by TRUTH than inspired by THE MUSE ;—a detail more *faithful* than *fanciful*. The praises of Louis XVI. are intermingled with those of the hero whose misfortunes are the main subject ; the General being considered as the sincere friend of that ill-fated monarch.

Art. 37. *The Lamentation of a Dog*, on the Tax, and its Consequences ; addressed to the Right Hon. William Pitt. With Notes, by Scriblerus Secundus. 4to. 1s. Symonds, &c. 1796.

The dog-tax is the object of this satiric performance ; in which the poet seems to be so much at a loss to determine whether he should most aim at humour or pathos, that sometimes the two qualities are so intermingled that it appears rather difficult to separate them. On the whole, however, we are persuaded that the poem comes from no vulgar hand. The notes may, at least, serve to shew the author's reading, and how adroitly he can quote Greek and Latin.

Art. 38. *The Scath of France* ; or, the Death of St. Just and his Son, a Poem. By E. Smith, Esq. Author of *William and Ellen*, &c. 12mo. 6d. Jordan. 1797.

We did not much admire William and Ellen ; (see Rev. N.S. vol. xxi. p. 467 ; ) as to *this* publication, it will add little to the writer's fame, if he obtained any in consequence of his former production.

Art. 39. *A Political Eclogue*. Citizen H. T\*\*\*e, Citizen T\*\*\*rny ; R.B. Esq. 4to. 1s. 6d. Fry. 1797.

An election squib. The spirit of party [*ministerial party*] which animates it is violent ; but the spirit of the poetry is excellent.—A

\* We rejoice at the information, imparted to us by the newspapers, that M. de la Fayette has been liberated from Olmutz, through the interference of the victorious Buonaparte.

humorous

humorous print, engraved in the true electioneering style, is prefixed; highly burlesquing the populace, drawing citizen T\*\*rn\*y through the Borough of Southwark, to the Grove-house at Camberwell.

Art. 40. *The Times; or a Fig for Invasion.* A Musical Entertainment. By a British Officer. 8vo. 1s. 6d. Becket.

This is a political drama, recommending the prosecution of the war. One Englishman kills two Frenchmen (the usual number is three); a parrot sings *God save great George our King*; and the last scene concludes with expressing a 'trust that we shall thus *ever* carry on the war.' We doubt not the good intentions of this officer, but we cannot compliment either his philosophy, or his dramatic abilities.

Art. 41. *Poems*, by Joseph Cottle. Second Edition, with Additions. 12mo. pp. 200. 4s. Boards. Robinsons.

Of the former edition of these poems, which were published without the author's name, we gave our readers an account in the Review for August, 1796. The additions to the present impression consist of two pieces, entitled, Ricardo and Cassandra, and Lee Boo; the sentiments of which are particularly entitled to our approbation.—Of Mr. Cottle's poetic talents, we briefly delivered our opinion in the article quoted above.

#### MEDICAL and CHEMICAL,

Art. 42. *Descriptive Account of a new Method of treating old Ulcers in the Legs.* By Thomas Baynton, Surgeon of Bristol. 8vo. 2s. 6d. Robinsons. 1797.

As ulcers of the legs, notwithstanding the various improvements in their treatment which have been proposed of late years with great confidence, still frequently remain obstinate and unyielding, a new method, superior in its success, and easy to be put in practice, cannot fail to attract the attention of surgeons, if properly authenticated. The writer of the present pamphlet appears to have every claim, from education, experience, and candour, to a hearing on the subject from his brother practitioners; and after having explained, in a few words, the essential part of his proposed method, we shall refer to the work itself for the cases and reasonings by which it is supported.

Mr. B.'s mode differs from the common application of tight bandage only in the use of slips of sticking plaster, by which the sound skin from the opposite sides of the ulcer is made to approximate, and in a free employment of cold spring water to wet the bandage and dressings. The manner of applying the slips of plaster is by cutting them of lengths sufficient to pass quite round the limb, with about four inches to spare. They are first to be placed with their middle on the part of the limb opposite to the sore, and the ends are then to be drawn round across the sore with as much force as can be borne, and the whole ulcer is to be covered with these slips from below upwards, including an inch of sound skin each way. After this, pieces of soft callico, doubled, are to be laid over the part, and a long callico bandage is to be applied round the whole limb from the foot to the knee; and these are to be kept frequently wetted over the sore by cold water poured from a tea-pot. It is to the contraction of the  
granulations

*granulations* from the pressure, and the gradual approach of the skin, that Mr. B. attributes the principal effect of this method; and he gives some reasoning from Mr. J. Hunter's ideas on this subject. He has also some remarks on the effect of the abstraction of heat by the cold water; and these he might have farther enforced by reference to Mr. Rigby's ingenious essay on Animal Heat, which contains some remarkable instances of the cure of ulcers by the constant application of cold water alone.

The cases adduced by Mr. B. are very striking and indubitable proofs of the efficacy of his method; and we cannot hesitate in recommending a perusal of the whole tract to our medical readers.

Art. 43. *Suggestions for the Improvement of Hospitals, and other charitable Institutions.* By William Blizard, F.R.S. & F.A.S. 8vo. 3s. 6d. Boards. Dilly. 1796.

This volume begins with *Reflections on the Subject of Assistant Surgeons to Hospitals*, originally written when such an appointment was in agitation at the London Hospital. The arguments here adduced in its favour are judicious, but sufficiently obvious. The next section contains *Remarks concerning Circumstances of Distress not within the Provisions of Hospitals, with the Address and Regulations of the Samaritan Society*. To those who wish to augment their modes of doing good, the condition of the families of hospital patients, and of many of the patients themselves when discharged, affords a variety of cases for the beneficial exercise of their liberality; and the *Samaritan Society* here described, and particularly attached to the London Hospital, may advantageously be imitated by the supporters of any other institution of the kind.

*Cursory Observations relative to Hospitals* occupy the greatest part of the volume. These relate to their site, mode of building, ventilation, diet, management, and other circumstances on which their salubrity and use principally depend. Though they are justly denominated *cursory*, and display no great connection nor profundity of thought, yet, as proceeding in many instances from the dictates of real experience, and breathing a spirit of enlightened humanity, they are worthy of the attention of all who are concerned in the success of these institutions. The writer acknowledges frequent obligations to the excellent Mr. Howard for suggestions under this head.

*Propositions for promoting the Usefulness and Propriety of Hospitals and other Public Charities* form the last article. The first of these propositions is for triennial parochial sermons and collections from house to house in London, and within seven miles round, for the benefit of these institutions. Whether this would not look too much like a compulsory mode of enforcing charity, and take from the contributors that *choice* and *distinction* respecting the objects which are necessary to interest them in their real success, and which *ought* to be exerted, we think may not improperly be questioned: the fault of the spirit of charity, in this country, is not that it is slack, but that it is heedless, and perhaps too fond of novelty; and Mr. B. himself seems sensible that the attention and superintendence of individuals are often more wanted than their money.—The second proposition is for the appointment of representatives of the several hospitals and other

other public charities in the metropolis, to meet at stated times, and to communicate their respective improvements, and other observations conducive to the amendment of the condition of the poor:—a liberal idea, but (we fear) too contrary to the spirit of rivalry and partial interest prevalent in the conductors of these institutions, to be adopted so as to answer the good intentions of the proposer.

Art. 44. *A Practical Treatise on Fever*, contrasting a Tonic Treatment with the Antiphlogistic, in which the Superiority of the former is ascertained. By Thomas Parker, Surgeon, at Woburn. 8vo. 2s. Johnson. 1796.

Though we cannot compliment this writer on any considerable extent of information or depth of research in the subject concerning which he has thought fit to address the public, yet, as an apparently fair witness in favour of the method of treating fever (the typhus) which he recommends, namely, by the early exhibition of Peruvian bark and red wine, his facts may deserve the notice of practitioners.

Art. 45. *An Essay on the Abuse of Spirituous Liquors, &c.* By A. Fothergill, M. D. F. R. S. &c. 8vo. 1s. Dilly.

The mischiefs arising from the abuse of spirituous liquors are so obvious, and have so often been described both by moral and medical writers, that we rather wonder they should have been made the subject of a *prize essay* in a society for the improvement of arts and agriculture. Certainly, they who have addicted themselves to intemperance do not err for want of knowing the consequences; and unless a writer possesses the talent of interesting the heart and the imagination, like the author of Isaac Jenkins\*, he has little chance of making an impression powerful enough to counteract the force of habit and inclination. In the present performance, we find nothing but what is commonly known, related in a common manner. It is, indeed, a new piece of information to us that ardent spirits are ever corrected or disguised by the mixture of *aqua-fortis*; nor can we conceive how such a strong acid is made a palatable ingredient. We cannot but think Dr. Fothergill too favourable to *punch*, which appears to us the most insidious of all ways of using spirits, from its pleasantness to the palate, and the effect of the sweet and sour in overcoming, not the noxious properties, but merely the *taste*, of the strong-liquor. Dr. F. says, however, many things very rationally; and, though we do not think his *oratory* extremely persuasive, his *facts* may have their influence—on persons who are sober enough to attend to them.

#### MISCELLANEOUS.

Art. 46. *Sketches on various Subjects; moral, literary, and political.* By the Author of "the Democrat." 8vo. pp. 285. 5s. Boards. Bell, Oxford-street. 1796.

"The Democrat," a novel, was mentioned in our 19th vol. p. 207. The author now presents us with various essays, which, as the preface states, are 'the gleanings of a common-place-book to which, in the course of 25 years, he has committed his thoughts.' Selections from

\* See Rev. vol. xi. p. 226.

the accumulated industry of so long a period of time led us to expect no common matters. We have, however, turned over all the leaves of the volume, without finding any thing very new, very good, or very absurd; and we class it among those every-day publications which the world can exist with, or without, equally well.

Art. 47. *A Reply to the Strictures of the Monthly Reviewers*, in February 1797, on the Tragedy of the Battle of Eddington. By J. Penn, Esq. 8vo. pp. 41. 1s. R. White. 1797.

In our 22d vol. p. 231. we noticed with approbation the letters on the drama annexed to the second edition of the Battle of Eddington. Of those letters these strictures form a sort of continuation. They are written with good sense and candour: but it is obviously improper in us to enter into a detailed examination of them. The author no doubt feels with Don Augustin de Montiano, whose critical disquisitions created the reputation of his tragedy: "*Quanto queda dicho de mi Virginia, es en algun modo una satisfaccion anticipada à los cargos, que justamente tengo, que me hazan los criticos. No se alucinaràn sin duda con las ilusiones del amor propio, que son las que pueden haberme deslumbraado à mi.*"

Art. 48. *The Chronicle of the Kings of England*, from the Norman Conquest, unto the present Time. By R. Dodsley. A new Edition enlarged. 12mo. pp. 156. 2s. Vernor and Hood, &c.

This is not an unskilful imitation of the style of the Chronicle of the Jewish Kings: but there certainly might have been a better selection of the chief events in each reign, than such as the ridiculous story of the contract between the Devil and Cromwell, &c. for we can hardly imagine that it was the intention of the author, by such gross absurdities, to strengthen the resemblance between his work and the Bible.

Art. 49. *An Appeal to Impartial Posterity*, by Madame Roland, Wife of the Minister of the Interior. Translated from the French Original. Second Edition, revised and corrected. 8vo. 2 Vols. Boards. Johnson. 1796.

In our account of the first edition of this translation, particularly of the fourth part, (see Rev. vol. xix. Appendix, p. 506.) we complained of the negligence with which the translator had executed his task. In the present edition, we find the whole revised and considerably improved. We have examined it in many parts, and in those paragraphs in which the French idiom had before prevailed to a disgusting degree, the English style has now assumed its native characteristics. In most of the places which we formerly particularized as incorrect, we observe that the necessary alterations have been made: but we can point out several instances in which improvement is still possible.

Vol. i. p. 124. '*Casting about for expedients*' is too colloquial an expression. P. 159. Madame R. is made to say, speaking of M. and Madame Robert, 'Nor did I ever see them, or speak of them afterwards:' yet, in the next page, she mentions their meeting again 'a few months afterwards.' The French expression "*je ne les revis plus*;" here means only that *she saw them no more at that time*; that is, during

during the stay which they then made at Paris. P. 187. Speaking of the ingenuoussness of Roland's character, his lady says of him, 'His book is always open:' this is too literal a rendering of the French expression; it should have been, *the book of his heart is always open*.

P. 191. and Part ii. p. 158, the English editor still translates Madame R.'s signature '*Roland, formerly Phlipon*;' instead of *born Phlipon*. We objected to this before. (See Rev. Appendix, vol. xvii. p. 494.)

Vol. II. (Part iv.) p. 57. we perceive a manifest improvement. In the first edition, the present tense had here been used, when speaking of past events, though the original was not guilty of this deviation from propriety. It is now corrected; and we observe this amendment in several places.

In our Appendix, vol. xix. p. 509. we pointed out a passage which seemed to indicate that Madame R. was almost, if not quite, an atheist: but, not having then seen the original, we hesitated to admit the idea. In this second edition, however, the sense of that passage is still the same; and on examining the French, which is now before us, we find that the meaning is accurately given. We copy Madame R.'s words; "*Je m'en tiens à l'homme que vous connoissez, me moque du diable, & ne crois guères en Dieu.*" Still we know not how far this expression should be taken seriously, nor whether this infidelity ought to be imputed to her. In one of her farewell letters, just before her execution, she says, (vol. I. p. 135.) "*C'est une Providence qui a tout conduit.*"—English edit. p. 124. 'It was Providence that conducted every thing.'

We are well aware of the difficulty, in translating from a foreign language, of preserving the purity of that in which the translator writes; and much allowance should be made for the appearance of foreign idiom and construction at intervals. Indeed, we think this difficulty so nearly insurmountable, that we should ever hesitate to quote a translation as *authority* for the language which is used in it; except in cases in which the most severe attention has been paid, and revision after revision has taken place; and these scrupulous duties, we believe, are seldom fulfilled. Perhaps the only mode by which a translator could entirely naturalize his MS. would be, after all his own labours had been exerted, by submitting it to the correction of some competent friend, whose ideas had not been dwelling on the foreign dialect, and who would therefore most readily observe its intrusion on his native tongue.—With these allowances, it must be acknowledged that the present work now makes a very respectable appearance.

Would not a well-selected portrait of Madame Roland have been an agreeable addition to these volumes?

Art. 50. *A Letter on the Secret Tribunals of Westphalia*, addressed to Elizabeth Countess of Pembroke. By the Rev. William Coxe. 8vo. 1s. Cadell jun. and Davies.

Admitting that the Druidical religion was the patrimony of the Cimbric nations; that the Belgæ were a Cimbric tribe; and that descendants of the Belgæ continued, even so late as under Charle-

magne, to occupy the wolds of Westphalia ; it will not appear improbable that a judicial institution, which has been traced back to that æra, should really be of Druidical origin. The Fehm-gericht, (\* Court of mainprise) or Secret Tribunal, bears at least a strong resemblance to those courts of justice, of which our Welsh antiquaries have lately revealed so many particulars. The numerous judges bound by oath to stand by each other at the risk of life, in executing the sentence of the bench ; the assemblages by stake and stone on the green grass ; the frequent infliction of the penalty of excommunication, which was propagated by a kind of invisible sympathy far beyond the jurisdiction of the civil sovereign ; the distinct order, the state within the state, formed by these magistrates and their connexions ;—all tally exactly with the best authenticated accounts of the Bardic institutions. (See Rev. vol. xii. N. S. p. 19.) Nor is it surprizing that a Druidical Tribunal should first make its appearance in history, precisely at the period of the conversion of the Sovereign to Christianity :—for the votaries of Druidism every where welcomed Christianity with extraordinary readiness : whereas the Gothic heathens received it unwillingly, and were converted slowly, and by the most ludicrous accommodation of the missionaries. (See Keyser's *Antiq.* Sept. p. 358.) The Bardic civil polity, therefore, was likely to superinduce itself on the state at the very time of their becoming the patronized sect.

The inquiries of Mr. Coxe do not comprize what has been written concerning this period of the institution : but they collect most of what the elder Latin antiquaries of the Germans have left respecting its history, subsequently to the time of Charlemagne. Its ascendancy appears ever to have been proportioned to the necessity for so formidable a system of coercion. During the age of feudal anarchy, it was often the main pillar of police ; and it gradually melted away as the Sovereign became the protector of order, and the reformer of the laws. The mode of proceeding is thus detailed at length in an old chronicle :

“ The meeting, in order to be competent, must consist of the Free Count and at least fourteen Assessors ; the door being closed, the Judge can neither rise until the whole process is concluded, nor surrender his place to another person, excepting the Emperor, should he happen to be present. The Assessor who accuses, takes an oath that the delinquent is guilty of the crime ; and immediately the name of the accused is written down in a book, called the *Book of Blood* ; if another than an Assessor accuses, he is brought into the Court holding the writ of accusation folded up in his hands, with a green cross, and a pair of white gloves. The Assessor was accustomed to touch those whom they called to judgment slightly with a rod, or to whisper these mysterious words, ‘ *As good bread is eaten elsewhere as this.*’ Should four Assessors surprise a person in the commission of flagrant crimes, they are empowered to try and hang him up on the spot.

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\* We bow to the authority of the etymologist *Adelung*, without being convinced that the words do not mean *Court of acorns*. The Judges might ballot with acorns.

“ Six weeks and three days are allowed for the appearance of the culprit ; and the writ of accusation is given to two Assessors, who declare, with an oath, that they will make the citation at the stated time, and inform the Court when they shall have effected it. Should the person who is summoned conceal himself, letters are written to those among whom he is hid, signifying that he ought to surrender himself at a given time and place ; and if he has taken an asylum in a fortified castle, the Citator goes either by night or by day, on foot or on horseback, cuts out three slips from a wooden rail, and places in the incision, a coin and the writ of citation. He keeps the three slips as a memorial that he has executed his commission, and calls out to the Porter, to inform the man who has taken refuge within, that he is summoned, and will find the writ enclosed in the rail. If the accused can no where be found, the Assessors proclaim him guilty towards the four corners of the world. If, after three summonses, the accused does not appear, the Judge declares that he will proceed against him, as contumacious, and pronounce sentence on a stated day ; having first proclaimed his name four times, he commands him to attend, and answer to the charge. If after these summonses the accused does not make his appearance, the Judge proclaims, ‘ In consequence of the supreme law, which Charlemagne sanctioned, and Pope Leo confirmed, and which Princes, Counts, Nobles, Freemen, in the Saxon land, have sworn to observe, I cast this man from the highest to the lowest degree ; I deprive him of all privileges, liberties, immunities, and rights ; I subject him to the Royal Ban, to hatred, to execrations, to hostility, and to the greatest possible punishment which can be conceived by man. I render him incapable of all law and pardon ; *Achloes, Rechloes, Segeloes, Wedeloes*. Lastly, according to the laws of this Tribunal, I condemn him to death : I adjudge his neck to the halter, his body to birds of prey, to be consumed in the air ; his soul I commend to God ; his fiefs and estates, if he has any, I pronounce to have lapsed to the Sovereign : I declare his wife a widow, and his children orphans.’ After these words, he throws a halter, or a branch of willow twisted, beyond the place of judgment : the Assessors spit, and confirm the sentence. This sentence is then forwarded to all the other Courts, with orders to hang up the delinquent wheresoever he is found, on the next tree.

“ If the accused appears at the Tribunal, his accusation is read, and the accuser confirms the truth, by a solemn oath. The opinions of the Assessors are then taken, by means of a string touched by those who pass sentence of death. Should the accused think the sentence unjust, he is permitted to declare it, and to remain till he is convicted by witnesses. There is no appeal but to the Emperor. The Judge who passes sentence, as well as the Assessors, must be fasting, and bare headed ; without a robe, gloves, or any species of arms. The condemned person is then consigned to one of the younger Assessors, who, if he finds himself unequal to the task, can require the aid of another, and with his assistance, hangs up the unfortunate delinquent \*.”

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‘ \* *Turkius Fasti Cardini*, for the year 785.’

Art. 51. *A Triplet of Inventions, &c.* By Thomas Northmore, Esq. M. A. F. A. S. 8vo. 1s. Owen.

An Attic simplicity of taste, and an English precision of argument, distinguish this writer. In this pamphlet, he suggests, 1st, a plan of a nocturnal telegraph, in which the changes rung on the position of four lamps are to form the various signals. 2. He proposes a pasingraphy by means of numbers, according to which the corresponding words of all languages would be represented by the same numerical figures. 3. He recommends a new anatomical nomenclature, in which the unintelligible Greek technical terms should be exchanged for more adapted and more popular words. This last scheme might, we apprehend, be greatly improved by inquiring at the shambles for the native words already in vulgar use.

Art. 52. *Hints to Public Speakers*; intended for young Barristers, Students at Law, and all others who may wish to improve their Delivery, and attain a just and graceful Elocution. By J. Knox, A. M. 12mo. 2s. 6d. Murray and Highley. 1797.

The polite scholar may pronounce the rules and observations in this tract to be too trite and obvious; yet many, even of our eminent speakers in the senate, as well as at the bar, appear to have paid too little regard to the truth of them. If, indeed, these precepts be jejune, they are neither prolix nor numerous; and if many be thought minute and trivial, let it be considered that they are addressed to very young students in the art of speaking. Indeed, with due deference to grave rhetoricians, it may be questioned whether this art, inasmuch as it is confined to emphasis, gesture, and tone, by the author of this treatise, be not more suited to school-boys, and to be classed with dancing, &c. than calculated for men whose capacities are more enlarged, and more seriously employed. That practice and habit may conduce much to correct the faults of voice and manner may readily be granted: but very little diligence, exercised at the earlier period of life, might have prevented, in a great measure, those awkward gestures and harsh tones which the youngest Barrister would find it now too late to alter or improve.

Whatever may be this author's skill in elocution, he appears by no means expert in the art of writing. His style and diction deserve not the praise either of elegance or correctness. The first page of the book will confirm these remarks on his composition. It opens thus:

'Of speaking;—how to make yourself heard without difficulty. The first thing to which a speaker ought to attend when he *gets up* is to make himself heard not only with ease to himself, but to those who compose his auditory; for if he is not heard without difficulty by them, they *will* not give themselves the trouble of *attending*, as they are unwilling to *plague* themselves about *that* which requires so much of their attention. Besides the ear being at such great pains to *make out* the words, the mind *would* thereby be inattentive to the matter delivered.'

The incorrect changes of tenses, the repetition of the same words, and the vulgarity of some of the phrases, contained in this passage,

passage, must be manifest to every reader of common taste and erudition.

‘To avoid these inconveniencies, (proceeds the author,) you ought to have a *clear strong voice*,’ &c. This mode of precept reminds us of a recipe in an old book on the art of cookery:—how to dress a dolphin, “First catch a dolphin,” &c.

Page 10 presents us with rules for varying the voice;—of a high or a low tone, a vehement or a soft one, we can readily, with the author, form a clear notion: but we do not easily apprehend the meaning of the terms *a swift and a slow tone*. Page 23, Mr. Garrick is said to have spoken some fine lines in the character of Lear, with a heartfelt and *deplorable* tone. Page 71, an important and very difficult precept is introduced. ‘The head, how to manage it.’ The author advises that it should not be extravagantly stretched out, as this is a mark of arrogance and haughtiness, &c. It ought continually to be kept up, and as it were modestly erect; a state and position that Nature requires:—but ‘it is not *handsome* for the head to continue always fixed in one immoveable *posture*, as if you had no *joint* in your neck; nor is it on the other hand pleasing for it to be constantly moving and throwing itself about at every turn of expression, an error too commonly practised.’

We are induced to apprehend that, on the whole, these few well-meant *hints* will contribute little to improve the graces of modern elocution. We do not object to the general truths that may be found in this treatise, but to a total want of investigation of principles, so necessary to render rules of weight and authority with inquisitive minds; and to a deficiency, almost universally prevailing in the tract, of those attractions of style and phrases which render precepts perspicuous to the understanding, and amusing to the fancy.

Art. 53. *Aids to Nature*: containing a plain and easy Method of establishing and preserving Health in Childhood, and continuing it through Life, particularly Asthmatics and all Complaints arising from Deformity of Body, and that Deformity cured, or much assisted (though born with it) both in Body and Limbs. By Captain Reynolds, Master of the Prince of Wales’s Royal Military Academy at Durham-house, near Chelsea College. To which is prefixed, a Plan of Terms, Rules, &c. of the Academy. 4to. pp. 28. 1s. Lane. 1797.

If literary accomplishments, even of the most common kind, be sought in the master of a military academy, we fear that this advertisement (as may be judged by the title-page) will not have much success:—but, with respect to the important qualifications of teaching boys to hold up their heads, push forwards their chests, turn out their toes, keep back their knees, &c. it is probable that Capt. R. may be thought to vie with any drill serjeant in his majesty’s service.

FAST SERMONS, *March 8, 1797.*

Art. 54. *The solemn Voice of Public Events, considered, &c.* By A. Maclaine\*, D. D. 4to. 1s. 6d. Cadell jun. and Davies.

\* Late of the Hague.

The celebrity of the preacher's name will sufficiently recommend this discourse to the British public.

Art. 55. *Ezekiel's Warning to the Jews*, applied to the threatened Invasions of Great Britain. Preached at Ash. By N. Nisbett, M. A. 8vo. 6d. Johnson.

Piously and loyally adapted to the general purpose of discourses of this kind. The author pleads earnestly in justification of the war, on the part of the allied powers.

Art. 56. *The Duty of Christians to seek the Peace and Welfare of the Community*, preached at Kingston upon Hull. By William Pendered. 8vo. 1s. Johnson.

Mr. P. merits commendation, as an able preacher of peace and good neighbourhood. We wish that we could have said as much in favour of all our divines, whose fast-sermons we have perused within these three or four years past.

Art. 57. *The Necessity and Duty of enlightening the Human Race*. Delivered in the Church of St. Mary, Whittlesea. By George Burges, B. A. 8vo. 1s. Longman.

A pulpit declaration of war *against war* is rather uncommon on *these occasions* and in these times. The author has prefixed a manly avowal of his singularity, with an exposition of his motives for giving to the public a discourse, wearing a complexion so different from that of our late fast-sermons in general; and accounting for his departure from 'halloved precedents,' &c. On this occasion we cannot withhold from Mr. B. the praise of truly patriotic and pious intention: but we fear lest, instead of applause, he should meet with a 'railing accusation,' from some of those who may be disposed to vindicate the present desolating war, on the ground of 'Necessity and Justice:' a plea which *he* by no means acknowledges; for he 'abominates' all wars 'originating in any source but that of absolute self-defence.'—We have met with worse sentiments in many zealous and loyal discourses.

Art. 58. By the Rev. L. H. Halloran. 8vo. pp. 55. 2s. Exeter printed, and sold by M<sup>r</sup> Kenzie and Son.

Our duty to God and our Country, and our patriotic perseverance in opposition to the inveterate enemies of *both*, (for, *as such*, Mr. H. strongly paints our hostile Neighbours on the Continent,) are warmly inculcated in this well-written discourse:—to which the author has added a good charity sermon, on the Duties of Compassion and Benevolence.

Art. 59. *Love to our Country*: preached in the Chapel of Mile End, New Town, Stepney. By the Rev. J. Cottingham, Minister of the said Chapel, and late of St. Edmund's Hall, Oxford. 8vo. 1s. Levi.

There is nothing in this plain, practical, and pious discourse, at which the smallest offence could be taken by any human being,—not even a French republican:—but there is enough to edify every well-disposed hearer and reader; particularly those whose hearts are not  
hardened

hardened against that most divine virtue, UNIVERSAL BENEVOLENCE!

Art. 60. At St. Patrick's Chapel, Sutton-street, Soho-square. By the Rev. Arthur O'Leary. 8vo. 1s. 6d. Coghlan, &c.

Well adapted to a Catholic congregation, and to keep alive a high degree of good warm Christian hatred of the French,—on whom the preacher is very severe,—with now and then a stroke of pleasantry, sarcasm, and rough wit, happily fitted to fortify the audience against any attacks of drowsiness which might happen during the delivery of a long discourse. The abilities and peculiar turn of Mr. O'Leary are sufficiently known.

#### SINGLE SERMONS.

Art. 61. *On the Deliverance of the Kingdom of Ireland from the Invasion lately attempted by the French*, preached in the Chapel of Trinity College, Dublin, Jan. 1, 1797, and in St. Peter's on the 8th of January; and preached in the same Church on January 15th, at the Request of the Parishioners in Vestry assembled, and published at their Desire. By the Rev. Richard Graves, B. D. M. R. I. A. junior Fellow of Trinity College, Dublin. 8vo. pp. 36. 1s. Dilly, London. 1797.

On the Christian and truly rational principle, that all events are under the direction of a wise and merciful Providence, the ingenious author of this discourse endeavours to excite in the hearts of his auditors, and of his countrymen at large, the sentiments of religious gratitude for the deliverance of Ireland from the late threatened invasion. When we observe the patriotic and pious sentiments and the animated language of this discourse, in connection with the interesting event which occasioned it, we are not surprised that the preacher was solicited to repeat it several times; and we can have little doubt that it has been received in Ireland from the press with as much applause as it was heard from the pulpit, or that it will find many admirers on this side of the water. The writer has, perhaps, indulged himself farther than was necessary, or strictly just, in criminary language against the enemy, and against those of his fellow-citizens who may have leaned towards their political principles: but the leading sentiments of the discourse are just; its exhortations to moral reformation, and to vigorous exertions for the relief of distress, for the diffusion of knowledge, and for the encouragement of virtuous manners, are animated; and, with some candid allowances, the sermon may be read with pleasure and profit even by persons of opposite opinions and parties.

Art. 62. *The Path of the Just like the shining Light*: occasioned by the Death of Henry Keene, Esq. Feb. 14, 1797, in the seventy-first Year of his Age. By James Dore. 8vo. 1s. Gurney.

Funeral sermons, especially among the Calvinistic dissenters, have such a general similarity; unless something offers itself in the character of the person whose memory is celebrated, which may claim the attention of the public; that it is altogether unnecessary to give any particular account of their contents, or to enter into a minute examination

ation of their merits. As we learn nothing more from this discourse concerning Mr. Keene, than that he was a very worthy man, and a very pious Christian, we shall content ourselves with characterising this sermon as written in a neat rather than an animated style, and as abounding with sentiments which will render it acceptable to a pretty numerous class of Christians.

**Art. 63.** *The Believer waiting for his Change.*—A Token of Respect to the Memory of Thomas Lewis, Esq.; who departed this Life on the 4th of Dec. 1796.—Preached in the Chapel of Mile End, New Town, Stepney. By the Rev. J. Cottingham, Minister of the said Chapel, and late of St. Edmund's Hall, Oxford. 8vo. 1s. Levi, &c.

After a proper improvement of the text, JOB, xiv. 14. the preacher introduces a warm but perfectly decent encomium on his late worthy friend, whose departure gave immediate occasion to this discourse; and who, doubtless, merited all that good report which is here consecrated to his memory.—It appears that Mr. Lewis was a gentleman of the mercantile profession.

### CORRESPONDENCE.

*Indagator* inquires concerning a book of which he 'used to hear a good deal twenty years ago, intitled *Noctes Nottinghamicæ*, written by Johnson, author of the *Questiones Philosophicæ*, who was a native of Nottingham.' He wishes for some information respecting the nature of that work, or to know where it is to be had. We do not recollect any thing concerning it, nor do we find it in our General Index. We suspect that it was merely a Provincial publication.

A Hertfordshire correspondent, whose letter has the Baldock post mark, requests us to inform him which are the publications most proper for 'the perusal of a young man engaged in agricultural employ.' To answer this question fully, and comprehensively, would at present entrench too much on our leisure and our limits: but we would suggest to this inquirer, that he will reap the result of much experience and practical knowledge, by diligently perusing the different works of Dr. James Anderson and Mr. Marshall; particularly the Rural Economy of the different counties published by the latter.

A. B. alias A. Z. is before us, and remains with many other subjects of consideration.

The letters of A. N.—O. W. M. from Dublin,—&c. are received, but we have neither time nor room to notice their contents in this Number.

Mr. Wansey's *Journal* was reviewed in our Number for April, p. 424.

☞ In the last Review, p. 464. l. 9. for '*applications some*,' r. *application, some* &c.



T H E  
MONTHLY REVIEW,

For J U N E, 1797.

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ART. I. *Private Memoirs relative to the last Year of the Reign of Lewis the Sixteenth, late King of France.* By Ant. Fr. Bertrand de Moleville, Minister of State at that Time. Translated from the original Manuscript of the Author, which has never been published. With five Portraits, from original Pictures, of the Royal Family of France. 3 Vols. 8vo. 11. 1s. Boards. Cadell jun. and Davies. 1797.

**I**F posterity should not receive from the present age a complete history of the French Revolution, the deficiency will not have arisen from a want of contemporary historians, authors of memoirs, pamphleteers, journalists, or contemporary writers of any other description. Every party, into which France has been divided, has in turn been obliged to attack, and to defend itself; and each has found, among its own retainers, men of great literary endowments, who have exerted the whole energy of their powers in the cause which they have espoused. Many of these have been writers of distinguished eminence; with vigorous conceptions, strong feelings, and great command of language. Yet we doubt whether any author on the French Revolution has yet appeared, whose works will be ranked among the French Classics. In this respect, the Revolution of the present time must yield to the age of Lewis the Fourteenth; and perhaps the Sons of the Republic will, to its latest period, be obliged to study the beauties of their language in the writings of the pensioners of Versailles.

Long before the commencement of the Revolution, the taste and literature of France had been on the decline. To the Racines, the Molières, the Boileaus, the Bossuets, and the Fénélons, had succeeded a race of authors of a very different description. At the head of these was Fontenelle: whose ingenious remarks, philosophical observations, and elegant expressions, abounded in his writings, and made him the favourite author of his time. Montesquieu was a writer of a contrary cast; yet he was equally fond of point and antithesis. His thoughts and expressions are generally ingenious, but they are often fanciful; and, if he be frequently sublime and energetic,

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he is also, sometimes, merely *pretty*. The celebrity, which he deservedly acquired, produced a herd of imitators, and this imitation was not confined to his style. Before his time, little had been written in France on the subject of politics: but, after his *Spirit of Laws* appeared, every writer in that kingdom became a politician. At a later period, the *sect of æconomists* arose. Their style, in general, was more flowing, but not less infected with affectation and conceit. Humanity, beneficence, and other words equally captivating and mellifluous, sounded in every line of their works: but the unceasing repetition of them palled on the sickened imagination. There was also a great want of matter in their writers. The whole of their system depended on the truth of two or three simple positions; and every argument, that could be urged in their support, might have been contained in a very few pages; yet their writings were endless. The works of Mons. Necker may be cited as a perfect example of their style. How much may be written, and how little said, in a given compass, is shewn in his thousand pages on the hackneyed subject of the influence of religious opinions.

The style of *the academy* had all the faults of the style of the *æconomists*, and had also defects of its own. The authors were eternally on the rack of exertion. They always aimed at the **FORCIBLE** and the **SUBLIME**: but their attempts were so generally unsuccessful, that they abounded only with the **INFLATED** and the **UNNATURAL**. The principles of the Revolution were first disseminated by *the academy*; and the style of the Revolution, therefore, naturally became that of the academicians. Then followed the **RIGHTS OF MAN**; and these introduced many new words and new phrases, which by no means improved the national style. Besides, when the passions of men are violently agitated, and they are obliged to act and speak on the spur of the occasion, (as the case has been during the Revolution,) they have neither leisure, nor inclination, nor temper of mind, to cull words, or select phrases and figures of speech: but they use such as first occur; and these, generally speaking, partake of the agitated characteristics of the times, and are more remarkable for their force than their elegance. This will particularly happen to those who, like many of the principal actors in the French Revolution, have not had the advantage of a regular education; and these circumstances, combining together, produced in the writers of the Revolution a style peculiar to themselves. It disgusts by its coarseness, its affectation, and its turgidity: but it abounds in force, and sometimes dazzles by its splendor. Even in the declamations of Robespierre, while the atrocious and sanguinary mind every  
where

where presents itself, there are some passages of original and sublime eloquence.

This inflation and affected obscurity of the later French style will appear the more remarkable, when we consider their enthusiastic admiration of Voltaire, with whose manner of writing it forms the most striking contrast. Extreme clearness and perspicuity are the characteristic marks of HIS manner. His wit, indeed, is too frequent, sometimes misplaced, and not seldom deformed by ribaldry :—but, from the forced, the obscure, and the enigmatic style which may so justly be objected to nearly all the more recent French writers, no one ever was more perfectly free than this Idol of their literary worship.—The French themselves were so sensible of the peculiarity of the style of their later writers, that they gave to it the particular and expressive appellation of *Neologism*. The *Dictionnaire Neologique* of the celebrated Abbé des Fontaines was composed to turn it into ridicule ; and this work was generally read and admired. Several editions of it were disseminated ; the first of which was published in 1726.

Among the writers on the Revolution, the author of the work now on our table will certainly hold a distinguished place. He was sent by the king to maintain his rights, during the troubles which broke out in Brittany at the eve of the Revolution : he was afterward appointed to the place of minister of marine, in the administration which was formed soon after his Majesty's acceptance of the constitution of 1789 ; and when he retired from that office, he enjoyed the confidence of the king, and was employed by him in several secret and momentous concerns.—The account which he gives of his conduct, and of the events which fell under his knowledge and observation, while he was employed in these situations, is interesting and important. Of the present publication, and of his intentions of serving by it the late king's memory, he speaks in the following passages ; which we select from the introduction to the work, and from the first chapter of the first volume :

‘ While I was employed in arranging the various notes and observations which I had made on those incidents of the French Revolution, in which I myself was principally concerned, I had no intention that the following Memoirs should be published during my life. My chief view, in this work, was to do justice to the character of Lewis XVI. ; to detect the calumnies invented by the most wicked of men to justify the dethroning, imprisoning, and murdering the most virtuous of kings. Placed in situations that afforded me opportunities of knowing the principles on which his Majesty acted, and the motives of his conduct at a most important crisis, I consider myself as a necessary witness in the great cause between Lewis XVI. and his murderers, of which posterity is to judge.

‘ My first design was, that those Memoirs should be reserved for the impartial judgment of future ages, as my personal testimony respecting all the facts within my knowledge : but it has been suggested to me since, that those facts would derive a greater degree of authenticity from their being submitted to the contradiction of all contemporaries, who think themselves interested in refuting them : that the truth of these Memoirs may be brought to the test of that cross examination, I have been prevailed on not to defer their publication any longer.’ — — —

‘ Those to whom this is addressed ought not to despise the advice it contains, because it comes from an Emigré ; for that Emigré can, with propriety, no more be called an aristocrate than a democrat ; he is, what he has always been, a downright royalist, and that from a love to his country, having always been convinced that France can never be happy but under a monarchical government. After I was placed in situations that enabled me to know the personal character of Lewis XVI., I confess that my original attachment to monarchy was strengthened by the contemplation of his virtues ; but if ever my country should become more prosperous and happy as a republic than it was as a monarchy, though I should for ever bitterly lament the sad fate of the king and royal family, yet my wishes and prayers for a continuation of the prosperity of France would be as sincere as those of the most ardent republican.

‘ I foresee, without uneasiness, that the publication of these Memoirs will offend the violent of all parties, but I have formed the resolution of making no answer to any attack that may be made against my political opinions. I have freely declared them. I leave them to answer for themselves, and to the judgment of the candid : however, I retain the right of rectifying in the original such as may appear hereafter, in my own judgment, to be erroneous. As for the facts which I have related from my own knowledge, for these I think myself answerable. I defy the most violent of my enemies to bring contradictory proof to any one of them ; and I now come under the engagement of bringing the most incontestible evidence of the truth of all that hereafter may be contested.’ —

‘ These events, which I have classed according to their dates, and related with the simplicity and scrupulous truth which ought to characterize history, will assist in completing that of the Revolution, and give a just idea of the various persons who acted a part in its different scenes. But above all, I wish to unveil the real character, the virtues, and imperfections of our unfortunate monarch, whose concessions to his people, and desire to see them happier, were so cruelly and ungratefully repaid.

‘ Had the council at that time been composed of firmer and more enlightened ministers, the pious intentions of Lewis might have been fulfilled ; not by the extravagant, and at all times dangerous, expedient of changing the government, but by restoring the original vigour to our ancient monarchy, by re-establishing its excellent laws, and by the reformation of abuses which were the consequence of those laws having become obsolete. People of moderation would then have found in this government, so unjustly decried, the basis of

a liberty as real and extensive as that which the English are so proud of, and which was secured to us and increased by a more vigilant and active police. We should have found in our laws the prohibition of *Letters de Cachet*, the necessity of obtaining the consent of the *States General* in order to establish taxes in proportion to the means of the contributors, the responsibility of ministers and of all the agents of government, the equality of every citizen in the eye of the law; in a word, all that the nation could desire, all that the deputies to the *States General* were instructed by their constituents to demand.

‘ This was what ought, and certainly what would have been effected by the meeting of the *States General*, had they been firmly retained within their ancient limits; their powers, and their rights, by a minister who possessed the virtues, energy, and abilities of the immortal *L’Hopital*, whom (as the president *Henault* observes) we ought to have before our eyes as a model, by which to judge of those who in difficult times dare pretend to fill the same place.

‘ But because the *States General* produced the most execrable revolution that ever existed, is it *Lewis* we ought to accuse? After being so unworthily outraged by the guilty authors of this revolution, can he with justice be reproached by its numerous victims? No, certainly he cannot; for no one is ignorant that it was not in his power to refuse assembling the *States General*; he was forced to it, not only by the universal cry of the kingdom, but by the deplorable imprudence of the parliaments, in declaring “that they did not represent the nation, as they had hitherto pretended to do; that the registering the laws could not supply the want of the national consent in matters of taxation; that they would no longer exert a right which they had usurped, and which conscience and honour forced them to relinquish.”

‘ Shall it be said that the king, though forced to convene the *States General*, has at least to reproach himself for not having employed ministers capable of moderating and directing their measures? But situated as he was, how could he be sufficiently acquainted with the characters and talents of men, to enable him to make a better choice? Can it be forgot, that the king and queen had always an extreme repugnance against *Mr. Necker*; that in calling him to the ministry in 1788, their majesties only yielded to the public opinion, and to the unanimous desire of the nation, by which he was considered as the only man capable of re-establishing public affairs. His second recall, in July 1789, was still less a matter of choice; and this fatal necessity of recalling *Mr. Necker* gave him the power of forming the ministry as was most agreeable to himself.

‘ The double representation of the *Tiers* may be justly regarded as one of the principal causes of our disasters. The king is blamed for having consented to it, contrary to the advice of the majority of the *Assembly of Notables*. But I must observe upon this head, that the people were already prepared for revolt, by the insurrections to which they had been excited six months before: they had been taught to know their own strength, and to despise that of the government; consequently, if instead of consenting to the double representation of the *Tiers*, the king had embraced the measure of dismissing *Mr. Necker*, whom the commons then regarded as their zealous pro-

tector and as their father, it is more than probable that the people, attributing his disgrace to his popularity, would have risen everywhere in his favour, as they did in the month of July following, and would have equally forced his majesty to recall him, and to grant the double representation of the Tiers Etat. I shall even add, that in such circumstances it would have been very difficult for the king to have avoided being drawn in by the specious reasons which Mr. Necker employed to determine him. He represented to the king, "that the attacks which the parliaments, supported by the nobility, had made on his authority, had almost annihilated it; that the conduct of the clergy, in the first Assembly of Notables, proved but too well that their sentiments and wishes corresponded with those of the nobility and magistracy; that it could no longer be concealed that all those different bodies uniting to demand the convocation of the States General, was less with a view to re-establish the royal authority than to render it quite impotent; that this would be the result of their deliberations, unless the two first orders were bereaved of that weight which the ancient form of convocation gave them in the assembly; that the only means of attaining this important end was to compose the order of the Tiers of a number of deputies equal to that of the two other orders united; that no law existed to regulate the number of deputies that each order ought to send; that there was not an instance of the two convocations being uniform in this respect, and therefore the measure he proposed, so far from being irregular, was no more than the exercise of a right which the king always had possessed, of fixing the number of the deputies of every order; that the third order was greatly interested that the king should have it in his power to protect it from the oppressive enterprizes of the two others; and that a sense of gratitude for this mark of confidence, as well as a regard for its own interest, would undoubtedly engage the third order to strengthen his majesty's hands, and enable him to re-establish a solid and vigorous government, without which the monarchy was lost." Such were the arguments which Mr. Necker employed in support of the famous reference to the council, upon which the double representation to the Tiers Etat was granted; and unfortunately there was not one of the ministers at that time who was capable of firmly opposing this opinion, which the king adopted through the error or the weakness of his council.

'It is incessantly repeated, "that all might yet have been prevented, had the king placed himself at the head of his troops, and of his nobility," &c. &c. &c. Of his troops! Could it be believed that there then existed many regiments that could be depended on, after experiencing the defection of the French guards and the regiment of Flanders, in both of which corps more confidence had been placed than in any other? Besides, it was known that M. de Bouillé had written to the king, that of one hundred and twenty battalions of infantry, and eighty of cavalry, which he commanded, he could rely on five battalions only, and these were foreign troops. In addition to this, the officers of those regiments the least infected with the spirit of the revolution, all agreed, that the very idea of being attacked by the populace, armed with sticks and pikes, was more terrifying to the

soldiers than the army of an enemy ranged in order of battle. With regard to the nobility, although those of its members, who owed most to the court, had basely repaid its favours with revolting ingratitude, and although a great many others had adopted the principles of the revolution, there yet remained many brave and loyal Chevaliers of the old stamp, who would have sought the glory of saving the monarchy at the risk of their own lives. But they were not possessed of sufficient force to insure the success which their loyalty deserved. The king was of this opinion. Ought it to be imputed to him as a crime? Ought he to be reproached, because he would not expose the lives of his most valuable subjects, without a moral probability of success; he, who would never risk the life of the most obnoxious individual to secure his own? Nothing can be more just than what M. de Malesherbes said to me one day, in an interesting conversation which will be found in these Memoirs, "that this extreme sensibility, this tenderness of disposition, so amiable in private life, and in times of tranquillity, often becomes, in times of revolution, more fatal to a king, than even certain vices would have been." Thus it was that the errors of Lewis the Sixteenth may truly be said to have originated in a virtuous principle. As to his weaknesses, (for undoubtedly he was not exempted from these,) I do not endeavour to conceal them. In the course of these Memoirs, I more than once lament the indecision of that unfortunate prince; his repugnance to adopt the bold measures which might have saved him; his being deficient in that energy of character, that self-confidence which imposes on the multitude, who are ever ready to believe that he who commands with firmness and an air of authority, possesses the means of enforcing obedience.'

This account of the almost universal alienation of the minds and the hearts of the French from the king would appear incredible, if it had not been confirmed by the events which immediately followed. Considering how general and how complete this change of public opinion must have been, we are surprised that it was so little observed. We know that several sayings of distinguished persons, and several passages in the works of eminent writers, have been quoted, to shew that it *was* observed, and that its consequences were predicted: but we also know that there is a wide difference between flights of imagination, flashes of eloquence, or sallies of ill-humour, and the prognostics of an acute and deeply reasoning mind. One of the notes in the works of Rousseau has been often cited to us, in which, in his usual oracular manner, he informs his reader that all the governments of Europe verged towards their end; and that he knew the cause, but would not disclose it. Hence it has been inferred that he was aware of the change of which we are speaking, and of its consequences: but he probably foresaw them only as much as Seneca foresaw the discovery of America, when he wrote

*Venient annis  
Secula seris, quibus Oceanus  
Vincula rerum laxet, et ingens  
Pateat tellus, Tiphysque novos  
Detegat orbes, nec sit terris  
Ultima Thule.*

The fact is that each of the writers happened to foretell that which he did not foresee. Yet the portentous change, its causes and its effects, did not wholly escape the eyes of all its contemporaries : as we have a striking instance in the writings of the Abbé de Mably.—Two of the most curious works, which those of our readers who interest themselves on the subject of the French revolution can peruse, are that author's *Doutes proposées aux philosophes économistes sur l'ordre, naturel et essentiel, des Sociétés politiques*, and his treatise *Des droits et des devoirs du Citoyen*; inserted in the xith vol. of the collection of his works. The latter of them is a supposed dialogue between the writer and Earl Stanhope; the father, we believe, of the present Earl. In both, the reader will find a complete code of revolutionary principles; and while in the last he will see plainly delineated the actual march of the revolution, so far as it has hitherto proceeded, from the former he will discern the length of way which it has still to move, before it will accomplish its career.

After some miscellaneous facts and observations, our author comes to the ministry of the Archbishop of Sens. Of that prelate, and of his predecessor, Monsieur de Calonne, he thus expresses himself\*:

‘Monsieur de Brienne, archbishop of Sens, who had long ardently aspired to the ministry, had always been kept out, in spite of the high reputation of his talents, upon account of the bad opinion which the king entertained of his morals and principles. When it was proposed to his majesty to receive this unworthy prelate (at that time archbishop of Thoulouse) into the council, the pious prince answered with indignation, “The man does not believe in God.” The prelate being apprized of the motives of his majesty’s repugnance, which were but too well-founded, flattered himself that he should be able to obviate them. He endeavoured to give an impression of his conversion, by appearing entirely devoted to the cares of his diocese, and by practising, from time to time, some of those public acts of charity which are always cried up, with exaggeration, in the public papers. This edifying course of good works was interrupted by the death of the archbishop of Paris, M. de Brienne never once doubting but that his reputation was so perfectly well established, that he

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\* Compare M. Necke’s observations on these points. See our brief account of his work in the last Appendix, p. 537—540.

should now be esteemed a worthy successor to one of the most virtuous prelates in France. He accordingly offered himself as a candidate, and supported his pretensions by the well-known credit and intrigues of the Abbé de Vermont. But the king was of opinion, that a belief in the Supreme Being could still less be dispensed with in an archbishop of Paris, than in a secretary of state, and therefore preferred the virtues of M. de Juigné to the supposed talents of M. de Brienne. Indeed, it has but too evidently appeared since, that he possessed no other talent but that of doing mischief; and in fact, he did more, and in less time, than the most ignorant, or even the most perfidious minister that ever existed in France or any where else.

‘ The convocation of the first assembly of Notables, in the year 1788, opened a new prospect to the ambitious hopes and intrigues of the archbishop of Thoulouse. He saw that in the present circumstances, the only chance he had of rising to the ministry depended upon his being able to form a party in the assembly, sufficiently powerful to overturn M. de Calonne, who was the minister in greatest credit, and author of a new system of administration, which was at that time laid before the assembly. The archbishop prepared his batteries accordingly. The proportional contributions to all taxes, and the alienation of honorary rights depending on benefices, were the principal measures which M. de Calonne proposed to this assembly, in which the clergy had great weight. This attack upon ecclesiastical property offered a favourable opportunity for the enemies of the minister to excite the most violent opposition against him and his schemes, not only in the assembly, but also at court and in the capital. He was so powerfully attacked in so many different ways, that his disgrace seemed inevitable. His fall was accompanied with that of the Chancellor, (Hue de Mirosmeuil,) who, after giving his approbation and support to the plans of M. de Calonne, had the weakness to abandon him, and join his adversaries.

‘ In this manner the king was drawn on by a combination of circumstances, and reduced to the unhappy necessity of forming a new council, and of abandoning the reins of government to the archbishop of Thoulouse \*. This ambitious man was not contented with occupying the situation from which he had precipitated M. de Calonne; he never rested until he was named the principal minister, and had supreme influence in the departments of all the other ministers, who, some from fear, and others from incapacity, became all the passive instruments of his destructive genius.

‘ The greatest error the king could be guilty of was to dismiss M. de Calonne, before he had put an end to the assembly of Notables. It must be acknowledged, that this fatal determination, followed by the nomination of the archbishop of Sens to the ministry, was the immediate cause of the revolution. Upon this occasion, the queen entirely gave way to that prejudice which the ambition of the archbishop of Sens, and the hatred of the Baron de Breteuil, inspired

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\* M. de Fourqueux was the immediate successor of M. de Calonne; but his ill health prevented his retaining his place longer than three weeks.

her with against M. de Calonne. Her majesty must have bitterly regretted that she ever employed her influence over the king's mind to ruin that minister. As I have as much reason to complain of him as to praise him, I might, without being suspected of prepossession, either write an eulogium or a criticism on his conduct, if the one and the other were not equally foreign to the object of these Memoirs. I shall only observe, therefore, that in spite of the vague and violent declamations echoed from all parts of the kingdom against this minister, he certainly did nothing to justify the hatred and malice with which he was persecuted. And it is but fair to state, in his vindication, that although the archbishop of Sens and Mr. Necker exhausted all their efforts, and assiduously examined all the papers relating to his administration, yet they never could find the smallest proof of those heavy charges which have been urged against him.'

To M. Necker he dedicates a whole chapter, (No. VII.) of which we shall copy the concluding part:

' Thus miserably ended the ministerial career of that extraordinary man, whose faults have cost France so dear. I say his faults, and not his crimes; for though I cannot reproach myself with having felt, for a moment, the smallest prejudice in favour of Mr. Necker, I knew him well enough to be firmly persuaded that he never intended the ill he has done, or that he had the least notion that his measures would produce it. I only blame his vanity and his extravagant presumption. He so completely, in his conscience, believed himself to be the ablest minister that ever existed, that he would have been mortified to have only been compared with Sully and Colbert. He did not hesitate to believe, that he combined, in a superior degree, all the great qualities of the greatest ministers, without any of their faults. Independent of his superiority over them in what regarded his administration, he thought that the confidence which the public had in his virtues and talents would enable him to embark in greater undertakings than any of his predecessors.

' When recalled to administration, that same presumption, that same confidence in his own superior genius, which had always distinguished him, made him believe that he alone was capable of effecting the restoration of France, by giving it a new constitution. He was thoroughly persuaded, that the best constitution for France would be that which should secure to a minister, like himself, the greatest share of influence in the government, and the firmest stability in his situation. He thought that the surest means of attaining that end, was to conciliate the favour and attachment of the majority of the States General. If they had been constituted according to the ancient forms, the majority would have rested in the united orders of the clergy and the nobility. Mr. Necker having no means of attaching to himself the members of these two orders, who, as they were not connected with him, and looked for no services at his hands, owed him no gratitude: the measure he chose to adopt, therefore, was, that of loudly proclaiming himself the protector of the Tiers Etat. He was resolved to risk every thing, in order to give them the preponderance, not doubting but that, as that Order would owe to him  
all

all its power, it would use it in the manner most conformable to the views of so popular a minister.

‘ Such seems to me the most rational judgment which those who knew Mr. Necker could form of his conduct. To him, certainly, the disasters of the revolution are chiefly imputable; but they must be set down to the account of his vanity and want of ability, not to that of his wickedness. I am as far from believing, with the admirers of Mr. Necker, that he was the ablest of ministers and the most virtuous of men, as from admitting, with his detractors, that he wished to destroy the monarchy, the nobility, and the clergy, because he was himself a republican of low extraction, and a protestant. Posterity, which will appreciate him without prejudice, will see in him a man, selfish, ambitious, and vain; foolishly intoxicated with the merit which he believed himself to possess, and jealous of that of others; desirous of excess of honour and of power; virtuous in words and through ostentation more than in reality. In a word, he was a presumptuous empiric in politics and morals; but he was conscientiously so, for he was always the first dupe of his own empiricism.

‘ He was attached to France, if not by affection, at least from always having considered it as the theatre of glory to which he thought himself summoned.

‘ Fifty years sooner, when France was in tranquillity, his administration would have proved no more hurtful to that nation, than the magnetism of Mesmer to men of firmness and sound understanding.

‘ As a minister, he had no other merit than that of having acquired a perfect knowledge of what is called the *mechanism* of finances; but he was perfectly ignorant of the laws of the kingdom, and of the principles of administration. As a literary man, although his works are laboriously composed, and written with affected emphasis, yet the useful truths which some of them contain will secure him a place among the distinguished writers of the age.’

M. Bertrand then proceeds to give an account of the troubles in Brittany. This relation is interesting, as it manifests the state of the public mind in one of the greatest provinces of France at the beginning of the Revolution, and the fermentation of a great provincial metropolis at the moment of the explosion of the national volcano. This part of the work, we find, has given offence to some of the Breton emigrants. A gentleman, who subscribes himself *Le Chevalier de G.* addressed to M. Bertrand a letter on the subject, in *M. Peltier’s Journal*; and the author has replied by a letter addressed to M. Peltier. With these particulars, however, we shall not detain our readers; and, indeed, we must now interrupt our examination of this curious work, with the intention of resuming it in the ensuing month.

[To be continued.]

ART. II. *Four Essays*; on the Ordinary and Extraordinary Operations of the Holy Spirit; on the Application of Experience to Religion, and on Enthusiasm and Fanaticism: To which is prefixed a Preliminary Dissertation, on the Nature of clear Ideas, and the Advantage of distinct Knowledge. In these Essays the Nature of the Opinions maintained, the Justness of the Reasonings employed, and the Propriety of the Language adopted, in the *Scripture Characters* of the Rev. Thomas Robinson, are fully considered. By Thomas Ludlam, A. M. Rector of Foston, Leicestershire. 8vo. pp. 115. 2s. 6d. Rivingtons. 1797.

No chemist, nor alchemist, ever undertook a more arduous task than that logician or metaphysician attempts, who endeavours to analyse the ideas and decompose the language of fanatics. Yet this is the undertaking in which Mr. Ludlam has ventured to engage in these essays, and, we add with pleasure, which he has accomplished with a considerable degree of success. The work is evidently the produce of a mind inured to investigation, and well skilled in the art of reasoning. The author has been, moreover, an attentive observer of the modes of thinking, feeling, and speaking, which prevail among that class of *religionists*—to use the fashionable term—which have been distinguished by the appellation of methodists, and among other sects of similar descriptions. Adopting the established belief concerning the doctrine of divine assistance, ordinary and extraordinary, Mr. L. infers the nature and limits of both, from the end which they are respectively intended to answer; and he maintains that the former is no longer to be expected, and that the latter may subsist without conveying any original knowledge unattainable by the use of our natural faculties, and even without being distinguishable from the operations of a man's own mind. In order to unravel that confusion of ideas which produces fanaticism, the nature of experimental knowledge is considered, in connection with the nature of religious truth; and it is distinctly and clearly shewn that belief and experience are different things, and that fanatics mistake the confidence of expectation for the certainty of experience, and the positiveness of opinion for the conviction of reason. The experience of belief, or a consciousness of believing, it is well remarked, is a proof of the reality of the belief of him who entertains it, but not of the truth of what he believes.

\* When we are told \* that many Christians, by their heavenly tempers, and lively joys at the hour of their departure, put it beyond a doubt that their system is not a cunningly-devised fable, the argument has no foundation. These tempers and these joys are a proof of their own confidence in what they believe, but they neither are

nor can be a proof of the truth or the excellence of their religion, as we are told \*. The Mussulman who exults in his belief of the Mahometan paradise, and the papist who shews by his lively joys his belief in the masses which are to deliver his soul from purgatory, give just as good a proof of the *truth* and *excellence* of their respective religions. Exactly of the same sort is that notion, that the numbers who hold abstract, or are influenced by practical, opinions, are a proof of the truth of those opinions; and this is sometimes called "God's giving his testimony †." But, surely, that can never be considered as the testimony of God which may be produced, with equal force, in behalf of falsehood as well as truth, and which has been continually urged in behalf of Popery and Mahometanism. Piety and truth have no *necessary* connexion.—But the piety of certain persons is right because their faith is true; and their faith is true because their piety is right.'

Enthusiasm, or fanaticism, Mr. L. correctly defines to be "an unsupported claim to *immediate* and *sensible* intercourse with God." The unreasonableness of expecting any such intercourse, and the weakness of imagining or the dishonesty of pretending to any such intercourse in the present state of the Christian world, are forcibly argued, both on scriptural grounds, and from general principles. In short, it is the clear result of these Essays, that the great foundation of enthusiasm and fanaticism is an absurd confusion of the ideas of faith and experience.

The Preliminary Dissertation is an accurate inquiry concerning the causes of confusion, or of distinctness, of ideas; from which we shall extract, as a specimen of the author's correctness of conception and language, a passage on the ideas *formed* by the intellect:

'The ideas *formed* by our intellectual powers are the mere creatures of the mind, the offspring of the imagination: the language concerning them is, "conceive so and so." These ideas *are*, and *must* be, the *same* in all mankind: they are not only the *same*; they are *equally* clear and distinct in all men. The relations existing between these ideas are, and must also be, equally clear; for these relations arise out of the formation, or conception, of the original idea; and therefore all men *must*, and in fact *do*, agree in the truths which arise from the knowledge of these relations. There is no difference in opinion respecting the validity of Euclid's demonstrations, or the certainty of his propositions. When you bid a man *conceive* a curve of such a sort that a *point* can be taken within the curve equidistant from every part of such curve, you include in your conception or formation of this curve all the properties of the circle; and, when you describe the diameter as a right line passing from one side of the curve to the other, and drawn through the *point* aforesaid, whoever understands

\* Scripture Characters, vol. I. p. 228, 427, or 281, 517.'

† Ib. p. 247, or 298.'

these words sees immediately that the diameter *is*, and *must* be, double the radius. These ideas, formed by the mind itself, have no archetype: the figures designed to illustrate mathematical propositions, by aiding the imagination, are drawn from the original conception, not the conception taken from any archetype<sup>\*</sup>; and, as all *ideal* images are formed through the sight, were mathematical ideas formed from an archetype, blind persons would be incapable of mathematical reasoning; but it is well known some of the clearest reasoners upon these subjects never enjoyed the benefit of sight. The words also, annexed to these ideas formed by the mind, are from the nature of the ideas, as distinct in their meaning as the ideas are clear in themselves; for, they are merely the names of simple ideas: and when an idea which is not compounded of other ideas, and consequently has no parts, is itself clearly ascertained, no other obscurity can arise respecting its name, or the sound of the letters expressing it, but a mistake of the name, *i. e.* the application of a wrong name to it, a mistake of all others most easy to be detected.'

Though we do not expect that this publication will make many converts from fanaticism, it may be of great use in preventing the increase of this mental disease.

ART. III. *The Environs of London*: being an historical Account of the Towns, Villages, and Hamlets, within twelve Miles of the Capital. By the Rev. Daniel Lysons, &c. &c. Vol. IV. Counties of Herts, Essex, and Kent. 4to. 1l. 16s. Boards. Cadell jun. and Davies. 1796.

THE character which we have given of the former volumes of this curious and entertaining work (see Rev. vol. xi. p. 384. and vol. xviii. p. 379.) might render it unnecessary for us to do more than announce the appearance of the fourth and concluding volume: but we are unwilling to let it pass by us without laying it under due contribution, for the amusement of such of our readers as may be deterred by its bulk from a regular perusal; though we rather wish that those specimens may induce them to search farther for themselves.

The history of the Royal Observatory at Greenwich will prove interesting:

'The foundation owed its origin to the following circumstance: Monsieur de St. Pierre, a Frenchman, who came to London in 1675, having demanded a reward from King Charles II. for his discovery of a method of finding the longitude by the moon's distance from a star, a commission was appointed to examine into his pretensions. Mr. Flamsteed, who was appointed one of the commissioners, furnished St. Pierre with certain *data* of observation by which to calculate the longitude of a given place. This he was

<sup>\*</sup> See Beddoes's *Observations upon the Nature of Demonstrative Evidence.*

unable to do; but excused himself by asserting that the *data* were false; Mr. Flamsteed contended that they were true, but allowed that nothing certain could be deduced from them, for want of more exact tables of the moon, and more correct places of the fixed stars, than Tycho's observations, made with plain sight, afforded. This being made known to the King, he declared that his pilots and sailors should not want such an assistance. He resolved therefore to found an observatory, for the purpose of ascertaining the motions of the moon, and the places of the fixed stars, as a means of discovering that great *desideratum*, the longitude at sea; and Flamsteed, who was recommended to his Majesty by Sir Jonas Moor, was appointed Astronomer Royal\*. Several places were talked of for the site of the observatory, as Hyde-park, the Polemical College at Chelsea, (now the Hospital,) &c. Mr. Flamsteed went to see Chelsea College, and approved of it; but Sir Christopher Wren having recommended Greenwich-castle, that situation was preferred. The King allowed 500l. in money towards the building; bricks from Tilbury-fort, where there was a spare stock, and materials from the castle, which was pulled down; promising to grant any thing farther that should be necessary. The foundation was laid August 10, 1675; and in the month of August the next year, Flamsteed was put in possession of the Observatory, which, from him, has acquired the name of Flamsteed-house. In September he began to make observations with a sextant of six feet radius, contrived by himself, and such other instruments as were then in use. He resided there many years, doing ample justice to the Royal choice; and shewing himself so eminently qualified for his office that, as has very justly been observed†, he seemed born for it. Meanwhile he was walking in an almost untrodden path, being one of the first who made use of telescopic sight: and it was not till 1689, that he had the advantage of a mural quadrant; and even then, it was not such as is now in use, but one contrived and divided partly by himself, without any help but the strength of his own genius‡. Flamsteed died at Greenwich, Dec. 31, 1719; when he was succeeded by Dr. Halley, who was an astronomer also of great eminence. Finding, upon his appointment, the Observatory bare both of instruments and furniture§, he began immediately to furnish it anew, and to fix a transit instrument. A mural quadrant of eight feet radius, constructed under the direction of Graham, was put up at the public expence, in 1725||. Dr. Halley's observations were principally directed to the motions of the moon: he died at the observatory in 1742, aged 85, and was buried at Lee, near Greenwich, being succeeded as Astronomer Royal by Dr. Bradley; whose discoveries, already before the public,

\* *Prolegomena* (prefixed to the third vol.) of Flamsteed's *Historia Cœlestis*, p. 101, 102.

† Preface to Flamsteed's *Observations*, published after his death.

‡ Wollaston's Preface to the *Astronomical Catalogue*, p. x.

§ These had been taken away by Flamsteed's executors, as put up at his expence.

|| *Biograph. Brit.*

have justly ranked him among the first astronomers of the present age. His observations, as yet, to the great detriment of science, unpublished, will, whenever they shall be brought forward, afford farther proofs of his skill and accuracy.\*

‘In the year 1750, some very valuable additions were made to the instruments at the Observatory; a new mural brass quadrant of eight feet radius, a transit instrument of eight feet length; and a moveable quadrant of 40 inches radius, by Bird; an astronomical clock, by Shelton; a Newtonian reflecting telescope of six feet, focal length, by Short, &c.† Dr. Bradley died on the 13th of July 1762, at the house of his wife’s brother, Samuel Peach, Esq. at Chalford, in Gloucestershire, and was buried in the churchyard of Minchinhampton in that county. His immediate successor at Greenwich was Nathaniel Bliss, M. A. who died in 1764; when he was succeeded by the present Astronomer Royal, Nevil Maskelyne, D. D. who fills that situation with great ability. Since his appointment, the Observatory has been furnished with an excellent achromatic telescope of 46 inches focal length, with a treble object-glass, together with a divided achromatic object-glass micrometer, by Dollond; and the whole apparatus has been much improved by Dollond, Nairne, and Arnold‡. In 1767, his Majesty issued an order that the observations made by the Astronomer Royal at Greenwich should be published annually, under the inspection of the Royal Society||. The Observatory undergoes a visitation also once a year from the Society.’

We should with pleasure copy the curious view of the former and present state of the market-gardens round London, at the end of the parochial accounts in this volume, were we not apprehensive of protracting the article to an undue length.

The summary of population of the whole district of 12 miles round London gives 70,405 houses; which, partly by enumeration, and partly by calculation, are stated to contain 395,924 inhabitants. It is, however, to be observed that a large portion of these are comprised in parishes actually making part of the metropolis, by contiguity of building.

The volume closes with a general appendix of additions and corrections; and we may confidently pronounce of the whole work, that the author has executed his plan in a manner highly creditable to his accuracy of inquiry, and to his literary abilities.

\* Our readers will recollect the full account of this lamentable suppression of important scientific information, which was given in the Review for April 1796, (vol. xix.) p. 437.

† Preface to Maskelyne’s Observations, (1777,) p. 2.

‡ Ibid.

|| They are published on the Society’s anniversary, the 30th of November.

ART. IV. *The Life of the Rev. John Wesley, M. A. some Time Fellow of Lincoln College, Oxford.* Collected from his private Papers and printed Works; and written at the Request of his Executors. To which is prefixed some Account of his Ancestors and Relations: With the Life of the Rev. Charles Wesley, A. M. collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the Principles and Economy of Methodism are unfolded. By John Whitehead, M. D. Vol. II. 8vo. pp. 507. 5s. 6d. Boards. Matthews, &c. 1796.

METHODISM, and the life of its celebrated founder and apostle, were never exhibited to more advantage than by Dr. Whitehead. In noticing the first volume of this work (see Rev. New Series, vol. xv. p. 159.) we expressed our approbation of him as a biographer; and our perusal of that before us induces us rather to heighten than to retract our former encomium. Dr. W. seems to have been uncommonly diligent in collecting materials for the life of John Wesley, and to have stated the circumstances of it with great fairness; and though he writes *con amore*, and with a high admiration of the character of his hero, he does not disgust us with fulsome and unqualified praise, but censures as freely as he commends him\*. As a methodist, he often adopts the methodistic language, and is an advocate for the methodistic doctrine and discipline; particularly the plan of itinerancy; yet his style, on the whole, is neat, and such as evinces a scholar-like attention.

This volume commences with an account of Mr. Wesley's voyage to America, and regularly details the history of this indefatigable man, to the period at which death terminated his long life and labours†. The author has also subjoined a copy of Mr. Wesley's will, a display of his character, an account of his writings, and a view of the increase of the Methodists for the last thirty years; with observations on the general tendency of Methodism.

Some will probably think that Dr. W. has been too minute, and has spun out the work to too great a length: but he complains that he found the materials so abundant, that he was obliged to curtail many things. When it is considered, also, that his object was to give a history of Methodism, and to exhibit to as much advantage as possible the principles and original economy of the Methodists, the size of the work is no matter of wonder; and to those who wish to render them-

\* He particularly animadverts on John Wesley's assumption of the Episcopal character and office.

† He died March 2, 1791, in the 88th year of his age.

selves acquainted with the tenets, discipline, and present government, of a sect which is said to be greatly increasing, it will be very acceptable.

From the review of Mr. John Wesley's character, we will abstract a few particulars. In the body of the work, Dr. W. calls him a 'national blessing;' here he observes that, whatever failings as a man he might have, he had a degree of excellence in his character to which few men have attained.—His apprehension was clear, his penetration quick, and his judgment discriminative and sound.—As a scholar he held a conspicuous rank. He was a critic in the Latin and Greek classics: but he never entered far into the abstruse branches of the mathematics, and doubted the truth of the calculations of the planetary distances.—As a writer, he possessed talents both from nature and education. The distinguishing characters of his style are brevity and perspicuity.—As a preacher, his attitude was graceful and easy, his action calm and natural, yet pleasing and expressive; his voice not loud but clear and manly, his language admirably adapted to the capacity of his hearers, and his sermons were always short.—As an itinerant preacher, he is without precedent; having travelled, by computation, two hundred and twenty-five thousand miles, and preached forty thousand five hundred and sixty sermons.—He had most exquisite talents to make himself agreeable in company, and the rules of good breeding were familiar to him.—He was placid, had a great facility in forgiving injuries, and was without jealousy or suspicion.—He was a great economist of time.—His temperance was extraordinary, especially in the article of sleep; rising constantly at four in the morning.—He was singularly charitable; having, it is supposed, given away in the course of his life between twenty and thirty thousand pounds.—He kept his temper in controversy.—His power over the societies was *absolute*, but he used it with moderation.—He was not without faults, nor above mistakes, but they were lost in the multitude of his excellencies and virtues.

To these sketches of his character, we shall add the description of his person and dress:

'The figure of Mr. *Wesley* was remarkable. His stature was low: his habit of body in every period of life the reverse of corpulent, and expressive of strict temperance, and continual exercise: and notwithstanding his small size, his step was firm, and his appearance, till within a few years of his death, vigorous and muscular. His face, for an old man, was one of the finest we have seen. A clear, smooth forehead, an aquiline nose, an eye the brightest and most piercing that can be conceived, and a freshness of complexion scarcely ever to be found at his years, and impressive of the most perfect health,

conspired

conspired to render him a venerable and interesting figure. Few have seen him without being struck with his appearance: and many, who had been greatly prejudiced against him, have been known to change their opinion, the moment they were introduced into his presence. In his countenance and demeanour, there was a cheerfulness mingled with gravity; a sprightliness, which was the natural result, of an unusual flow of spirits, and yet was accompanied with every mark of the most serene tranquillity. His aspect, particularly in profile, had a strong character of acuteness and penetration.

‘ In dress, he was a pattern of neatness and simplicity. A narrow plaited stock, a coat with a small upright collar, no buckles at his knees, no silk or velvet in any part of his apparel, and a head as white as snow, gave an idea of something primitive and apostolic: while an air of neatness and cleanliness was diffused over his whole person.’

The section which concludes the work exhibits a table, shewing the rapid increase of Methodism; by which it appears that in the year 1767 the number of itinerant preachers was not more than 92, and of the people in the societies 25,911: but that in 1795 the number of preachers was 357, and that of the people of the societies 83,368.

In the composition of this work, Dr. W. has delivered his sentiments on the change introduced into the Methodistic system, by which it became a distinct sect or church, with great boldness, and has introduced many just strictures and excellent observations. We believe him deceived in supposing that Methodism has meliorated the spirit of controversy; we rather think that it has tended to diffuse it among the common people, who certainly are not the most likely to carry it on with urbanity: but be this as it may, he has certainly endeavoured to give a faithful narrative; and his work will probably be considered as the most authentic, as well as the best written, life of the extraordinary man whom it celebrates.

ART. V. *On the Composition and Properties of Water*: with an Explanation of the Manner in which it acts, or is acted upon in various Chemical Operations: particularly when assisted by Fire, by Acids, and by Inflammable Substances. To which is prefixed, A Review of Mrs. Fulhame's Essay on Combustion; and Remarks on the Opinions delivered by the different Reviewers on the Author's preceding Tract, intitled, "The Antiphlogistic Doctrine of M. Lavoisier critically examined and demonstratively confuted." By E. Peart, M.D. &c. 8vo. pp. 150. 4s. Boards. Miller. 1796.

IN reviewing this publication, we shall follow the mode which the author has chosen to adopt, by noticing—as far as notice from us seems necessary—the matter which he makes

introductory to his work, before we consider the remarks on Water which constitute the work itself.

In his observations on Mrs. Fulhame's Essay, he justly objects to that lady's explanation of her own beautiful experiments. We also have already expressed our doubts on the same point of chemical theory\*; and we still conceive that water favours the action of the bodies concerned in Mrs. Fulhame's reductions without being decomposed.

Having broken a lance with the ingenious amazon in science, our author proceeds to encounter, according to his own expression, 'the whole squad of reviewers.' In that portion of the controversial moiety of his slender tract which he dedicates to the Monthly Review, and to which alone we can attend, we perceive only vain reiterations of unproved assertions, and abortive attempts at wit and ridicule. That he might have the better chance of being witty, he scruples not to impute to us sentiments which we never avowed. To shew, by one decisive example, his want of fairness in controversy, we shall place under the reader's eye a paragraph from our Number for February 1796, with the Doctor's comment on it:

"There is not, we believe, any one literary edifice with a frontispiece in this style that has approved itself to the judgment of mankind: nor need we limit this remark to our own country nor to our own age. We hardly remember ever to have transcribed a title with so many faults as are to be found in that which we have just copied; so redundant and so deficient; so transgressing against elegance, and so repugnant to good taste. The diction of the whole work is indeed too loose and verbose to pass without censure. It affords no presumption in favour of the precision of the author's thoughts, and is likely to create a prejudice, perhaps unjust, against his system."

On these expressions, Dr. Peart remarks:

'The writer of that account comes forward in the new character of a kind of literary physiognomist, assuring his readers, that from the very frontispiece of my tract alone he knows that the theory it maintains must be all a farce; that there cannot be a single word of truth in it!'

Exulting in his powers of ridicule, he returns to the charge at the interval of 23 pages, and thus winds up his courteous retort:

'Perhaps my Reviewer will say that *abbreviations* are the fashions of the day, and that *temp.* is merely a literary *Spencerism*; for as a *spencer* is to a great coat, so is *temp.* to *temperature*.—If that be the case, and fashions are thus to be generalised in all arts and sciences, I congratulate his employers in thus possessing this trinity in unity, this wonderful man, who at once is critic, literary physiognomist, and habit-maker, to the Monthly Review!

\* See Rev. vol. xx. p. 301.

“ And still they gaz’d, and still the wonder grew,  
 “ That one small head should carry all he knew.”

The author represents us as complete partizans of M. Lavoisier:—but this also is a misrepresentation. We have oftener than once objected to M. Lavoisier’s doctrine of caloric in particular; and we think that *experiments*, of a kind different from any yet devised, are necessary to ascertain the nature, and even perhaps to establish the existence, of the so-called *ætherial* or *subtile* fluids.

It is not, therefore, owing to lack of scepticism, but to want of proof, that we hesitate to receive our author’s conjectural analysis and synthesis of bodies. He appears, it may be, unconsciously, to have built his hypotheses partly on the analogy of the neutral salt, and partly on that of the vitreous and resinous electricities. By the latter, he has been led to imagine two *subtile* fluids, æther and phlogiston, which give to ponderous matter the gaseous form, and are attractive of each other. Ponderous matter, again, consists of an acid and an earthy principle, also attractive of each other, and combined in various proportions in different bodies. This is the idea of acids, alkalies, perfect and imperfect neutral salts, generalised. How much is wanting to the evidence of such doctrine will be manifest to every one who knows how little chemistry has done towards resolving bodies into these principles. It is also evident that this doctrine is an *hypothesis*, not a *theory*, since it outstrips facts by an immeasurable distance. Nor is it equitable to challenge an antagonist to disprove such positions. It is incumbent on the author himself to furnish proof;—and the logic of chemistry lies within a narrow compass. It is only required to separate substances into their constituent parts, and then to combine these parts again into the given substances:—but this must be done by experimental, not by imaginary processes. We remind the public of these principles, to evince the futility of Dr. Peart’s importunate pretensions.

In the second part of the present tract, we are taught that water is a perfectly neutralized compound of *acid* and *earth*, of *æther* and *phlogiston*. When applied as in Mrs. Fulhame’s experiments, it insinuates itself between the *acid* and *earth* of the metallic salt, by virtue of its equal attraction for each. In this degree of disunion, if inflammable air (which consists of *earth* and *phlogiston*) be presented, its phlogiston unites with the earth into metal, and its earth with the acid into water.

‘ It may be said, that something more seems to be required from water than its mere interposition between the fixed principles of a metallic calx, so as to enable the metal of that calx to be revived by phlogistic substances, because it has been clearly proved, that a me-

tal cannot be revived from its calx by means of phlogistic substances, when either the calx or the phlogistic substance is dissolved in *alcohol* or *æther*, unless water be present also. Alcohol and æther are fluids almost entirely composed of the earthy principle and phlogiston; they may, therefore, be capable of diluting and suspending certain metallic calces, but as they, from their nature and composition, can have no general or particular attraction to *both* the fixed principles of a calx, they cannot separate those principles in any degree, nor weaken their attraction for each other: they can only separate one particle of calx from another, not the principles which compose those particles; they can divide *one compound particle* formed of the metallic earth with a particle of acid intimately combined with it, from *another compound particle* of the same two principles, but they cannot separate the *earth* from the *acid*, as neither alcohol, nor æther, contain[contains] the *two* fixed principles, without which no general action upon the principles of the calx can take place; consequently, neither æther nor alcohol are [is] capable of separating the component earth and acid of a calx, so as to weaken their affinities, as water or fire does; and, therefore, they cannot promote the decomposition of metallic calces, by rendering their principles subject to the action of substances composed of the earthy principle of phlogiston.'

Thus Dr. Peart displays that dexterity in the adaptation of his principles, which has been very generally exhibited by *world-makers*, his predecessors. It was the great advantage of M. Lavoisier's doctrine that it led him, step by step, through a series of the most beautiful discoveries. Dr. Peart's hypothesis has not approved itself by its fruits.

ART. VI. *A Descriptive Catalogue of the Works of Rembrandt, and of his Scholars, Bol, Livens, and Van Vliet*, compiled from the original Etchings, and from the Catalogues of De Burgy, Gersaint, Helle and Glomy, Marcus, and Yver. By Daniel Daulby. 4to. 15s. 8vo. 10s. 6d. Boards. Cadell jun. and Davies. 1796.

THE numerous works of Rembrandt, executed both with the pencil and the engraver, and the high and deserved reputation which those productions have procured, render this master, and every thing connected with him, an object of considerable curiosity. It is natural, and, if not carried to excess, it is *laudable*, to indulge an anxious desire to be made acquainted with the lives of those individuals, from whose exertions mankind have derived either information or amusement:—but, in the present instance, very few particulars are handed down to us respecting this extraordinary man, who chalked out to himself a new path to fame, and who has been imitated, but never equalled, by several illustrious disciples. Of Rembrandt Van Rhyn, which latter name he derived from a village on the banks of the Rhine near Leyden, where he was born, we know  
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very little more than that his birth took place in the year 1606, and his death in 1674, or, according to some, in 1688: that his father was a miller; and that he left a son of the name of Titus, whom he educated in his own profession, but who never appears to have attained any great degree of eminence:

‘ After an unsuccessful attempt (says Mr. Daulby) to avail himself of the advantages of a college education at Leyden, Rembrandt is said to have been indebted for his earliest instruction as a painter to Jacques Vanzwanenburg. He afterwards studied under Peter Lastman at Amsterdam, under whose name a print is in circulation, which the author of the Supplement to the works of Rembrandt denominates Lot and his Daughter, but which is intended to represent Judah and Tamar. Had this print (continues Mr. D.) been in fact the production of Lastman, it would have appeared that Rembrandt had been much indebted to his preceptor, as well for the manner of his execution in his etchings, as for the stile of his design; but it is the work of Van Noërdt, probably after a design of Lastman, and is certainly posterior in point of time to many of those of Rembrandt.’

In addition to these few particulars of this great artist, we learn from his French biographer De Piles, that he was extremely fond of money, and not very scrupulous in his mode of procuring it; and that he varied his etchings not so much with a view of improving their effect, as of increasing their productiveness. He is also represented to have been fond of low company, and, when reproached with this degrading taste, to have answered, “ *Quand je veux délasser mon esprit, ce n'est pas l'honneur que je cherche, c'est la liberté.*” On being censured for the peculiar manner in which he used his colours, and thereby rendered his pictures rugged and harsh, he replied, “ *Qu'il étoit peintre, & non pas teinturier.*”

It has frequently been observed that the history of a man of genius is that of his productions; and this remark is peculiarly applicable to Rembrandt. In proportion, then, as the transactions of his life are few and uninteresting, we are desirous of gaining information respecting those works which have so greatly distinguished him. This desire will be amply gratified by the performance before us, which we have examined with much pleasure, and which we can recommend with confidence to the attention of our readers.

The motives that led Mr. Daulby to the present undertaking, and the plan which he has pursued, are thus stated by him:

‘ Without a thorough conviction that the merits of Rembrandt were of a permanent, and not of a transitory nature, the editor of the following catalogue would scarcely have ventured to present to the public a volume, which professes to be only an arrangement of his

works; but it is well known that the avidity of the public to possess these specimens of his talents, begun [began] even in his life-time, and that he availed himself of it to his great emolument. This avidity extended itself not only to the collecting of his prints, but to the choice and variety of the impressions; and the different estimation in which the same subject was held, merely on account of a slight alteration in some unimportant part, may serve at least to shew the extreme curiosity which his works had excited. Thus the Juno without the crown, the Coppenol with the white back-ground, the Joseph with the face unshaded, and the good Samaritan with the horse's tail white, were regarded as inestimable; whilst the same subjects, without these distinctions, were considered as of little comparative value. The facility with which he could change the effect of his etchings, by altering, obliterating, or working on them again, enabled him to provide sufficient amusement for his admirers; and hence varieties frequently occur which are not easily explicable. Nor was he insensible of the value of his labours, but, on the contrary, is said to have frequently suffered himself to be solicited before he would consent to dispose of them, and it is a well attested fact, that the print of Christ Healing the Sick, usually denominated the Hundred Guilder, was so called because he refused to sell an impression of it under that price.

‘Of the collections of the prints of Rembrandt formed in his life-time, the most celebrated was that of Jan Six, a burgomaster of Amsterdam, whom he regarded as his particular friend and patron, and whose portrait he has given in a print which is justly esteemed as one of the scarcest and most valuable of his works. From that time to the present day, collections have been formed in almost every part of Europe, and the emulation of sovereigns has been excited, and the treasures of royalty expended in their acquisition. The liberality of princes has however frequently been rivalled by that of private individuals, who have made such collections a more particular object of their attention; and although the collection formed by Beringhen for Louis XIV. was very extensive, it was perhaps excelled by that of M. De Burgy, at the Hague, collected between the years 1728 and 1755, and which consisted in the whole, including the varieties, of 655 prints.’

With the following passage we were much pleased, and to the sentiments which it contains we give our entire assent:

‘To those who, engaged in the tumult of active life, are of opinion, that the time bestowed on the present publication has been wholly misapplied, the editor has no explanation to give; but to those who think that society affords opportunities for enjoyment, as well as for contention, and that the hours of leisure are not improperly past in the gratification of an innocent taste, he thinks it necessary to mention, that the collecting the prints of Rembrandt has engaged some share of his attention for several years; and although he has resided in a part of the kingdom unfavourable to pursuits of this nature, which can only be engaged in to advantage in the metropolis, yet time and assiduity have in a great degree remedied this defect, and

and his collection is at present such as to leave him little expectation of making any considerable addition to it. In a state of health which has precluded him from more active employment, the arrangement of this collection, whilst it afforded him no inconsiderable share of amusement, discovered to him the errors with which the former catalogues of the works of this master, and particularly the English translations of them, abound. These arise not only from the mistakes in the dimensions of the prints, but from the descriptions, which are sometimes erroneous, sometimes unintelligible. The supplement of Pierre Yver, published at Amsterdam in 1756, has indeed corrected many of these errors, but at the same time has occasioned new ones; and besides, this work has never yet appeared in an English dress. These considerations have at length induced the editor to lay before the admirers of this great artist, a more correct and authentic catalogue of his prints than has hitherto been published, in the execution of which he has availed himself of all the assistance which it was in his power to obtain.

In the Introduction to this Catalogue, we meet with many discriminating observations on the merits and genius of Rembrandt, expressed in simple language, which do great credit to the taste, the judgment, and the ingenuity of the writer. We shall select those passages which mark the peculiar characteristics of this master's style, and in which a comparison is instituted between him and Titian; in order that our readers may enjoy, in part, the same satisfaction which we acknowledge ourselves to have experienced in perusing the whole of this valuable piece of criticism.

‘ If it be the essence of painting to present to the eye a forcible and striking representation of external objects (and whatever may have been written as to the end of the art, this is all that the painter, considered simply as a painter, has to do) there are few masters whose works can stand in competition with those of Rembrandt. The mellow brilliancy of his lights, the breadth and harmony of his middle tints, and the rich depth of his shadows, give to his pictures an effect which seems to be the work of enchantment. This however is not to be considered as merely the result of light and shadow, but must be attributed to a deeper knowledge of the principles of his art. In the composition of his pictures he has seldom been equalled, never excelled. Like a simple narrative, which illustrates some one important truth, his works have, in general, no distracting episodes, no useless appendages; all appears to converge to one point, and to bring forth the intention of the artist in the clearest view. His drawing of the human figure, though remote from elegance, is often marked with the character of nature; of such nature at least as was familiar to his eye; and on that account seldom fails to interest the spectator. His expression of the passions is always energetic; but the substratum, or countenance on which they are expressed, frequently gives them a grotesque and extravagant effect, which is apt, even in the most serious subjects, to move the risibility of the spectator.

tator. To these qualifications he added a practical knowledge of his art, which enabled him to unite the most accurate touch, with the utmost rapidity of execution. His tints are placed with such harmony and justness, that he was never obliged to mix them so as to lose their flower and freshness, but he artfully passed over them again to unite the lights and shades, and soften those colours which might be too crude, or brilliant. All is warm and mellow in his works. Like many other eminent painters, he adopted at different periods of his life a different stile. His first was more highly finished, and is beautifully exemplified in the productions of his disciple Gerard Douw. He delighted in great opposition of light and shadow, and carried his knowledge of the *chiaro-scuro* to the utmost extent. It is said that the room in which he usually painted was so disposed as to admit only a strong light, and that he caused this vivid ray to strike upon that part only which he was desirous of bringing out with the greatest effect; that, on the contrary, when he would have his grounds light, he spread behind his model a cloth of the colour of the ground he chose, and which partook of the same ray that enlightened the head; but he had resources in his genius beyond the limited effect of a light admitted into a dark chamber, and beyond any idea which such a light could suggest to him. His principles are not to be explained by any particular rule of practice; but are the result of general observations made in taking nature for his guide, whom he regarded with a different eye than the generality of artists. Such is the ease and freedom apparent in his works, that he may be said to have realized that excellence which Lodovico Carracci professed to have been aiming at during his whole life; the art of producing, with very little trouble, that which should have a striking effect.

‘The talent of painting, as possessed by Rembrandt, was like a sharp weapon in the hands of a warrior, but between the power of excelling, and the proper application of that power, there seems to be no necessary connexion. On the contrary, the distinction between taste and genius is perhaps more substantial than has generally been imagined, and a great part of the productions in what are called the fine arts, are standing examples, that fertility of invention, and force of expression, have not always been accompanied by a just and accurate taste. Those painters who like Salvator Rosa, Spagnoletto, Castiglione, and Rembrandt, have been in a great degree self-taught, are all of them, what, in the language of the art, are denominated mannerists. What they have undertaken to represent, they represent well, according to the preconceived ideas which they have formed of it, and which the candour of the observer concedes to them, in consideration of their other excellencies. The efforts of a vigorous fancy, embodied to the eye in the most striking manner, and under the guidance of a refined taste, would go near to form a perfect artist; but the annals of painting suggest not the name of a single professor who can justly boast of having united in himself these excellencies. Imperfection is the lot of humanity, and the palm of excellence is due, not to him who possessing great powers, misapplies them to inferior or unworthy purposes, nor to him who directing himself by just principles, has not strength to attain the object which  
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he has judgment to distinguish, but to the man who unites in the greatest degree the power of action with the rectitude of purpose.'—

'The genius of Rembrandt, as an historical painter, will be more accurately determined by comparing it with that of a great Italian master, whom he resembled in many striking particulars. The same grandeur of composition, the same powerful effect of light and shadow, the same freshness of tints, which distinguish the works of Titian, and which the hand of time rather improves than impairs, characterize also the productions of Rembrandt. Minute criticism might perhaps point out some distinctions between them. The pencil of Rembrandt had more spirit, that of Titian more softness. The works of the former require to be seen at a certain distance, those of the latter please from whatever point they are viewed; yet upon the whole the Dutchman need not shrink from a comparison with the Venetian. But when the productions of these artists are estimated by the standard of just criticism, what an astonishing disparity is perceived between them! The human form, under the plastic hands of Titian, bears the character of a superior race. The muscular strength of manly age, the just proportions, and delicious glow of female beauty, and the interesting attitudes, and rosy plumpness of infancy, excite approbation which will be as unchangeable as the principles on which it is founded. But surely some malicious sprite broke in upon the dreams of Rembrandt, and presented to his imagination, as the model of beauty, the perverse caricature of humanity, which, differently modified, appears in all his works. On this, the favorite object of his idolatry, he lavished all the graces of his exquisite pencil, and, infatuated by her allurements, suffered himself to be seduced from that simplicity of unadulterated nature, which is reflected to so much advantage in the mirror of art.'

That the public may be enabled to judge of the manner in which the *Catalogue*, as distinct from the Introduction, is executed, and of the advantages which a collector may derive from it, we shall extract characters of three or four of the etchings, in different classes. The first which we shall transcribe is a scripture subject from the New Testament, No. 75, called the Hundred-Guilder-Piece:

'The piece generally known by this name, represents our Lord healing the sick. He is seen in front, standing a little to the left, with an extensive glory proceeding from his head; he leans his left elbow upon some stone-work, and his left hand is held up; his right hand is stretched out towards the people to whom he is speaking. In front, towards the middle, a woman appears on a mattress, lying on the ground, depressed with languor and disease; above her an old woman raises her shrivelled arms in a supplicating posture; another approaches our Saviour, carrying a child; these, with many other sick persons, implore his assistance. To the left are many figures that appear to be spectators of the miracles, some of them seem to be disputing about the power or authority by which they are performed. To the right are a great number of sick persons. One in a wheelbarrow, with two figures just above him, an old woman lead-

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ing an old man, are most admirably expressive of great age and decrepitude. To the right of them an *Athiopian* is seen with a camel in the back-ground, denoting that the fame of our Saviour's miracles had spread far abroad. This piece is shadowed to the right, and on the left is illuminated. It is generally esteemed the *chef d'œuvre* of Rembrandt, being highly finished, the characters full of expression, and the effect of the *chiaro-scuro* very fine. A good impression is very scarce. It measures on the left side 11 inches, and on the right  $10\frac{9}{16}$ , by  $15\frac{3}{8}$  at the top, and  $15\frac{2}{3}$  at the bottom.

‘ A fine impression of this print sells for thirty guineas.

‘ The plate was purchased in *Holland* by *Captain Baillie*, who retouched it, but it is now cut up. There are impressions of the two groups from the left extremity, one above the other.’

The second is a Fancy Piece, No. 3, and we present our readers with it, because this is the first explanation of that etching which has been attempted :

‘ AN ALLEGORICAL PIECE.

‘ This print is extremely rare. In *Holland* it is called the *Phanix*; *Gersaint* calls it an *allegorical piece*, and says, that the subject is not easily to be guessed. It seems however to represent the demolition of the statue of the duke of *Alva* at *Antwerp*. About the year 1568, the duke, having driven the prince of *Orange* out of the *Low Countries*, and being complimented by *Pius the Fifth* as the champion of the catholic religion, directed the cannon, taken from the prince, to be melted, and a statue of himself to be made of the metal, and set up in the citadel of *Antwerp*. He was represented trampling upon the states of the *Low Countries*, the nobility and people, under the figure of a double-headed *Hydra*; which so enraged the populace, that on the expulsion of the *Spaniards* in the year 1577, they overturned it into the court, and converted it to its former purpose, by casting it again into cannon. On the pedestal was a fulsome eulogium on himself.

‘ At the foot of a large pedestal lies a colossal figure of a man, admirably foreshortened, his head lying at the bottom of the print, and his feet elevated above the body, so as to reach the bottom of the tablet on the pedestal. At each corner of the pedestal is a mask; on the upper part of it is a shield armorial, with a ducal coronet. Above this is distinctly seen the hinder part of the *Hydra*, the fore part of which is broken down. Upon it are extended two bunches of corn, in the blade, fastened together round the stalks. Two *Genii* appear in the air with their wings extended, blowing trumpets, which each of them holds in one hand, and with the other takes hold of the corn, near the blade. On the stalks stands a *Stork* with expanded wings, which fills up the lower part of a luminous glory, from which the rays are diffused over the subject; particularly falling upon the heads of the populace, who are discovered at the bottom of the print, and seen no lower than the breast; one on the right side, and three on the left; one of whom holds up a child. Above them, two houses are seen in perspective, and on the right, the trees which grow on the rampart. The *Stork* is considered as an emblem  
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of democracy, and is held in great veneration in *Holland*. It is also the armorial bearing of the *Hague*, and may, in the point in question, allude to the *prince of Orange*, the deliverer of his country from the *Spanish yoke*. This print has probably been intended for some historical work, wherein that event is recorded, but was not made use of, as sometimes happens, when the artist or the author are not pleased with the design or the execution of a print. At the bottom, towards the right corner, is written *Rembrandt f. 1648*, but owing to a broad stroke crossing the name, its orthography is not easily to be made out.

In *allegory*, Rembrandt was no more successful than our immortal countryman Hogarth, and has made very few attempts at subjects of that description; which are in general better calculated to perplex the understanding than to gratify the fancy. As his *portraits* are more extensively known than his other productions, and are held in higher estimation on account of their grandeur of character and picturesque effect, we shall conclude this article with an account of two or three of the most distinguished of this class. The accuracy of his pencil insured a striking resemblance; and his skilful management of light and shadow, added to his thorough acquaintance with the harmony and effect of his tints, enabled him to give to his subjects so striking an appearance of reality, as in some instances to have imposed on the senses of the spectators. A picture of his maid-servant, placed at the window of his house, is reported to have deceived the passengers for several days. We are indebted to De Piles for this anecdote; who, when in *Holland*, had the curiosity to inquire after this portrait, and, finding it well pencilled, and possessing great force, purchased it, and considered it as one of the brightest ornaments of his cabinet.

‘ WTENBOGARDUS OR UYTENBOGAERT THE BANKER.

‘ This is likewise one of the finest and *scarcest* portraits in the collection. The composition, effect, and execution, are all in the best stile. In *Holland* it is called the *Goldweigher*, and in *France* the *Banker*. *Wienbogardus* was *Receiver-general* to the states of *Holland*. He is represented sitting in the counting-house. His face is seen nearly in front with *moustaches*; his hair is short; he has on a velvet cap. His head inclines a little over his right shoulder, which gives great spirit to the attitude. His gown is turned up before, and at the sleeves with fur. He holds a pen in his right hand, which rests on a large account-book, that lies open on a desk standing on a table covered with a richly flowered cloth, fringed at the bottom, on which are several bags of money. He is delivering a bag to a man, who is kneeling on his left knee, and appears to be receiving it in order to pack it in a cask that stands before him, with the head off. Two other casks lie on their sides, with a mallet and driver lying upon one of them. On the left side is a large iron chest. Over the table is a shelf

shelf suspended from the ceiling, on which lie several bundles of papers; and from it hangs a pair of scales, in one of which is a bag of money. In the back-ground on the left, stand two persons behind a door hatch, as if waiting to transact business. On the wall is a large arched picture, which represents the history of the *Brazen Serpent*; to the right of it hangs a sword. This piece is *very scarce*, and measures 10 by 8, including a margin of  $\frac{6}{13}$  of an inch, in which is written *Rembrandt f. 1639*.

‘ There are *two* impressions of it.

‘ In the *first*, which is *extremely rare*, the face is blank, except two or three strokes for the features.

‘ The *second* impression is that which has been described at large, and is *very scarce*.

‘ There is a copy by *Van Bruges* which is reversed.

‘ There is likewise an excellent copy by *Capt. Baillie*, in the same direction as the original, but the head is rather more upright.’—

‘ VAN TOL, THE ADVOCATE.

‘ He is seated behind a table, in an elbow chair, in the right corner of which is a grotesque head, but the other corner has none. The frame is studded with nails of different sizes. His face is nearly in front. He wears a hat with a high crown and broad brim; the bottom of the crown is tied round with a cord. His hair is very short, he has a long square beard with hair on his upper lip. Both his arms are supported on the elbows of his chair; in his right hand, which he turns towards his body, is a pair of spectacles; his left hand is shut, and rests on the corner of a large book that lies before him upon another book and some loose paper. He has a plain large neck band, and wears a gown turned up with fur in front. In the right corner are three bottles, in one of which is a receiver. These bottles are a symbol of chymistry, in which *Van Tol* was a proficient. The back-ground is shaded a little above the bottles, and on the left side higher than the top of the chair. This is a very fine portrait, and is *extremely rare*, being found in very few collections. It has been sold as high as fifty guineas. It measures, including a margin of half an inch,  $7\frac{1}{10}$ — $5\frac{1}{10}$ .

‘ There is a good copy executed in *France*, in the same direction as the original.’—

‘ THE BURGOMASTER SIX.

‘ This celebrated portrait and the last, *Van Tol*, are the most valuable in this class. An impression of *Van Tol* has been sold for fifty guineas, and the same sum has been given for a *first* impression of this portrait. It must indeed be confessed, that besides its rarity, it is one of *Rembrandt's* best performances; the *chiaro-scuro* is as finely preserved as in his best paintings. The Burgomaster is represented a full-length, standing and leaning his back against a window, the lower casement of which is open. He is reading a quarto pamphlet, which he holds doubled in his hands. As the whole piece is illuminated from the window, all the light that is thrown upon the face is by reflection from the book. The manner, in which *Rembrandt* has expressed the attention of his friend and patron to the sub-

ject he is reading, is inimitable. His hair is full and bushy, waving gently and gracefully to his shoulders; his habit and neck band are open before, with tassels hanging down, and his cloak is thrown off behind him, part of it lying on the window frame, and part on a table, on which lie his sword and belt. His cane stands on the table, leaning against the wall, and over it hangs his hat, with a short sword near the top of the cane. Above the table is an historical picture, with a curtain drawn before part of it. In the left corner, in front, stands a chair with a cushion and three books on it, the uppermost of which is open. On the right side of the window, a curtain is drawn back in a festoon. Beneath the window, the floor is raised a step, and the wall is covered with matting, which *Gersaint* mistakes for stone-work. In a narrow margin of an eighth of an inch, is written to the right, *Rembrandt f. 1647*, and on the left *Jan Six Æ*, and a little farther on, 29. This print is *extremely rare*.  
9<sup>ro</sup>—7<sup>ic</sup>.

‘ There are *two* impressions of it.

‘ In the *first* impression, which is a *very great rarity*, the name and age of the Burgomaster are wanting, and the two middle figures in the date are reversed.

‘ As *Six* was the particular friend of *Rembrandt*, it is not surprising that he exerted all his abilities in finishing this plate, which was the property of the Burgomaster himself, but whether as a purchase or a present is uncertain.

‘ *M. Gersaint* relates, that in one of his journeys to *Holland*, he happened to be at *Amsterdam* when *Six*’s cabinet was selling. It consisted of a large collection of prints, and some paintings by the best masters. He purchased several prints, and among others, three or four portraits of the owner, for as there were twenty-five of them, they sold for no more than from 15 to 18 *florins* each. In 1750, it was purchased in *Holland* for an *English amateur*, for 150 *florins*. At *Mr. Batt*’s sale, in 1756, it was sold for 34*l.* 13*s.* The estimation in which a *first* impression is held at present, has already been mentioned.

‘ When *Beringben* made his collection, he could not procure this print, though he would have spared no expence to have obtained it; he therefore consoled himself with procuring a copy of it to be made with a pen, and afterwards washed with *Indian ink*. This copy passed with the rest of *Beringben*’s collection into the *King of France*’s cabinet, and is so well executed, as to have deceived several *amateurs*.’

We have dwelled the longer on this work, because we deem the subject curious, and the manner in which the author has considered it highly creditable to his knowlege and his taste.

A very fine head of *Rembrandt*, from a painting by himself, and engraven by *Chapman*, forms a frontispiece to this volume.

ART. VII. *Essays on Philosophical Subjects.* By the late Adam Smith,  
LL. D. &c. &c.

[Article concluded.]

THE tract next in order to that which we noticed at the conclusion of our last article on this work, and relating to a similar subject, is a short fragment on

#### THE HISTORY OF ANTIENT PHYSICS.

From contemplating the luminaries that roll in the cœlestial spaces, curiosity descends to survey those more domestic objects that are displayed in the scenery of the globe which we inhabit; and if, on this lower theatre, it finds less beauty and grandeur, it witnesses yet more diversity, and more intricacy and apparent irregularity. The various productions of the earth, the waters, and the air; minerals, plants, and animals; all the fleeting meteors of the sky,—winds, clouds, rain, hail, snow, lightning, and thunder:—amid such a chaos, the imagination stands bewildered and perplexed. This painful sensation impels it to seek some arrangement, some chains of communication which may diminish the seeming confusion; and, as the inflections of voice are all reducible to a few elementary sounds, it was reasonable to suppose that the appearances of this living scene, however variegated, are only derived from the composition of certain simple principles. No bodies had a better claim to that distinction, by their conspicuous and extensive influence, than earth, water, air, and fire; which were therefore reckoned the Four Elements. To these were assigned the more obvious qualities of heat and cold, moisture and dryness, in a binary partition: earth was held to be cold and dry, water cold and moist, air hot and moist, and fire hot and dry. Gravity and levity were likewise reckoned important attributes, the two sources of motion, ‘which directed all sublunary things to their proper place.’ Earth and water were endued, though in different degrees, with an appetency towards the centre of the universe; while air and fire, on the contrary, were, by their nature, disposed to recede from it. By these rectilineal tendencies, had not the action of foreign impulse interposed, the elements would have acquired and maintained a state of eternal repose: earth had filled the central space, and above this water had spread itself; air had occupied the middle region; and fire had thence extended to the orbit of the moon, or perhaps diffused itself through the whole æthereal expanse. It was the circumvolution of the heavens that prevented the quiescence and torpor of those concentric spheres; it was this fervid rotation that infused a germ of activity, and that, in causing the vicissitudes of seasons,

sons, and of day and night, forced a portion of the fire, perhaps, to descend into the air, into the water, into the earth, and thus mixed the several elements together, attempered, and transmuted them; producing, from such combinations and modifications, all that variety of objects below which attracts our regard.

It cannot be denied that this system of quaternion, rude as it certainly was, served, with tolerable plausibility, to connect in imagination a multitude of apparently incongruous objects. In the beginnings of science, it was certainly a singular effort of invention; it possesses beauties at first sight unperceived; and the hypothesis, with all its imperfections, cannot be judged contemptible, if tried by the chaste reason and copious lights that happily distinguish our own times. Candour must allow it due praise: but the propensity to magnify the merits of past ages, in pleading excuse for the notion of levity, has betrayed our author into an expression, which, though frequent in the mouths of philologers and modern Platonists, is unworthy, we think, of the philosophic Smith. He says, it was 'no superior sagacity, but chance alone,' that taught us the weight of the air. Not to cavil about the very loose import of the word *chance*, is not the whole of our knowledge of Nature necessarily derived, *à posteriori*, from the observation of facts? It signifies little in whatever manner those facts are obtained; whether they are elicited by artificial combinations denominated experiments, or occasionally present themselves in the concerns of ordinary life. In drawing from them the proper conclusions, still consists the true display of sagacity. Few of our readers need to be informed that the fine discovery of atmospheric pressure was produced in consequence of the failure of some workmen in Italy, in attempting to construct a pump to raise water when the height happened to exceed 33 feet. It is hardly credible that similar facts have not occurred since the time of Ctsebius, the inventor of that useful machine. During the dark ages, such facts might pass unheeded. Even near the middle of the last century, that memorable incident was yet insufficient to shake the belief of the Peripatetics in their occult qualities, a doctrine more prolific in words than ideas; who did not reject their favourite maxim that "Nature abhors a vacuum," but contented themselves with restricting it by supposing that, notwithstanding this general repugnance, Nature will, beyond a certain limit of elevation, reluctantly permit an imperfect vacuity. This wretched explication, with its unmeaning *verbiage*, the showy veil of ignorance, was viewed in its just colours by the penetrating mind of Galileo; who, perceiving the important result, but then afflicted with age and

REV. JUNE, 1797. M blindness,

blindness. charged his disciple Toricelli to prosecute the subject. This ingenious follower, desirous of excluding adventitious circumstances, and of simplifying as much as possible the observation, filled a tube with mercury, and made the capital experiment which bears his name. Still was that discovery unable to convince many of the adherents of scholastic sophistry. Various were the puerile objections, and the subterfuges, to which they had recourse. Nor did the learned world generally admit the air to be a ponderous substance till after the decisive experiment of Pascal; who found that the counterpoising column of mercury was considerably shorter on the top than at the bottom of the Puy de Dome, a mountain in Auvergne.

The history now recited affords a memorable example of the obstinacy of prejudice, and of the force of that fatal propensity to transfer our own character, our animation, and our feeling, to the objects around us;—a propensity which is the prolific source of most of the errors and absurdities that have disfigured, and still tarnish, physical theories.

From considering the cosmology of the ancient sects, Dr. Smith is led in course to estimate their theological opinions. The idea of vegetation, growth, or birth, is most familiar to our thoughts. It was very natural, therefore, to believe that the present order of things sprang at first spontaneously out of chaos. The deities were of later origin, and directed the various distinct operations. As man's experience enlarged, the world came to be regarded as one whole, which, from the analogy of a machine, implied the presidency of a master operator, and the agency of an universal mind. 'According to Timæus, who was followed by Plato, that intelligent Being who formed the world endowed it with a principle of life and understanding, which extends from its centre to its remotest circumference, which is conscious of all its changes, and which governs and directs all its motions to the great end of its formation.' This Soul of the world was held to be itself the greatest of created gods, of indissoluble essence, and inseparable from the mass into which it was infused. The celestial spheres were supposed, each of them, to be animated by an immortal intelligence; from which inferior deities, all the sublunary Beings derived their existence.

Aristotle, after Ocellus, believed the world to be eternal, the necessary effect of an eternal cause. The first heavens, the spring of all the other motions, according to him, were revolved by a supreme, unchangable, unextended Being, whose essence consisted in intelligence; and thence the planetary spheres received their particular revolutions, each under the guidance

of a Being of the same kind :—but the influence of these inferior deities was confined to their proper office ; and every thing below, exhibiting a perpetual conflict of order and misrule, was abandoned to the direction of Nature, Chance, and Necessity.

The Stoics seem to have refined on the doctrine of Plato. The universe itself they conceived to be a divinity, an animal, whose body was the solid extended mass, and whose soul was that æthereal fire which penetrated and actuated the whole. From this unbounded Æther, the essence of consummate reason, all those portions of life and sensation, dispensed through nature to the infinitude of forms, were supposed to emanate.

‘ In the system of the Stoics, the intelligence which originally formed, and that which animated the world, were one and the same ; all inferior intelligences were detached portions of the great one ; and therefore, in a longer, or in a shorter time, were all of them, even the gods themselves, who animated the celestial bodies, to be at last resolved into the infinite essence of this almighty Jupiter, who at a destined period, should, by an universal conflagration, wrap up all things, in that ætherial and fiery nature, out of which they had originally been deduced, again to bring forth a new Heaven and a new Earth, new animals, new men, new deities ; all of which would again, at a fated time, be swallowed up in a like conflagration, again to be re-produced, and again to be re-destroyed, and so on without end.’

Notwithstanding the extravagance which tinctures this system, it contains the most sublime conceptions, and the most important and recondite truths. We are strongly tempted to refer its origin to India ; where, at a very remote period, the sciences were profoundly cultivated, and with the most extraordinary success.

The next fragment, inscribed

THE HISTORY OF THE ANTIÉNT LOGICS AND METAPHYSICS, is much related to the preceding ; for the metaphysical doctrines of the antiént sects were chiefly derived from the prevailing systems of physics. In all the changes and transformations that bodies undergo, something appears to remain the same, and something to coalesce which is different : the first was the stuff or subject-matter ; the second was the species, the specific essence, the essential or substantial form of the body. The former was universal and inert ; it became sensible and qualified only by its union with some species. On these specific essences the mutual effects of bodies were believed to depend, and consequently the successive revolutions in the material world. They did not, however, consist in the features that discriminate individual objects, which are exposed to perpetual

fluctuation. It was the business of philosophy to contemplate species or universals; and, as physics determined the nature and essence of each particular species, so metaphysics considered the general nature of universals, and their distribution into different sorts; and logics taught the rules for assigning to individual objects their place in the general classes. The first of these sciences was subordinate to the second, and both were confounded under the common name of Dialectic.

The Academics held that the eternal principles, out of which the Deity formed the world, were three in number, viz. the subject-matter, the specific essence, and the sensible product itself. The last has only a transient and fleeting existence; and it was incapable, therefore, of being the object of science, which embraces only things permanent, unchangeable, and 'liable neither to generation, nor corruption, nor alteration of any kind.' Such are the external essences or ideas, the exemplars, according to Plato, after which the Deity, from his infinite essence, fashioned this material universe. The term *idea*, in the writings of the Athenian philosophers, had a very different meaning from that which it afterward acquired among the later Platonists, and which has descended to modern times. It was perfectly synonymous to the other word εἶδος, denoting a *sensible species*, and had originally no affinity to εἰδος, which signified a *thought* or *conception*. This point is clearly made out by Dr. Smith in a learned note; which likewise exposes the absurdity of the double doctrine by many imputed to the rhetorical founder of the academy. Those primordial ideas were even supposed to have a separate place of existence, beyond the sphere of the visible corporeal world. There, at some former period, the mind had an opportunity of contemplating Universal Nature:—but, in the present scene of things, we are conversant with individual objects only. Immersed in this gross body, and overwhelmed by turbulent emotions, the soul forgets the noble and general conceptions which were acquired in a prior state. Yet, as external objects must reflect, however faintly, the images of their great archetypes, the memory of our original ideas can never be wholly effaced. The aim of all human study is the reminiscence of our obscured ideas: philosophy instructs us to withdraw our attention from individual things, and to strive to regain the sublime knowledge which illumined our anterior existence. It thus incites to progressive advancement, preparing its true votaries to meet death with placid joy, as "the consummation most devoutly to be wished," that delivers them from this mortal prison, and restores them to the extatic vision of Universal Beauty.

Such

Such was the doctrine of Plato; which, as Dr. Smith very justly remarks, after having copiously explained it, is, 'like many other doctrines of abstract philosophy, more coherent in expression than in idea; and which seems to have arisen, more from the nature of language, than from the nature of things.' In the dawning of science, it was indeed excusable. To investigate the origin of our ideas requires no common depth of research; and the real nature of abstraction eluded even the sagacity of Locke, and was never correctly stated before the time of Berkeley and Hume.

The metaphysical system of Plato, being expressed in very general and smooth language, was adapted to please the indolent imagination, and might have gained a durable authority, but for the rivalry and penetration of Aristotle. This renowned philosopher held that the stuff and species, the components of sensible objects, were prior to them in nature, not in time. He distinguished between actual and potential existence: the specific essence could exist *potentially* in a separate state, but could not exist *actually* without being embodied in some particular mass. To the two principles of matter and form, which, with Plato, he adopted from the Pythagorean school, was added a third,—that of privation,—a generative principle.

The tenets of the Stoics were allied to those of Plato and Aristotle, though couched in very different language. All things, they supposed, are compounded of two principles, matter and cause; on the former of which depended the active, and on the latter the passive, powers of bodies. This efficient principle was the Deity, or the emanation of the æthereal and divine nature.

The notion of specific essences was the source of many singular metaphysical opinions of the antients. Hence those of generation, corruption, and alteration; of mixture, condensation, and rarefaction; and hence, too, was derived the doctrine of the Five Universals, so famous in the schools by the names of *Genus*, *Species*, *Differentia*, *Proprium*, and *Accidens*.—Here the fragment of our lamented philosopher somewhat abruptly terminates.—Whatever encomiums the poetry, the oratory, and the geometry of the antients justly deserve; however much we may admire the beauty of their historical compositions, and the sublimity of their ethical systems;—it must be confessed that their philosophy, whether physical or moral, affords little in these times to satisfy an inquisitive mind, or that will bear the scrutiny of accurate criticism.

The piece next in the order of the collection is a tolerably complete essay on

THE NATURE OF THAT IMITATION WHICH TAKES PLACE IN  
WHAT ARE CALLED THE IMITATIVE ARTS.

It is divided into three portions ; the first relating to Statuary and Painting, the second to Music, and the last to Dancing.

1. *Painting and Statuary*.—The principle that pervades this section is, that the pleasure which we derive from the productions of art depends on the distance of the copy from the subject imitated ; or, in other words, is proportioned to the difficulty surmounted in the execution :—a principle clearly enough deduced from the observations here advanced, and which has certainly a most extensive influence in forming our judgments, though it would be impossible perhaps to resolve the complex affection excited in our imagination by the works of design into any single sentiment. In the Fine Arts, the most perfect copy, resembling its original in each particular, is always viewed with indifference, as a servile imitation, and as devoid of genius and invention. Such exact similitude is only admitted among correspondent objects ; and even then, it must frequently be confined merely to the outline, and will offend the eye if observed with too great minuteness :—but the resemblance to an object of a different kind, if effected with skill, often possesses considerable merit. ‘A painted cloth, (says Dr. Smith,) the work of some laborious Dutch artist, so curiously shaded and coloured as to represent the pile and softness of a woollen one, might derive some merit from its resemblance even to the sorry carpet which now lies before me. The copy might, and probably would, in this case be of much greater value than the original.’ In Statuary and Sculpture, one solid is made to resemble another : but, in Painting, a surface is made to imitate all the three dimensions of a solid. This art presents a wider disparity than the former between the copy and the original ; it admits a larger range of subjects ; and it is therefore more capable of affording delight to the imagination. The painter may represent objects that are naturally mean, low, or disgusting ; and yet his production, by the power of imitation alone, shall give pleasure. The picture of deformity itself, the portrait of an *Æsop* or a *Scarron*, by an able master, may compose an agreeable piece of furniture. It is not so with Statuary, which is difficult in its choice, and rejects with disdain whatever is ordinary, humble, or indifferent. It exhibits heroes and gods—the most perfect of forms in the noblest of attitudes, and in the most interesting of situations. The imitation of the sculptor would appear tame and flat, if he did not catch the animation of ideal beauty and ideal grace. Painting loves magnificence of attire, and is advantageously employed in  
copying

copying the large, loose, and flowing folds of rich vestments : Statuary reluctantly allows any drapery. The antient statues were generally naked, or, if any part of the body was covered, it was represented clothed in wet linen—thin, tight, and almost transparent,—that shaded without concealing each delicate lineament. Colours, too, which are so essential to Painting, have always a bad effect in Statuary, because they take away the disparity of the imitating and imitated objects. Artificial fruits and flowers may offer a correct resemblance, but they soon appear insipid. The foliage of the Corinthian capital is always an object of admiration. In a piece of tapestry, we are satisfied with a very inferior sort of imitation compared to that which we expect in a picture. We are sensible of the imperfection of the materials, and are disposed to give full credit for the skill, labour, time, and expence required in the execution. Tapestry, being a sumptuous article of furniture, is confined to decorate the palaces of grandees, and this imposing association abundantly compensates for its want of intrinsic beauty.

Pursuing this argument, Dr. Smith mentions, as a farther illustration, those columns, pyramids, and obelisks, into which we see yews and other evergreens sometimes cut by the gardener's shears. The imitation is attempted with very remote objects, and to conquer that interval is a work of no small ingenuity and application. The time was when, even in this country, ornaments of that kind were in high vogue ; and if they have lately fallen into contempt, it is owing, our author thinks, to the affluent circumstances of the middling classes, which render those luxuries too frequent and too easily obtained. For an opposite reason, they continued in France under the monarchy to be held in repute. On the other hand, how would Dr. Smith account for the prevalence of that taste in Holland, where the great body of the people are unquestionably more substantial than in England ?—The pleasure derived from the imitative arts of Painting and Statuary is never the effect of deception, but is founded solely in our admiration of that ingenuity which so happily surmounts the disparity established by Nature :

‘ In Statuary, the means by which the wonderful effect is brought about appear more simple and obvious than in Painting ; where the disparity between the imitating and the imitated object being much greater, the art which can conquer that greater disparity appears evidently, and almost to the eye, to be founded upon much deeper science, or upon principles much more abstruse and profound. Even in the meanest subjects we can often trace with pleasure the ingenious means by which Painting surmounts this disparity. But we cannot do this in Statuary, because the disparity not being so great,

the means do not appear so ingenious. And it is upon this account, that in Painting we are often delighted with the representation of many things, which in Statuary would appear insipid, tiresome, and not worth the looking at.

‘ It ought to be observed, however, that though in Statuary the art of imitation appears, in many respects, inferior to what it is in Painting, yet, in a room ornamented with both statues and pictures of nearly equal merit, we shall generally find that the statues draw off our eye from the pictures. There is generally but one, or little more than one, point of view from which a picture can be seen with advantage, and it always presents to the eye precisely the same object. There are many different points of view from which a statue may be seen with equal advantage, and from each it presents a different object. There is more variety in the pleasure which we receive from a good statue, than in that which we receive from a good picture; and one statue may frequently be the subject of many good pictures or drawings, all different from one another. The shadowy relief and projection of a picture, besides, is much flattened, and seems almost to vanish away altogether, when brought into comparison with the real and solid body which stands by it. How nearly soever these two arts may seem to be a-kin, they accord so very ill with one another, that their different productions ought, perhaps, scarce ever to be seen together.’

2. *Music*.—This section displays an extension of the same general idea, and abounds with fine remarks and eloquent passages.—Music and Dancing are certainly the earliest pleasures of man’s invention, and the most universally diffused, nay cultivated with enthusiasm among the rudest nations. Rythmus, Time, or Measure, is the connecting principle of those two arts; the one consisting in a succession of sounds, the other in a succession of steps, both regulated to form a system. As vocal unquestionably preceded instrumental music, the first songs would naturally borrow the words and tones of conversation. Those words, however, had in the infancy of society most probably no meaning, but only assisted the voice to modulate the sounds, and to shorten or prolong them according to the measure of the tune. In succeeding ages, other significant words would gradually be substituted;—and hence the origin of Verse or Poetry. The Verse long continued imperfect; and the utmost licence was used in pronunciation, to accommodate the rythm: quantity was violated, and an unmeaning syllable was inserted as often as it suited convenience. Such are the expedients employed in the verses of Chaucer, the father of English poetry \*.—The verse, blended with the music,

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\* We doubt whether this ingenious remark be altogether well founded. The addition *y*, for instance, in *y-clept*, &c. which so often occurs in

sic, would give it sense and animation. A pantomime dance may frequently answer the same purpose; and this mimicry appears actually, in a certain degree, to supply the place of poetry among the savage tribes of Africa and America. Of these three sister arts, Music and Poetry can each subsist alone; Dancing always requires the accompaniment of Music, to mark the time and measure of its motions. Instrumental Music best exists apart, but Vocal Music naturally courts the support of Poetry. It is "Music, (as Milton says,) married to immortal Verse"—and is essentially imitative. The words commonly express the situation of some particular person.

'It is a joyous companion who gives vent to the gaiety and mirth with which wine, festivity, and good company inspire him. It is a lover who complains, or hopes, or fears, or despairs. It is a generous man who expresses either his gratitude for the favours, or his indignation at the injuries, which may have been done to him. It is a warrior who prepares himself to confront danger, and who provokes or defies his enemy. It is a person in prosperity who humbly returns thanks for the goodness, or one in affliction who with contrition implores the mercy and forgiveness, of that invisible Power to whom he looks up as the Director of all the events of human life.'

The movements of Music, though very different from those of conversation, may be so managed as to seem to resemble them; and this resemblance, owing to the great disparity of the imitating and imitated object, is capable of affecting us with superior delight. When the mind is vehemently agitated, the passions oscillate with inconceivable rapidity. Poetry cannot venture to imitate those endless fluctuations: but Music will imitate them, and with success. By repeating, again and again, nearly the same combination of sounds, it steals insensibly on the heart, and comes at last to move, to agitate, and to transport us.

'To these powers of imitating, Music naturally, or rather necessarily, joins the happiest choice in the objects of its imitation. The sentiments and passions which Music can best imitate are those which unite and bind men together in society; the social, the decent, the virtuous, the interesting and affecting, the amiable and agreeable, the awful and respectable, the noble, elevating, and command-

in our old poetry, is evidently the German *ge*, the prefix of the past participle. Chaucer wrote when the modern English was not a formed language, and very judiciously eked out his verse with those Saxon inflexions which were not yet become obsolete. The same might be said of Homer, who, in the composition of his immortal poems, only availed himself of that rich variety of expression which the Greek tongue afforded among the several colonies, during its progress to stability.

ing passions. Grief and distress are interesting and affecting; humanity and compassion, joy and admiration, are amiable and agreeable; devotion is awful and respectable; the generous contempt of danger, the honourable indignation at injustice, are noble, elevating, and commanding. But it is these and such like passions which Music is fittest for imitating, and which it in fact most frequently imitates. They are, if I may say so, all Musical Passions; their natural tones are all clear, distinct, and almost melodious; and they naturally express themselves in a language which is distinguished by pauses at regular, and almost equal, intervals; and which, upon that account, can more easily be adapted to the regular returns of the correspondent periods of a tune. The passions, on the contrary, which drive men from one another, the unsocial, the hateful, the indecent, the vicious passions, cannot easily be imitated by Music. The voice of furious anger, for example, is harsh and discordant; its periods are all irregular, sometimes very long and sometimes very short, and distinguished by no regular pauses. The obscure and almost inarticulate grumbings of black malice and envy, the screaming outcries of dastardly fear, the hideous growlings of brutal and implacable revenge, are all equally discordant. It is with difficulty that Music can imitate any of those passions, and the Music which does imitate them is not the most agreeable. A whole entertainment may consist, without any impropriety, of the imitation of the social and amiable passions. It would be a strange entertainment which consisted altogether in the imitation of the odious and the vicious. A single song expresses almost always some social, agreeable, or interesting passion. In an opera the unsocial and disagreeable are sometimes introduced, but it is rarely, and as discords are introduced into harmony, to set off by their contrast the superior beauty of the opposite passions. What Plato said of Virtue, that it was of all beauties the brightest, may with some sort of truth be said of the proper and natural objects of musical imitation. They are either the sentiments and passions, in the exercise of which consist both the glory and the happiness of human life, or they are those from which it derives its most delicious pleasures, and most enlivening joys; or, at the worst and the lowest, they are those by which it calls upon our indulgence and compassionate assistance to its unavoidable weaknesses, its distresses, and its misfortunes.

The merit of imitation, and that of happy selection and assemblage, Music possesses in common with Statuary and Painting: but it joins another peculiar and exquisite merit of its own. 'It clothes,' to borrow the language of Dr. Smith, 'it clothes the beauties of Nature with melody and harmony, which, like a transparent mantle, far from concealing any beauty, serve only to give a brighter colour, a more enlivening lustre, and a more engaging grace to every beauty which they infold.'

The effects of Music are greatly heightened when assisted by the action of the singer. 'Nothing can be more deeply affecting

fecting than the interesting scenes of the serious opera, when to good Poetry and good Music, to the Poetry of Metastasio and the Music of Pergolese, is added the execution of a good actor.' In its powers of imitation, Instrumental Music is much inferior to Vocal. Even its imitation of the simplest kind, that of other sounds, is commonly so indistinct that, alone and without explication, it would not readily suggest the imitated object. Instrumental Music is sometimes said to imitate motion: but, in reality, it only imitates the concomitant sounds, by marking similar variations, pauses, and interruptions. In this way, it attempts, though very imperfectly, to express the march of an army, and the confusion and hurry of a battle. The idea of a resemblance so rude as to need the name of its subject affixed to it seems abundantly ridiculous: yet such, in some respects, is the imitation of Instrumental Music; with this important difference, however, that, while the inscription would scarcely mend a picture, that which serves as an inscription or index, viz. the associated Poetry, can enable Instrumental Music to produce all the effects of the finest and most perfect imitation. It is not the power of imitation, therefore, but the power of exciting and varying the different moods and dispositions of the mind, which Instrumental Music really possesses. What in Nature are more disparate indeed than sound and sentiment? The feelings inspired by Instrumental Music are original, not sympathetic. The succession of our emotions depends on the state of our mind: it is rapid, if we be gay; it is slow, if we be melancholy; it is equable, if we be tranquil. The modulations of tune are therefore fitted to awaken the correspondent temper of soul. Acute sounds are also naturally gay and sprightly, and grave sounds solemn and awful. 'We all readily distinguish the cheerful, the gay, and the sprightly music, from the melancholy, the plaintive, and the affecting; and both these from what holds a sort of middle place between them, the sedate, the tranquil, and the composing.' We are sensible that, in the ordinary state of the mind, music can, by a sort of incantation, soothe us into some degree of that particular mood which accords with its own character.

This leading idea, that Music is not strictly an imitative art, Dr. Smith supports by suitable examples. Even where it attempts to copy other sounds, such imitations are always imperfect, and require to be introduced very sparingly, and with nice discernment. In an opera, it is often the scenery that determines the character and explains the meaning of the music; which, in return, supports the imitation of the poet, the actor, and the scene-painter.

The merits of Instrumental Music have been inaccurately distributed into three heads—into melody, harmony, and expression. Melody may indeed be assisted by harmony, but expression, or the movement wrought on our feelings, is the necessary effect of good melody.

3. *Dancing*.—This art has powers of imitation, equal, if not superior, to those of any other. Yet it is not essentially imitative, though capable of producing like effects by the succession of gestures which display extraordinary grace or agility; and when originally emblematic, it comes imperceptibly to lose that character. Pantomimic dances, however, possess a wide compass of expression: they are not confined to exhibit a single action, but may represent a whole train of interesting events. Such dances were more frequent and more perfect in antient times; and then, aided by vocal music, they could transport the soul with resistless pathos. The Romans frequently shed tears at the representations of their pantomimes; an effect only equalled by that of our deepest tragedies, and much beyond the powers of Statuary or Painting; and, says Dr. Smith, ‘I have seen a negro dance, to his own song, the war-dance of his own country, with such vehemence of action and expression, that the whole company, gentlemen as well as ladies, got upon chairs and tables, to be as much as possible out of the way of his fury.’

The progress of Dr. Smith's discourse is here unfortunately discontinued, but the editors have annexed a paper containing some miscellaneous remarks on the affinity between Music, Dancing, and Poetry. It is observed that, though every sort of step, in due measure, will not constitute a dance, yet almost any kind of sound, repeated with a distinct rythmus, will form music, however imperfect:—but in the exact observance of tune consist the great beauty of music, and the chief difficulty of its execution. The niceties of tune are little regarded in rude society; and we may therefore doubt the antiquity of those national songs which are said to be transmitted by a species of oral tradition through successive ages.

The succeeding article in the collection is a short dissertation on

#### THE AFFINITY BETWEEN CERTAIN ENGLISH AND ITALIAN VERSES.

It includes several pertinent remarks, illustrated by examples, and which evince the author's attention to this delicate branch of polite literature. He shews that the measure of the verses which compose the octave, the terzetti, and most of the sonnets of the Italians, corresponds, as nearly as the different ge-

nus of their language will admit, with that of the English Heroic Rhyme. Both the Italian and English heroic verses consist of five intervals, each equal to the pronunciation of two ordinary syllables, with an accent marking the close of every interval, or at least of every second interval. In counting the syllables, much indulgence is allowed, especially by the Italians. Their heroic verse is composed, for the most part, of double rhymes; which occur so seldom in English that they are commonly reserved with us for light occasions. For example;

"Worth makes the man, and want of it the *fellow*;

The rest is all but leather or *prunello*." POPE.

On the other hand, the rarity of single and triple rhyme produces a ludicrous effect in Italian poetry.

The concluding article of the work is a very neat essay on

#### THE EXTERNAL SENSES.

A subject so fully discussed in the course of this century seems scarcely to admit of novelty: but the reader cannot fail to admire the perspicuous manner, altogether free from the air of subtlety or paradox, with which the elementary principles of metaphysics are here explained. Few words will suffice to give a general notion of the plan.—Of the five senses, that of *touching* is the most general, not being confined to any particular organ, but diffused over almost the whole body. The resistance to pressure necessarily implies the existence of something external and independant, which excites that feeling. Hence is derived the idea of a solid substance, with its several attributes,—of extension, divisibility, figure, and mobility. These indeed are essentially involved in our conception of solidity, though it would be rash to infer that bodies may not also possess other intrinsic qualities. Every substance appears to be compressible; nor, when accurately examined, is water an exception. Impenetrability, too, is a property which we ascribe most readily to matter. The sensation of heat or cold does not necessarily suggest any external object. By our uniform experience, however, the internal feeling becomes so closely associated with its external cause, as to be even confounded in one word—*Tasting* is attended with two distinct perceptions—the pressure of the sapid substance—and the savour excited in the palate:—but the ambiguity of language thence arising never misleads the natural judgments of mankind.—*Smelling* is "felt\*" in the nostrils, without any re-

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\* The expression "to feel a smell" is reckoned a Scotticism, but it is very significant, and even philosophical. "To smell a smell" is surely a most awkward periphrasis.

ference to an external object. We soon learn, however, to associate this sensation with the odorous body.—*Hearing*, likewise, is naturally felt in the ear: but experience instructs us to refer its origin to a distant body.—It thus appears that those four classes of secondary qualities, Heat and Cold, Taste, Smell, and Sound, are mere affections of the appropriate organs, and not essential qualities of external solid and independent substances. Philosophers have attempted, by various *intermedia*, to connect our sensations with the remote bodies which excite them:—but the real difficulty, perhaps, will ever remain unsolved.

The sense of *Seeing* has been made the ground of the finest and most interesting speculations. The ingenuity, however, of the Bishop of Cloyne has almost exhausted the subject; and Dr. Smith contents himself with giving a succinct view of the principles of that acute writer, subjoining some observations that result from them.—Sight naturally resides in the peculiar organ, and habit teaches us its constant conjunction with the external object; and hence the important doctrine of the Visible and the Tangible World:—but whether those ideas are exclusively derived from experience is perhaps questionable. Antecedent to reflexion, nature has implanted many propensities. The nidification of birds, the œconomy of the young of animals, and numberless similar facts, seem fully to establish the reality of instinct. The corporeal appetites suggest, long prior to experience, the means of their own gratification, and even some anticipation of the pleasure which it will afford \*. Perhaps Smell and Taste intimate immediately the direction of their respective objects. That feeling of alarm, which is the effect of Hearing, bears every mark of an instinctive suggestion of nature; and this ‘seems to be the sense (says Dr. Smith) in which cowards are very likely to excel.’

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Our account of this valuable miscellany has been insensibly protracted and extended beyond our first design. We shall not, therefore, detain our readers any longer than to observe that, in treating of abstract subjects, the celebrated author distinguishes himself not so much, perhaps, by subtlety and depth of thought; as by uniform sagacity, and by the happy talent of communicating his ideas with ease and with diffusive perspicuity.

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\* This last assertion seems very disputable.

ART. VIII. *The Henriade*, an Epic Poem, in ten Cantos. Translated from the French of Voltaire into English Rhyme, with large Historical and Critical Notes. Canto I—V. 4to. 10s. 6d. sewed. Booker. 1797.

THE *Henriade* of Voltaire was originally introduced to the public under the title of *La Ligue*, in the imperfect edition of 1723, and acquired its present form and title in 1726. Clement's *Entretiens sur le Poëme epique, relativement à la Henriade*, contain the soundest critical examination of this poem which we recollect to have perused. It forms one of those cold works of art which it is alike difficult to censure or to enjoy. The natural events, like those of Lucan, fall too much within the historic horizon to be conveniently modified for the purposes of the poet; and even these are ill-arranged. The visit to the Hermit of Jersey, for instance, should have been reserved for Henry's return from England: as he was to solicit assistance of Elizabeth on a ground of religious sympathy, the commencement of his conversion should have been deferred. The *Æneid*, however, begins with a storm; ergo, the *Henriade* must so commence; and a tempest to carry the hero whither he intended to go would have been rather superfluous. The supernatural events (of which the first hint, or general outline, was probably suggested by the 73d and following stanzas of the 14th canto of Ariosto,) do not forcibly seize on the imagination. Allegorical personifications are at best insipid machines; because the nature of their agency can always be foreseen, and is liable to no ethic nor pathetic influences: but they are yet more insipid and formal in Voltaire than in Ariosto or Spenser; in consequence of his having endeavoured unnecessarily to enhance their dignity, and to employ them sparingly. Never was a falser rule promulgated to the epic poets, than Horace's dramatic maxim,

*Nec Deus intersit, nisi dignus vindice nodus  
Inciderit.*

On the contrary, those fablers have been eminently the most splendid and successful, who employ their mythological personages most familiarly, whose heroes jostle a god at every turn, and meet with a miracle at every meal.

We ought, however, on the present occasion, to speak less of the original than of the translation. By whom the version has been executed, we know not: but we understand that the manuscript has been presented to a French emigrant lady, for whose benefit it is now published by subscription;—and we have little doubt that it will be generally preferred to the original.

The perpetual antithesis of idea, which sometimes checkers the alternate hemistichs and sometimes the alternate lines of Voltaire, has commonly been transfused into the present English version with greater conciseness, and with a felicity not unworthy of Pope. The sententious morality seldom suffers in didactic impression, under the hands of the translator. The descriptive passages, scarcely ever very poetical in the French, have here attained a glow which assimilates them to poetry. Local beauties swarm in this as in the original poem: in which the inherent dullness of the fable, by not soliciting the progress of the reader, leaves him the more ample leisure to admire its studious polish of versification and philosophic liberality of sentiment.

Three English translations of this work already exist, one in blank verse, the others in rhyme: but they are deservedly forgotten. We shall transcribe a few lines from the original, and from the new version:

Canto 1. “*Descends du haut des cieux, auguste verité,  
Repands sur mes écrits ta force & ta clarté:  
Que l'oreille des rois s'accoutume à l'entendre.  
C'est à toi d'annoncer ce qu'ils doivent apprendre.  
C'est à toi de montrer, aux yeux des nations,  
Les coupables effets de leurs divisions.  
Dis, comment la discorde a troublé nos provinces;  
Dis les malheurs des peuples, & les fautes des princes.  
Viens, parle; & s'il est vrai que la fable autrefois  
Sut à les fiers accens mêler sa douce voix,  
Si sa main délicate orna ta tête aliène,  
Si son ombre embellit les traits de ta lumière;  
Avec moi sur tes pas permets-lui de marcher,  
Pour orner tes attraits, & non pour les cacher.”*

‘Descend, bright Truth! from Heaven’s ethereal vault,  
Guide my weak pen, give vigour to my thought,  
Accustom kings thy warning voice to bear,  
’Tis thine to dictate as ’tis theirs to hear;  
’Tis thine to bid contending nations know,  
“What dire effects from civil discord flow.”  
Tell how her standard on our plains she spread,  
How princes err’d, and hapless subjects bled.  
And, heavenly Truth! if e’er thou didst descend  
Thy voice with Fiction’s silver sounds to blend;  
If e’er that lofty forehead stoop’d to wear  
The flow’ry wreath her graceful hands prepare;  
If from her shade thy lustre brighter shine,  
Let her with me her magic garland twine,  
And lend what sportive fancy can devise,  
Thy modest charms to deck, but not disguise.’

In this passage, except in the verse *Let her with me her magic garland twine*, the neatness of the original is at least equalled.

ted. In the rendering of *fiers accens*, a well-chosen epithet is lost.

We discover no relaxation of attention in the progress of the work : the following paragraphs are from the 4th Canto :

“ *Des tyrans de la ligue une affreuse cohorte,  
Du temple de Themis environne la porte :  
Bussi les conduisait ; ce vil gladiateur,  
Monté par son audace à ce coupable honneur,  
Entre, & parle en ces mots à l’auguste assemblée,  
Par qui des citoyens la fortune est réglée.  
“ Mercenaires appuis d’un dédale de lois  
Plébeïens, qui pensez être tuteurs des rois,  
Lâches, qui dans le trouble & parmi les cabales,  
Mettez l’honneur honteux de vos grandeurs vénales,  
Timides dans la guerre, & tyrans dans la paix,  
Obezissez au peuple, écoutez ses décrets.  
Il fut des citoyens avant qu’il fût des maîtres.  
Nous rentrons dans les droits qu’ont perdu nos ancêtres.  
Ce peuple fut long temps par vous-même abusé ;  
Il s’est lassé du sceptre, & le sceptre est brisé.  
Effacez ces grands noms qui vous gênaient sans doute,  
Ces mots de plein pouvoir qu’on hait & qu’on redoute.  
Jugez au nom du peuple, & tenez au sénat,  
Non la place du roi, mais celle de l’état.”*

“ Her temple forc’d, indignant Themis saw  
The ruffian bands pollute the shrine of law.  
Meanly for hire, a gladiator bred,  
By vice exalted, Bussy at their head,  
Shameless upon their awful presence broke,  
And thus, in threat’ning sounds, insulting spoke :  
“ Ye vile, plebeian, mercenary tribe,  
Whose low-born pride to monarchs dares prescribe ;  
Whose trade it is, law’s endless maze to wind,  
And prey upon the troubles of mankind :  
Whose purchas’d titles are but shame’s record,  
Of faction and cabal the mean reward ;  
Cowards in danger, tyrants where you dare,  
Hear what the people, what your lords declare :  
Their rights were known, ere man a sov’reign knew,  
Or earth was curs’d with such a race as you.  
That people you’ve abus’d, no longer tame,  
Their rights, their long-lost, sacred rights proclaim ;  
Crush’d be the sceptre that our tyrants bore,  
The pow’r, which we disown, is pow’r no more.  
Drop that vain title, hateful to our ear,  
That name of sov’reign, all men hate and fear ;  
Judge in the people’s name, and let your court  
The nation’s pow’r, and not the king’s support.”

It should be observed that, in these imitations, an Alexandrine is almost always compressed into an heroic line.—

More favourable specimens might have been culled, as in the first Canto, line 35 to line 181: but we wished to exemplify its average quality. We must now notice a few passages in which the translator has been less successful: P. 9, the felicity or the conceit of

“ *Sur l’email de ces prés, au bord de ces fontaines,  
Il foulait à ses pieds les grandeurs humaines :*”

is wholly lost. P. 13, the whole insertion does more honor to the constitutional orthodoxy than to the versification of the author. P. 41, the classical allusion in the line

“ *Les dons d’un ennemi leur semblait trop à craindre :*” has disappeared. P. 43, after an animated and admirable piece of description, the deeply pathetic

“ *J’eusse mieux aimé la perdre en combattant pour vous,*” is much enfeebled. P. 44, line 250 to 260, there is an awkward confusion of *his* and *his* applied to distinct persons. P. 46, ‘sex nor age,

Beauty nor innocence, escap’d their rage!’

is much colder than in the original. It is a common fault of English poetry to substitute abstract general terms for specific individual instances: but poetry should always *paint*, not *relate*. P. 68, *blame* and *theme* do not rhyme; and, again, *replete* and *great*; in the next page, *took* and *cloak*, &c. P. 95 and 96, the epigrammatic description of modern Rome is fortunate: but perhaps the latter half of the 166th line might better be read *her very conqueror bends*; and the word *councils* in the 168th line is equivocal. P. 120, line 199 is unfortunately misprinted.

On the whole, we sincerely congratulate the admirers of Voltaire on the prospect of soon possessing so masterly a version of his heroic poem; and the readers of poetry may rejoice in an opportunity of obeying the dictates of benevolence, and at the same time consulting their judgment and gratifying their taste.

ART. IX. *Agrarian Justice, opposed to Agrarian Law, and to Agrarian Monopoly.* Being a Plan for meliorating the Condition of Man, by creating in every Nation *A National Fund*, to pay every Person, when arrived at the Age of twenty-one Years, the Sum of Fifteen Pounds Sterling, to enable him or her to begin the World; and also Ten Pounds Sterling *per Annum* during Life to every Person now living of the Age of Fifty Years, and to all others when they shall arrive at that Age, to enable them to live in old Age without Wretchedness, and to go decently out of the World. By Thomas Paine. 8vo. 3d. Williams, Little Turnstile, Holborn.

SOME time ago, it was announced in the public prints that Mr. Paine had sailed from France for America; but, if

that report be true, it appears to have been previously to this event that he published the present pamphlet, as his parting gift to the French Republic and to Europe. In former tracts, he attacked the government and religion of European states; in this he points his logic against the property of individuals, and endeavours to produce a revolution in our ideas concerning property, under the pretext of providing a scheme for the benefit of the poorer classes of society. It is not probable, however, that this scheme will be relished in any country, nor that any attempt will be made towards its adoption. It is visionary in the extreme; and could it actually be put in practice, various are the evils of which it would be productive. However indignant Mr. P. may be at an expression employed in a sermon preached by the Bishop of Landaff, that *God made rich and poor*, the meaning of the Bishop is obvious, and the doctrine intended to be inculcated is just, *viz.* that this distinction in society arises from the appointments of Providence, and seems essential to the energies of civil life. Inequality of condition, or of external circumstances, is as requisite to call forth the activity of man in society, as an inclination of surface is necessary to the motion of a fluid. Absolute equality in every particular, could it be effected in the community, would be absolute stagnation. Indeed Mr. P. himself, though he cavils at Bishop Watson's expression, is obliged to own the necessary existence of unequal conditions as to property; and that 'an agrarian law would be unjust in a country improved by cultivation;' and what is this but saying, in other words, that there must ever be *rich and poor*? or that Divine Providence has so constituted things, that the grossest injustice and misery would result from the destruction of these conditions; that then civil society must itself perish; and that a *state of nature*, as it is called, must take place.—So much the better, perhaps Mr. P. may say, for he seems inclined to prefer the savage to the civilized state of man; and he may think that *that* would be the *comble des revolutions* which should plunge him back again into the natural state:—but we will not so far wander out of the path of our duty as to discuss *this* (with some persons) *favourite* speculation.

In the little tract before us, Mr. P. lays it down as a fundamental position, that *the earth is the common property of the human race*; and proceeding on this as an axiom, he argues that every occupant of an appropriate district, or, in other words, every one who possesses landed property, owes to the community a *ground-rent*, as he terms it, for the land that he holds detached from the rest; and it is out of this ground-rent, together with an equal tax or revenue from *personal property*, that

he would create a fund for the purposes stated in the title-page. To justify the demand that he would make on *personal property*, which certainly cannot come under the description of 'the common property of the human race,' he informs his readers that 'personal property is *the effect of society*; that all accumulation of it, beyond what a man's own hands produce, is derived to him by living in society; and therefore that he owes, on every principle of justice, of gratitude, and of civilization, a part of that accumulation back again to society, from whence the whole came.'

According to this mode of reasoning, taken in its full extent, it follows that the community at large has a right not only to a *part* but to *all* property beyond what the individual can accumulate by his own personal industry; that, though the Indian has a right to his bow, arrows, and wigwam, as being entirely the work of his own hands, the members of civil society can in justice claim no distinct right to the comforts which they have acquired, because their individual industry cannot be detached from the operation of the whole mass; and that, though in a state of nature a man may call *something* his own, *every thing* in civilized states ought to be in common. Another speculatist may take up these data of Mr. Paine, and deduce from them the above conclusions, and contend for universal robbery and the total extinction of private property. We do not say that Mr. P. here professes to carry the matter so far; on the other hand, he allows that 'an agrarian law would be unjust in a country improved by cultivation, which has given to the earth a tenfold value:' but we do not see that he is justified by his principle in making this concession; for much of this *tenfold value* arises from *the effect of society*, as well as from the industry of the individual cultivator. We have, however, said enough of the basis on which Mr. P. would erect his scheme, and shall proceed to lay before our readers an outline of the scheme itself.

Taking 30 years as the average of time in which the whole capital of a nation, or a sum equal to it, will revolve once, the 30th part will be the sum that will revolve every year; that is, will go by death to new possessors. Now it is this last sum, the ratio *per cent.* being subtracted from it, that Mr. P. proposes to be taken as the annual amount of the proposed fund, to be applied as stated at the head of this article.

Mr. Pitt having furnished him with the supposed national capital of England, the author exemplifies his scheme, and states its operation here. Our national capital being taken at £.1,300,000,000, the 30th part will be £.43,333,333, which is the part that will annually revolve by deaths to new possessors:

sors : but from this latter sum he proposes to subtract the value of the natural inheritance absorbed in it, which, he says, perhaps, in fair justice, cannot be taken at less, and ought not to be taken at more, than a tenth part. He estimates that 30 millions of these £.43,333,333 millions would descend in a direct line to sons and daughters, and from them he would take only 10 *per cent.* or £.3,000,000 : but from the remaining sum of £.13,333,333, as descending to collaterals, he would take 20 *per cent.*, making the annual amount of his proposed fund for England, *to meliorate our condition*, £.5,666,666. Now for the distribution of this fund. Mr. Paine estimates the population of England at only seven millions and a half ; which population, he supposes, will furnish about 400,000 persons above the age of 50. Thus, then, he distributes the above

Annual sum of	-	-	-	£.5,666,666
To 400,000 aged persons, at £.10 each,	£.4,000,000			
To 90,000 persons, at the age of 21 years,				
£.15 sterling each,	-	-	£.1,350,000	
			<hr/>	5,350,000

Leaving a remainder of £.316,666

which latter sum he proposes to distribute to the lame and the blind under 50 years of age, at the rate of £.10 annually to each person.

The execution of this plan, its author tells us, ‘ is not charity, but a right—not bounty, but justice.’ ‘ The present state of what is called civilization (he adds) is \* \* \* \* . It is the reverse of what it ought to be, and \* \* \* \* .’ What these stars imply, the reader may guess. Perhaps he would invite the poor to help themselves, provided the rich are not just enough to adopt his proposal. As to the plan itself, it is too wild, and is pressed with too many objections, to merit a particular discussion. We wish as much as Mr. P. to meliorate the condition of the lower classes of society : but we would not do it by destroying the foundations of property, nor by lessening the ardour and exertion employed by individuals to acquire it, in making the families of the idle and the vicious alike entitled to it with those of the active and the virtuous. If more attention were paid to the morals of the poor; if the government would bestow as much thought and pains on the poor-laws as on the system of taxation ; if the rich in every parish bestowed their *time* and *care*, as well as their *money*, in the behalf of the poor ; their condition would greatly improve, and by being led by a wise and benevolent superintendence into the principles and habits of virtue, and by having the price of labour proportioned to the necessities of life, misery and wretchedness

would surprisingly diminish; nor would it be requisite to carry into effect such a plan as that of Mr. Paine, in order to make man in civilized society as happy as the North American Indian in the desert wild.

ART. X. *Fabliaux or Tales*, abridged from French Manuscripts of the XIIth and XIIIth Centuries, by M. Le Grand, selected and translated into English Verse \*. With a Preface and Notes. Vol. I. 4to. pp. 300. 14s. Boards. Faulder. 1796.

OF the metrical romances and marvellous stories which delighted our ancestors, some idea may be gathered from Warton's History of English Poetry, and from the collections of Percy, Pinkerton, Pearch, and others. The example of Chaucer has recommended a few of these tales to the attention of modern minstrels:—but no Le Grand, no Tressan, has abridged into readable English the mass of traditions, which celebrate the heroes of our fabulous ages, from Arthur to Richard Lion-heart. Yet it is from such mines that our future poets must expect to draw the fittest materials of decoration; and how worthy they are of being explored, the amusing volume before us will exemplify.

It has long been a *desideratum* in our language to form, by a congruous mixture of antique and current words, a sort of English *Gaulois*; which, without being unintelligible like the style of Chatterton, or that of Chaucer, should yet carry back the imagination to times of yore, and prepare it to tolerate the honest simplicity of idea and incident, which form so prominent and pleasing a characteristic in the natural manners of the age of knighthood.

\* Every one (as the present translator remarks) has observed that certain expressions become by habit appropriate to the modes of particular periods. Spenser and Sidney, who were familiar with the spirit of chivalry, and who described what they saw and felt, have transfused into their language the stateliness and courtesy of the gentle knights whom they painted; and a writer, who should attempt to delineate the manners of the age in which they lived, would find it difficult to give life and spirit to his description without borrowing many of their expressions, for which no substitutes can be found in modern language, because the modes and customs to which they refer have long since grown obsolete. From the writers of this age therefore the translator has borrowed not only a variety of words, but, as far as he could, the general cast of their expression; and with a view to remedy any little obscurity that might arise from this

\* For an account of the Prose Translation of Le Grand's *Tales* of the xiith and xiiith Centuries, published in 1786, see Rev. vol. lxxv. p. 59.

practice, he has given a short glossary at the end of the volume, to explain such words as may not be perfectly familiar to every reader. In short, he has endeavoured to adapt the colouring and costume of language to the manners he describes: to give an exact copy in miniature of the works of antiquated masters; not to rival or eclipse them by the superiour brilliancy of his tints, or by the nicer artifice of his composition.'

This end has not, in our opinion, been completely attained in the ensuing models. Too many unintelligible words have been admitted: words not allied to any that remain in use, and which have already their equivalents in the language: while, on the other hand, words too modern occur,—recent importations from the Latin,—which have their equivalents in the old and Saxon portion of the language. Thus are produced an anachronism of style, and a sentiment of incongruity, which displease. For example, p. 4:

' Ten *livelong* years *exterminating* war.'

Of these epithets, the first is growing obsolete, and is well suited to the antique style: but the second has too much modern pomposity to be woven into the same sentence. Thus again, p. 40, we find such antique lines as—

' But the lewd stripling, all to riot bent,  
(His chattels quickly wasted and forespent,)  
Was driven to see this *patrimony* sold  
To the base carle of whom I lately told.  
Ye wot right well there only needs be sought  
One spendthrift heir, to bring great wealth to nought;'

and, immediately succeeding, such modern lines as—

' A mighty tower the building *central* stood  
In a vast plain encompassed with a flood;  
And hence one *lucid* arm alone there stray'd,  
That *circled* in a clustering orchard's shade:  
'Twas a choice charming plat; *profuse* around  
Flowers, roses, *odorous* spices cloth'd the ground;  
Unnumber'd kinds, and all *abundant* shower'd  
Such *aromatic* balsam as they flower'd,  
Their fragrance might have stay'd man's parting breath,  
And chas'd th' *impending agony* of death.  
The ground one level held, and o'er the sward  
Tall shapely trees their *verdant foliage* rear'd.'

In these passages, the words in italics appear to us to glisten with the tinsel of modern phraseology.—Such words as *tort*, *tortious*, from the French *tort*, wrong, being liable to be confounded with the derivatives of *tort*, twisted, appear improper for revival: so again, *bruit* for noise, and *sell* for saddle;—and, in general, the words of Norman extraction,—to which this translator, from his habit of reading old French, appears

to have become partial,—will less easily amalgamate with the retained forms of speech than coeval words of Saxon origin:—for the fundamental structure and character of our language are essentially Gothic: it has repeatedly ejected intrusive words and phrases of southern origin, and as frequently has incorporated and naturalized the northern idiomatic peculiarities.

Of these Fabliaux, the first, intitled “*Aucassin and Nicolette*,” is perhaps versified with most felicity. The old English ballad of “the Mantle made amiss” occurs also in the third volume of Percy’s *Reliques*. “The Mule without a Bridle” is here ascribed to Paysans de Maisieres: but some antiquaries name Chretien de Troyes as the original author. “The Knight and the Sword” ascribes to one of the two Sir Gawaines a whimsical exploit. “The Vale of false Lovers” is a legend concerning Launcelot du Lake. “The Lay of Sir Lanval” also relates to a knight of the Round Table. “Sir Gruellan” has for its basis so very similar an adventure, and is narrated with so much less effect, that we wonder at the author’s admitting it into this collection. We rejoice, however, to see the British Muse visiting once more the “song-wont halls” of Cramalot, awaking from their long sleep the knights of the Round Table, and calling up Arthur in the words of the prophecy “to reign again.”

The types of Bulmer, and the wood cuts of Bewick, give to this work a fascinating exterior; the very interesting and valuable notes display the appropriate learning; and the glossary contains the necessary explanations. In p. 259, the author makes *samyte* to mean *satın*; we apprehend that it signifies *velvet*.

ART. XI. *Mr. Edwards's Historical Survey of St. Domingo, &c.*

[Article concluded from our last Review, p. 87.]

THE former part of our account of this work terminated with the IXth chapter. In the Xth, Mr. Edwards notices the emigrations from St. Domingo, which indeed had begun soon after the revolt of the negroes in the northern province, and were greatly increased immediately after the destruction of the beautiful city of Cape François. Of the white inhabitants of this town, about 1200 found means to escape the general massacre, by getting on board the ships in the harbour, and, with General Galbaud, directed their course to the United States of North America. ‘To the honour of the human character, (debased as we have beheld it in other situations,) they found there, (says our author,) what great numbers of their unhappy fellow citizens had found before them, a refuge from the

reach of persecution, and an asylum from the pressure of poverty.'

A considerable number, however, of the emigrants from different parts of St. Domingo went to Jamaica and others of the British West India Islands, and some of the more opulent among them came to Great Britain.

'It is a circumstance within my own knowledge, (says Mr.E.) that so early as the latter end of 1791 (long before the commencement of hostilities between France and England) many of them had made application to the king's ministers, requesting that an armament might be sent to take possession of the country for the king of Great Britain, and receive the allegiance of the inhabitants. They asserted (I am afraid with much greater confidence than truth) that all classes of the people wished to place themselves under the English dominion, and that, on the first appearance of a British squadron, the colony would surrender without a struggle. To these representations no attention was at that time given; but at length, after the national assembly had thought proper to declare war against Great Britain, the English ministry began to listen, with some degree of complacency, to the overtures which were again made to them, to the same effect, by the planters of St. Domingo. In the summer of 1793, a M. Charmilly (one of those planters) was furnished with dispatches from the secretary of state to General Williamson, the lieutenant-governor and commander in chief of Jamaica, signifying the king's pleasure (with allowance of great latitude however to the governor's discretion) that he should accept terms of capitulation from the inhabitants of such parts of St. Domingo as solicited the protection of the British government; and for that purpose the governor was authorized to detach, from the troops under his command in Jamaica, such a force as should be thought sufficient to take and retain possession of all the places that might be surrendered, until reinforcements should arrive from England.'

Here Mr. Edwards thinks it proper to give some account of the difficulties which would arise, and the force that was to be encountered, in this attempt to annex so great and valuable a colony to the British dominion.

'I am well apprized (he observes) that I am here treading on tender ground; but if it shall appear, as unhappily it will, that the persons at whose instance and entreaty the project was adopted, either meant to deceive, or were themselves grossly deceived, in the representations which they made to the English government on this occasion, it is my province and my duty to place the failure which has ensued to its proper account. The historian who, in such cases, from fear, favour, or affection, suppresses the communication of facts, is hardly less culpable than the factious or venal writer, who sacrifices the interests of truth, and the dignity of history, to the prejudices of party.

'The republican commissioners, as the reader has been informed, had brought with them from France six thousand chosen troops; which,

which, added to the national force already in the colony, and the militia of the country, constituted a body of fourteen or fifteen thousand effective whites; to whom were joined the greatest part of the free negroes and mulattoes, besides a motley but desperate band of all complexions and descriptions, chiefly slaves which had deserted from their owners, and negroes collected from the jails. All these, amounting in the whole to about twenty-five thousand effectives, were brought into some degree of order and discipline; were well armed, and, what is of infinite importance, were, in a considerable degree, inured to the climate. Being necessarily dispersed, however, in detachments throughout the different provinces, they were become on that account less formidable to an invading enemy. Aware of this circumstance, the commissioners, on the first intimation of an attack from the English, resorted to the most desperate expedient to strengthen their party, that imagination can conceive. They declared by proclamation all manner of slavery abolished, and pronounced the negro slaves to be from thenceforward a free people, on condition of resorting to their standard. From this moment it might have been foreseen that the colony was lost to Europe; for though but few of the negroes, in proportion to the whole, joined the commissioners, many thousands choosing to continue slaves as they were, and participate in the fortunes of their masters, yet vast numbers in all parts of the colony (apprehensive probably that this offer of liberty was too great a favour to be permanent) availed themselves of it to secure a retreat to the mountains, and possess themselves of the natural fastnesses which the interior country affords. Successive bodies have since joined them, and it is believed that upwards of 100,000 have established themselves, in those recesses, into a sort of savage republick, like that of the black Charaibes of St. Vincent, where they subsist on the spontaneous fruits of the earth, and the wild cattle which they procure by hunting; prudently declining offensive war, and trusting their safety to the rocky fortresses which nature has raised around them, and from which, in my opinion, it will be no easy undertaking to dislodge them \*.

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\* The proclamation alluded to, was issued at Port au Prince the latter end of August, and was signed by Polverel alone, Santhonax being at that time in the Northern province. It begins by declaring, that neither himself nor Santhonax are recalled or disgraced. That, in order to encourage the negro slaves to assist in opposing the meditated invasion of the English, all manner of slavery is abolished; and the negroes are thenceforward to consider themselves as free citizens. It then expatiates upon the necessity of labour, and tells the negroes, that they must engage to work as usual, from year to year: but that they are at liberty to make choice of their respective masters. That one third of the crop shall be appropriated annually to the purchase of clothing and provisions for their maintenance; and that in the month of September in each year they are at liberty to make a new choice, or to confirm that of the preceding year. Such, to the best of my remembrance, (for I speak from memory,) are the chief provisions

‘ Of the revolted negroes in the Northern province, many had perished of disease and famine; but a desperate band, amounting as it was supposed to upwards of 40,000, inured to war, and practised in devastation and murder, still continued in arms. These were ready to pour down, as occasion might offer, on all nations alike; and, instead of joining the English on their landing, would rejoice to sacrifice both the victors and the vanquished, the invaders and the invaded, in one common destruction.

‘ Concerning the white proprietors, on whom alone our dependence was placed, a large proportion, as we have seen, perhaps more than one half of the whole, had quitted the country. Of those that remained, *some* there were, undoubtedly, who sincerely wished for the restoration of order, and the blessings of regular government; but the greatest part were persons of a different character: they were men who had nothing to lose, and every thing to gain, by confusion and anarchy: not a few of them had obtained possession of the effects and estates of absent proprietors. From people of this stamp, the most determined opposition was necessarily to be expected; and unfortunately, among those of better principle, I am afraid but a very small number were cordially attached to the English. The majority seem to have had nothing in view but to obtain by any means the restoration of their estates and possessions. Many of them, under their ancient government, had belonged to the lower order of *noblesse*, and being tenacious of titles and honours, in proportion as their pretensions to real distinction were disputable; they dreaded the introduction of a system of laws and government, which would reduce them to the general level of the community. Thus, as their motives were selfish, and their attachment feeble, their exertions in the common cause were not likely to be very strenuous or efficacious. I do not find that the number of French in arms, who joined us at any one period (I mean of white inhabitants) ever exceeded two thousand. It were unjust, however, not to observe, that among them were some distinguished individuals, whose fidelity was above suspicion, and whose services were highly important. Such were the Baron de Montalembert, the Viscount de Fontagnes, Mons. Desources, and perhaps a few others\*.

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provisions of this celebrated proclamation, which I think extended only to the Western and Southern provinces; Santhonax being empowered to make what other regulations he might think proper for the Northern province. The whole appears to have been a matchless piece of absurdity; betraying a lamentable degree of ignorance concerning the manners and dispositions of the negroes, and totally impracticable in itself.

‘ \* A few men of colour also distinguished themselves in the common cause; *viz.* Monsieur *Le Point*, Lieutenant-Colonel of the St. Marc's legion, who, with about 300 Mulattoes under his command, kept the parish of L'Areahaye in complete subjection for a considerable time. 2. *Bouquet*, Major of the *Milice Royale* of Verrettes, a person much attached to the English. 3. *Charles Savory*, who

‘ From this recapitulation it is evident, that the invasion of St. Domingo was an enterprize of greater magnitude and difficulty than the British government seem to have imagined. Considering the extent and natural strength of the country, it may well be doubted, whether all the force which Great Britain could have spared, would have been sufficient to reduce it to subjection, and restore it at the same time to such a degree of order and subordination, as to make it a colony worth holding. The truth seems to have been, that General Williamson, to whom, as hath been observed, the direction and distribution of the armament was entrusted, and whose active zeal in the service of his country was eminently conspicuous, was deceived, equally with the King’s ministers, by the favourable accounts and exaggerated representations of sanguine and interested individuals, concerning the disposition of their countrymen, the white planters remaining in St. Domingo. Instead of the few hundreds of them which afterwards resorted to the British standard, the Governor had reason to expect the support and co-operation of at least as many thousands. In this fatal confidence, the armament allotted for this important expedition was composed of only the 13th regiment of foot, seven companies of the 49th, and a detachment of artillery, altogether amounting to about eight hundred and seventy, rank and file, fit for duty. Such was the force that was to annex to the crown of Great Britain a country nearly equal in extent, and in natural strength infinitely superior, to Great Britain itself! Speedy and effectual reinforcements from England were, however, promised, as well to replace the troops which were removed from Jamaica, as to aid the operations in St. Domingo.’

The limits by which we are confined will not allow us to follow the author in the perspicuous, as well as highly interesting, account which he has given, in the remaining part of this chapter, of the various operations of the British forces, in reducing Jeremie, and the mole at Cape St. Nicholas; in the unsuccessful attempt on Cape Tiburon; and in the different undertakings which preceded the arrival of General White, and were followed by the capture of Port au Prince; operations in which British valour was often eminently displayed, notwithstanding a variety of powerful obstacles; of which the most distressing was, ‘ that never-failing attendant on military operations in the West Indies, the yellow or pestilential fever,’ which ‘ raged with dreadful violence; and so many,

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who commanded a very important post in the plain of Artibonite, upon the river D’Esterre. Great confidence was placed in this man by Colonel Brisbane, and never was it abused. All these men were well educated, and nourished deep resentment against the French planters, on account of the indignities which the class of coloured people had received from them. At Cape Tiburon, three or four hundred blacks were embodied very early, under a black general named Jean Kina, who served well and faithfully.’

both

both of the seamen and soldiers, perished daily, that the survivors were stricken with astonishment and horror at beholding the havock made among their comrades.\*

In the XIth chapter, we are made acquainted with the melancholy reverse of fortune, which overtook the British arms soon after the conquest of Port au Prince, and was principally occasioned by *disease exasperated to contagion*, in that most unhealthy situation; (Port au Prince;) where the soldiers were compelled, with but little intermission, to dig the ground by day, and to perform military duty by night; exposed, in the one case, to the burning rays of the sun, and, in the other, to the noxious dews and heavy rains of the climate.

‘The soldiers dropt like the leaves in autumn, until at length the garrison became so diminished and enfeebled, that deficiencies of the guards were oftentimes made up from convalescents, who were scarcely able to stand under their arms†.

‘It is true, that a reinforcement came from the Windward Islands, soon after the surrender of the town;—but, by a mournful fatality, this apparent augmentation of the strength of the garrison, contributed in an eminent degree to the rapid encrease and aggravation of its miseries. On the 8th of June 1794, eight flank companies belonging to the 22d, 23d, 35th, and 41st regiments, arrived at Port au Prince, under the command of Lieutenant-Colonel Lenox. They consisted, on their embarkation, of about seventy men each, but the aggregate number, when landed, was not quite three hundred. The four grenadier companies, in particular, were nearly annihilated. The frigate in which they were conveyed, became a *house of pestilence*. Upwards of one hundred of their number were buried in the deep, in the short passage between Guadaloupe and Jamaica, and one hundred and fifty more were left in a dying state at Port Royal. The wretched remains of the whole detachment discovered, on their landing at Port au Prince, that they came—not to participate in the glories of conquest, but—to perish themselves within the walls of an hospital! So rapid was the mortality in the British army, after their arrival, that no less than forty officers and upwards of six hundred rank and file met an untimely death, without a contest with any other enemy than sickness, in the short space of two months after the surrender of the town.’

We regret our want of room to notice the many important, though often afflicting, events detailed in this chapter; which

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\* A slight mistake occurs at p. 158. The *Europa* man of war of 50 guns is ranked as a ship of the line. No ship under the force of 64 guns is admitted into our line of battle, excepting on very pressing and peculiar occasions; and in the present war, few instances have occurred of any ship under the rate of 74 guns having been formed in the line. Ships of 50 guns are an intermediate and distinct class.

† It was fortunate for the British army, that the French troops suffered by sickness almost as much as our own: Port au Prince would otherwise have been but a short time in our possession.’

the author concludes by some judicious and pertinent observations on the general conduct of the war in St. Domingo; written, 'not in the spirit of accusation against men in authority,' nor, as far as we can perceive, 'with any bias of party zeal.' Mr. Edwards acknowledges, with candour, that a variety of causes may have concurred to hinder the sending of a sufficient force to act in St. Domingo: but at the same time, he says, 'I owe it also to truth, to avow my opinion, that in case no greater force could have been spared for the enterprize against St. Domingo, the enterprize itself ought not to have been undertaken.' As a justification, however, of General Williamson, Mr. Edwards observes, in a note, that, among other motives, the General had strong reason to believe, 'that attempts were meditated, by the republican commissioners, on the island of Jamaica;' and 'he therefore probably thought that the most certain way of preventing the success of such designs was to give the commissioners sufficient employment at home.'

'Perhaps, (continues our author,) the most fatal oversight in the conduct of the whole expedition, was the strange and unaccountable neglect of not securing the town and harbour of Aux Cayes, and the little port of Jacmel on the same part of the coast, previous to the attack of Port au Prince. With those places, on the one side of the peninsula, and the post of Acul in our possession on the other, all communication between the Southern and the two other provinces would have been cut off; the navigation from the Windward Islands to Jamaica would have been secure, while the possession of the two Capes which form the entrance into the Bight of Leogane (Cape Nicholas and Tiburon) would have protected the homeward trade in its course through the Windward Passage. All this might have been accomplished and secured; and I think it is all that, in sound policy, ought to have been attempted. As to Port au Prince, it would have been fortunate if the works had been destroyed, and the town evacuated immediately after its surrender.

'The retention by the enemy of Aux Cayes and Jacmel, not only enabled them to procure reinforcements and supplies, but also most amply to revenge our attempts on their coast, by reprisals on our trade. It is known that upwards of thirty privateers, some of them of considerable force, have been fitted out from those ports, whose rapacity and vigilance scarce a vessel bound from the Windward Islands to Jamaica can escape. The prizes which they made, in a few short months, abundantly compensated for the loss of their ships at Port au Prince.

'After all, though I have asserted nothing which I do not believe to be true, I will honestly admit, that many important facts and circumstances, unknown to me, very probably existed, an acquaintance with which is indispensably necessary to enable any man to form a correct judgment on the measures which were pursued on this occasion. To a writer, sitting with composure in his closet, with a partial display of facts before him, it is no difficult task to point out faults

faults and mistakes in the conduct of publick affairs; and even where mistakes are discovered, the wisdom of after-knowledge is very cheaply acquired. It is the lot of our nature, that the best concerted plans of human policy are subject to errors which the meanest observer will sometimes detect. "The hand, (says an eminent writer) that cannot build a hovel, may demolish a palace."

The recent cession, by Spain to France, of the whole of 'this great and noble island, in perpetual sovereignty,' with the reflections which that most important event has suggested to our author's mind, terminate this chapter.

In the next and last section, Mr. Edwards gives the best account which we have yet seen of the *antient* state of the Spanish colony in this island, and of the town of St. Domingo founded by Bartholomew Columbus in 1493. He then proceeds to offer the most probable conjectures and reflections on the *present* condition of the Spanish part of the island, as far as the known policy of Spain, in excluding all strangers from their American possessions, has left any sufficient means of forming an opinion. We here, again, regret our want of room to notice several curious facts and observations not generally known. It appears, however, that, since the mines in St. Domingo were abandoned, the chief article of exportation, by the Spaniards, has been '*the hides of horned cattle*, which have multiplied to such a degree, that the proprietors are said to reckon them by thousands; and vast numbers (as I believe I have elsewhere observed) are annually slaughtered solely for the skins;' and 'that the cultivation of the earth is almost entirely neglected throughout the whole of the Spanish dominion in this island; and that some of the finest tracts of land in the world, once the paradise of a simple and innocent people, are now abandoned to the beasts of the field, and the vultures which hover round them.' The conclusion of this chapter is so important in its matter, and so beautiful and energetic in its language, that we cannot resist our desire to transcribe the whole of it.

'I might here expatiate on the wonderful dispensations of Divine Providence, in raising up the enslaved Africans to avenge the wrongs of the injured aborigines: I might also indulge the fond but fallacious idea, that as the negroes of St. Domingo have been eye-witnesses to the benefits of civilized life among the whites;—have seen in what manner, and to what extent, social order, peaceful industry, and submission to laws, contribute to individual and general prosperity (advantages which were denied to them in their native country); some superior spirits may hereafter rise up among them, by whose encouragement and example they may be taught, in due time, to discard the ferocious and sordid manners and pursuits of savage life; to correct their vices, and be led progressively on to civilization

lization and gentleness, to the knowledge of truth, and the practice of virtue. This picture is so pleasing to the imagination, that every humane and reflecting mind must wish it may be realized; but I am afraid it is the mere creation of the fancy—"the fabrick of a vision!" Experience has demonstrated, that a wild and lawless freedom affords no means of improvement, either mental or moral. The Charaibes of St. Vincent, and the Maroon negroes of Jamaica, were originally enslaved Africans; and *what they now are*, the freed negroes of St. Domingo *will hereafter be*; savages in the midst of society—without peace, security, agriculture, or property; ignorant of the duties of life, and unacquainted with all the soft and endearing relations which render it desirable; averse to labour, though frequently perishing of [by] want; suspicious of each other, and towards the rest of mankind revengeful and faithless, remorseless and bloody-minded; pretending to be free, while groaning beneath the capricious despotism of their chiefs, and feeling all the miseries of servitude, without the benefits of subordination!

‘ If what I have thus—not hastily, but—deliberately predicted, concerning the fate of this unfortunate country, shall be verified by the event, all other reflections must yield to the pressing consideration, how best to obviate and defeat the influence which so dreadful an example of successful revolt and triumphant anarchy may have in our own islands. This is a subject which will soon force itself on the most serious attention of Government; and I am of opinion, that nothing less than the co-operation of the British parliament with the colonial legislatures can meet its emergency. On the other hand, if it be admitted that the object is infinitely too important, and the means and resources of France much too powerful and abundant, to suffer a doubt to remain concerning the ultimate accomplishment of her views, in seizing on the whole of this extensive country: if we can suppose that (convinced at length, by painful experience, of the monstrous folly of suddenly emancipating barbarous men, and placing them at once in all the complicated relations of civil society) she will finally succeed in reducing the vast body of fugitive negroes to obedience; and in establishing security, subordination, and order, under a constitution of government suited to the actual condition of the various classes of the inhabitants:—if such shall be her good fortune, it will not require the endowment of prophecy to foretel the result. The middling, and who are commonly the most industrious, class of Planters, throughout every island in the West Indies, allured by the cheapness of the land and the superior fertility of the soil, will assuredly seek out settlements in St. Domingo; and a West Indian empire will fix itself in this noble island, to which, in a few short years, all the tropical possessions of Europe will be found subordinate and tributary. Placed in the centre of British and Spanish America, and situated to windward of those territories of either nation which are most valuable, while the commerce of both must exist only by its good pleasure, all the riches of Mexico will be wholly at its disposal. Then will the humbled Spaniard lament, when it is too late, the thoughtless and improvident surrender he has made, and Great Britain find leisure to reflect how deeply she is herself concerned in the consequences

consequences of it. The dilemma is awful, and the final issue known only to that omniscient Power, in whose hand is the fate of empires! But whatever the issue may be,—in all the varieties of fortune,—in all events and circumstances, whether prosperous or adverse,—it infinitely concerns both the people of Great Britain, and the inhabitants of the British colonies,—I cannot repeat it too often,—to derive admonition from the story before us. To Great Britain I would intimate, that if, disregarding the present example, encouragement shall continue to be given to the pestilent doctrines of those hot-brained fanaticks, and detestable incendiaries, who, under the vile pretence of philanthropy and zeal for the interests of suffering humanity, preach up rebellion and murder to the contented and orderly negroes in our own territories, what else can be expected, but that the same dreadful scenes of carnage and desolation, which we have contemplated in St. Domingo, will be renewed among our countrymen and relations in the British West Indies? May God Almighty, of his infinite mercy, avert the evil! To the resident Planters I address myself with still greater solicitude; and, if it were in my power, would exhort them, “with more than mortal voice,” to rise above the foggy atmosphere of local prejudices, and by a generous surrender of temporary advantages, do that which the Parliament of Great Britain, in the pride and plenitude of imperial dominion, cannot effect, and ought not to attempt. I call on them, with the sincerity and affection of a brother, of themselves to restrain, limit, and finally abolish the further introduction of enslaved men from Africa;—not indeed by measures of sudden violence and injustice, disregarding the many weighty and complicated interests which are involved in the issue; but by means which, though slow and gradual in their operation, will be sure and certain in their effect. The Colonial Legislatures, by their situation and local knowledge, are alone competent to this great and glorious task: and this example of St. Domingo, and the dictates of self-preservation, like the hand-writing against the wall, warn them no longer to delay it! Towards the poor negroes over whom the statutes of Great Britain, the accidents of fortune, and the laws of inheritance, have invested them with power, their general conduct for the last twenty years (notwithstanding the foul calumnies with which they have been loaded) may court enquiry and bid defiance to censure. A perseverance in the same benevolent system, progressively leading the objects of it to civilization and mental improvement, preparatory to greater indulgence, is all that humanity can require; for it is all that prudence can dictate. Thus will the Planters prepare a shield of defence against their enemies, and secure to themselves that serenity and elevation of mind, which arise from an approving conscience; producing assurance in hope, and consolation in adversity. Their persecutors and slanderers in the meantime will be disregarded or forgotten; for calumny, though a great, is a temporary evil, but truth and justice will prove triumphant and eternal!

In thus *extracting*, however, it is not our intention to *applaud*, the strong terms in which Mr. Edwards has thought it proper to

reprobate the conduct of the more zealous advocates for the abolition of negroe slavery. We allow, indeed, that some of them have been highly intemperate and indiscreet : but we also hope and we believe that, with a very few exceptions, they were actuated by humane and benevolent motives. We think that the deplorable events, which our author has so feelingly described, and which have been *indisputably* produced, in St. Domingo, by the extravagant doctrines and unwise measures of those who had too inconsiderately engaged in the momentous project of emancipating the negroes of that island, ought to produce *extreme caution*, on a subject of such magnitude ; lest humanity and benevolence, the best affections of our nature, by an intemperate and injudicious indulgence, should reproduce in other places those conflagrations, massacres, and devastations, which have either exterminated or ruined the white inhabitants of St. Domingo.

To the concluding chapter, the author has subjoined a *Tableau du Commerce et des Finances de la Partie Francoise de St. Domingue*; together with several additional tables, notes, and illustrations ; among which are comprehended a copy of the "*Testament de Mort d'Ogé*," and other important documents. The remarks which we have already made on this work, joined to the extracts given from it, will, as we believe, more than suffice to recommend it strongly to public attention ; and will convince our readers of the great importance, as well as novelty, of the facts and opinions which it contains. We are persuaded that it will be long read with pleasure and instruction ; and that it will ever be considered as an honourable proof of the vigorous and comprehensive powers of mind, and of the energetic, correct, and extensive command of language, which the author appears eminently to possess.

ART. XII. *Lectures on Natural and Experimental Philosophy*, considered in its present State of Improvement : describing in a familiar and easy Manner, the principal Phenomena of Nature ; and shewing, that they all co-operate in displaying the Goodness, Wisdom, and Power of God. By George Adams, Mathematical Instrument Maker to his Majesty, and Optician to his Royal Highness the Prince of Wales. In Five Volumes. 8vo. Price 1l. 10s. Boards.

WHETHER we consider the laudable design with which this comprehensive work was undertaken, or the attention and diligence which were employed in the execution of it, we are constrained to pay a tribute of respect to the deceased author. Our personal acquaintance with him enables us to bear testimony

testimony to the assiduity of his research, to the variety of his knowledge, to the labour which he bestowed on this work, and, above all, to the integrity of his mind and the virtues of his character. Differing from him in many opinions, unconnected with the immediate object of this performance, and which some readers may think he has introduced into it without necessity, and without adding to its value and use, we nevertheless highly esteemed his talents and his worth; and we are happy in being able to recommend this work, the completion of which employed the latter years of his life, as a repository of observations and experiments, of which the proficient in philosophy may occasionally avail himself, and which will be instructive and amusing to those who devote any part of their time to philosophical inquiries and pursuits.

If he had lived to revise this publication, and to re-consider some opinions that are advanced in it with respect even to philosophical subjects, Mr. Adams would probably have seen reason for adopting different sentiments; and he might also have contrived to condense his materials into a more narrow compass, and, by a style of writing less diffuse and declamatory, to diminish the magnitude of the work without depreciating its value. Without entering into a critical examination or minute detail of its contents, however, we shall satisfy ourselves with a general recommendation of it; and with informing our readers that the first volume comprehends 4 lectures on the Nature and Properties of Air, a 5th on Sound, 4 lectures on the Nature and Properties of Fire, and a 10th lecture on the Nature and Properties of Elastic Fluids:—that vol. II. contains 12 lectures, 2 of which are on the Nature and Properties of Water, another on the Method of reasoning in Philosophy, and 9 on various subjects that may be classed under the general title of Optics:—that the IIIrd vol. consists of 13 lectures, the 1st on the Nature and Properties of Matter, the 2d on the Opinions of the Antients concerning Matter and Materialism, the 7 succeeding lectures on Mechanics, the 3 next on Hydrostatics and Hydraulics, and the last on Astronomy:—that vol. IV. pursues the subject of Astronomy in 9 lectures; to which are added 4 lectures on Electricity, 1 on Magnetism, and 2 on Meteorology;—and that the Vth vol. contains a general index, and a collection of plates\*.

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\* Our notice of the above mentioned publication has been too long protracted through mere accident; with the circumstances of which it is unnecessary to trouble our readers.

ART. XIII. *The Principles of Mathematics and Natural Philosophy*. In Four Volumes. Printed at Cambridge.

*The Elements of Algebra : designed for the Use of Students in the University.* Vol. I. By James Wood, B. D. Fellow of St. John's College, Cambridge. pp. 284. 8vo. 4s. Boards. Elmsley.

ART. XIV. *The Principles of Fluxions ; designed for the Use of Students in the University.* Vol. II. By the Rev. S. Vince, A. M. F. R. S. 8vo. pp. 230. 4s. Boards. Elmsley.

THE University of Cambridge has been long distinguished by the patronage and encouragement which it has afforded to the study of Mathematics and Philosophy ; and a work, therefore, which comprizes the substance of the lectures on those subjects that are usually read in this University, cannot fail of engaging attention. A compendious and correct system of this kind, adapted to the use both of teachers and learners, has been much wanted ; and we have often had occasion to express our surprise that persons of competent abilities, who are employed in this department of education, and who must have provided themselves with a course of lectures for their own use, have not extended the benefit to others, with whom they have had no immediate connection. Works of this kind, we are well apprized, are not likely to be profitable in a pecuniary view to those who undertake them ; and perhaps, all circumstances considered, they may not expect to derive a *great* accession of reputation from their labours. They must pursue a beaten track. They must be contented to avail themselves of what others have written on particular subjects ; and they must condescend to what some may deem the humble office of collecting and compiling from a variety of publications, to which proficient in the sciences have long had access, and with which they are supposed to be well acquainted. The privilege of the University press, however, removes one of the objections above stated from those who, being in the situation of the authors whose works are now before us, are allowed to avail themselves of it ; and it is scarcely necessary to add that a judicious compilation of comprehensive and useful treatises, on different branches of mathematical and philosophical science, will most probably increase, in a *considerable* degree, the reputation of those who undertake it, and eventually ensure the approbation of the public.

The general plan adopted by the authors of the two treatises now announced, which by some accidents have too long remained unnoticed, is such as may lead us to expect that the whole work will be executed with credit to themselves, and with satisfaction to competent judges. In a multifarious undertaking of this kind,

kind, it is natural to imagine that some parts may be more complete and perfect than others; and a candid critic, approving the utility of the design, and apprized of the number and variety of subjects which it comprehends, will not animadvert with severity on trivial omissions and inaccuracies that are almost unavoidable.

We are of opinion, however, after an attentive perusal of the two volumes already published, that the authors are entitled to the favour of the public in the prosecution and completion of their plan. Its extent, as well as the manner in which they propose to conduct it, and which seems to us not only unexceptionable but peculiarly advantageous, may be known from the general advertisement prefixed to the first of these volumes:

‘The present work is intended to comprize the substance of the lectures in Mathematics and Natural Philosophy, which are usually read in the University. The want of a system of this kind having been long complained of, Mr. Vince and the author of this first volume agreed to undertake the work jointly; the former engaging to draw up the Fluxions, Hydrostatics, and Astronomy; and the latter, the Algebra, Mechanics, and Optics. That the whole might form one system, the parts drawn up by each were submitted to the consideration of the other, and such alterations and additions made as were thought necessary by both. The whole will consist of four volumes: the first and second containing the principles of Algebra and Fluxions; and the third and fourth the elements of Mechanics, Hydrostatics, Optics, and Astronomy. These will be published in succession, and as soon as possible.’

Some of our readers may possibly be surprised that, in a work professedly comprehending the principles of mathematics, &c. no notice has been taken of other parts of science, such as geometry, trigonometry, and conic sections, which belong to this class, and ought to be included in a course of mathematical lectures as well as algebra and fluxions. Should it be said that we have many excellent treatises on the subjects now mentioned, which supersede the necessity of any new publications, it may be alleged that this is the case with respect to algebra and fluxions:—but, in a complete course, such as is adapted to the use of students in an University, and such as would preclude the inconvenience of referring to other works, and at the same time afford the advantages of unity, connection, and easy citations, the sciences that are omitted have an equal claim to notice with those that have been introduced. We cannot, therefore, but consider the omission as a real defect in this work; and it was natural to expect that some reason would have been assigned for restricting the plan to the subjects which it includes, while others, not less necessary and useful, are al-

together omitted. The work is not only incomplete in itself, but it does not correspond to the general title which it bears; nor to the advertisement prefixed to it, which announces to us 'the substance of the lectures in Mathematics and Natural Philosophy, which are usually read in the University.' If this hint should be noticed, and induce the authors to enlarge their plan by the addition of a volume or two on the subjects now mentioned, as well as on some branches of Natural Philosophy that are not recited in their Advertisement, we are persuaded that their work would be more acceptable and more useful.

The first volume, appropriated to Algebra, commences with an introduction, containing as much common arithmetic as relates to the management of vulgar and decimal fractions. As Mr. Wood has thought it proper to assign 22 pages to this subject, we cannot forbear to express a wish that he had extended his introduction farther, and made it comprehend, at least, the higher rules of arithmetic. This might have been done by a little management, without adding much to the bulk of the volume, and it would certainly have contributed to enhance its utility and value. As common arithmetic, however, does not seem to have been part of the plan of the projectors and compilers of this work, we think that every thing really necessary on the subject of fractions, both vulgar and decimal, might have been comprised in a small compass, if it had been introduced in its connection with algebraic fractions; under which head several of the same rules are unavoidably repeated.

The treatise on Algebra is divided into four parts. The first comprehends definitions, general axioms, the common rules of addition, subtraction, multiplication, and division, the operations relating to fractions, involution and evolution, simple and quadratic equations, the doctrine of ratios, proportion, the investigation of variable quantities and their relation to each other, arithmetical and geometrical progression, permutation and combination of quantities, the binomial theorem, and surds. The second part comprises the nature of equations, their transformation, the limits of their roots, the depression and solution of them, the solution of recurring equations, Cardan's rule for the solution of a cubic equation, Des Cartes' method of resolving a biquadratic, and Dr. Waring's solution of the same, the method of divisors, the method of approximation, the reversion of series, the investigation of the sums of the powers of the roots of an equation, and the impossible roots of an equation. The third part treats of unlimited problems, continued fractions, hermonical proportion, binomial surds, logarithms, interest and annuities, the summation of series,

series, recurring series, the differential method, the method of increments, chances, and life-annuities. Some of the subjects that occur in this part are dispatched with too much haste. They are curious and interesting in their application, and they deserved peculiar attention. On the subject of chances and annuities, we are merely referred to De Moivre; and no notice is taken of Simpson, Dodson, Price, Maseres, Morgan, &c. The fourth part contains the application of algebra to geometry, the nature of curves, the construction of equations, and the general properties of curved lines.

The second volume, the subject of which is Fluxions, is divided into 13 sections. The first contains the definition of a fluxion and the method of finding the fluxions of various quantities. The second comprehends those problems that relate to the maxima and minima of quantities, the method of drawing tangents to curves, and the investigation of the binomial theorem. The third illustrates the method of finding fluents in the more simple cases, as well as by logarithms and by circular arcs. The fourth shews how to find the areas of curves, the contents of solids, the length of curves, and the surfaces of solids. The fifth applies fluxions to the investigation of the centres of gravity, gyration, percussion, and oscillation. The sixth treats of the attraction of bodies; and the seventh of the motion of bodies attracted to a centre of force, and of the motion of bodies in resisting mediums. The eighth explains the nature of 2d, 3d, &c. fluxions, and shews how to determine the point of contrary flexure of curves and the radius of curvature. The subject of the ninth is logarithms, and that of the tenth the fluxions of exponentials and the fluents of quantities. The eleventh contains the summation of series. The twelfth investigates the maxima and minima of curves; and the thirteenth contains several miscellaneous propositions.

Mr. Vince has explained the nature and properties of fluxions in a very concise and yet perspicuous manner. The problems which he has selected for exemplifying the application of fluxions are not only curious, but important and useful; and we observe, amid the great variety of examples which the different sections of the volume contain, several that are original as well as interesting.

It would be invidious to compare one volume of a general work, in which the authors professedly unite their labours, and co-operate in the completion of an useful undertaking, with another, and to pronounce on the decided superiority of either:—but this we may be allowed to say, that, as they

advance, they improve; and we wish them life, health, and leisure, as well as sufficient encouragement, to finish their plan.

ART. XV. *An Appeal to the People of Great Britain*, on the present alarming State of the Public Finances, and of Public Credit. By William Morgan, F. R. S. 8vo. pp. 87. 1s. 6d. Debrett. 1797.

THE talents of Mr. Morgan as a financier are well known, and this pamphlet has not in the least disappointed the high expectations which any work from his pen naturally excites in our minds. Finance is perhaps the driest and most fatiguing subject that an author can discuss; yet, without aiming at any other ornament than a smooth and didactic stile, Mr. Morgan has interspersed this essay with so many striking facts and interesting observations, that few who take it up will be unwilling to give it a complete perusal. He possesses, above any financial writer that we recollect, the art of representing with clearness the state of the finances of the country, and of disentangling them from the intricacy and confusion in which they appear enveloped, to those who have not made them their particular study.

After some introductory observations, we find in p. 8. a statement, shewing the comparative expence of the War-establishment at different periods, and distinguishing the sums that were expended *with* the previous consent, from those that were expended *without* the previous consent, of Parliament.

	<i>With the previous consent of Parliament.</i>	<i>Without the previous consent of Parliament.</i>
‘ In 1755	£.2,263,317	£.2,033,202
1756	5,488,753	1,533,551
1757	5,998,251	2,867,631
1758	7,861,890	2,903,233
	<hr/>	<hr/>
	21,612,211	9,337,617
		21,612,211
		<hr/>
Whole expence in 4 years		30,949,828
		<hr/>
‘ In 1778	£.7,816,807	£.4,894,192
1779	8,997,697	6,799,874
1780	10,346,113	7,480,738
1781	10,982,896	9,388,764
	<hr/>	<hr/>
	38,143,513	28,563,568
		38,143,513
		<hr/>
Whole expence in 4 years		66,707,081

‘ In

	<i>With the previous consent of Parliament.</i>	<i>Without the previous consent of Parliament.</i>
* In 1793	£.7,757,062	£.5,622,272
1794	11,854,822	10,485,548
1795	15,902,717	15,468,295
1796	14,952,776	18,280,056
	<hr/>	<hr/>
	50,467,377	49,856,171
		<hr/>
		50,467,377
		<hr/>
Whole expence of 4 years		100,323,548
		<hr/>

‘ Here then we see the progress of an abuse, which, after having increased by imperceptible degrees during half a century, has advanced from the beginning of the seven years war with a rapidity which threatens the utter annihilation of our rights and property. It might however have been expected in the present war, where the estimates have so far surpassed all that ever preceded them, that the extraordinaries would have been proportionably moderate; but the enormity of the one is no security against a greater enormity in the other, and the administration of our affairs in the last year has been distinguished, for the first time in the annals of this country, by a far greater expenditure *without* than *with* the previous consent of Parliament. Nay, the abuse in this year is aggravated by the circumstance of its having increased in a more tremendous degree than ever, while the estimated expences in it were nearly one million *less* than they had been in the preceding year. If this course is to be still pursued; or, in other words, if the estimates are to be continually reduced in proportion as the extraordinaries are increased, the public expenditure will soon become entirely subject to the discretion of the Minister, while Parliament will have no other share in the management of it than to vote the payment of those sums which have been squandered without their sanction or controul. But this evil is not injurious to Parliament only; it extends its pernicious effects to the whole body of the nation; for by giving them false statements of the expences of the year, they are led to acquiesce in the continuance of the war, and being thus enticed by one delusion after another, they are prevented from perceiving their ruin till it is too late to avoid it.’

The amount of the bills drawn on the Treasury is the next subject of Mr. M.’s animadversion.

‘ Before the commencement of the seven years war, there is hardly a trace to be found of any such bills in the Journals of Parliament. During the whole of that war they amounted to 39,000*l* nearly; and from its conclusion to the beginning of the American war they amounted on an average to about 32,000*l. per annum*. In the course of the American war, when abuses of every kind had become more flagrant and enormous than ever, these bills had gradually increased so as at last to exceed 100,000*l. per annum*, and, in consequence, to excite the alarm and indignation of the friends of liberty

and

and public œconomy. But, compared with its tremendous growth in the present war, the evil appears in that period to have only been in its infancy. In the year 1755, when this expensive correspondence with the Treasury seems to have begun, the whole amount of the bills drawn by the governors did not exceed 850*l.* In the year 1756, they were 1969*l.* In the year 1776, they had risen to 90,909*l.* What they were in the last year, or 1796, may be learned from the following statement :

‘ Bills drawn on the Treasury in the year 1796, by the			
Governor of Guernsey	-	-	£.9,016
Dominica	-	-	59,096
Jamaica	-	-	4,743
Nova Scotia	-	-	6,184
Bahama Islands	-	-	20,804
St. Domingo	-	-	1,181,020
Corsica	-	-	57,764
Bermuda	-	-	8,421
St. Vincent's	-	-	8,033
Gibraltar	-	-	5,655
St. Kitt's, Tobago, &c.	-	-	4,070
			<hr/>
			£.1,364,806
			<hr/>

‘ The extraordinary services which required these unprecedented demands are neither stated nor known. The expences, in the present instance, have been incurred not only without the previous consent of Parliament, but even without the consent or knowledge of the Treasury ; and the nation, in this growing profusion of the governors, enjoys the consoling prospect of soon having as many Chancellors of the Exchequer as it has foreign settlements and dependencies. Considered in this light, it is perhaps a fortunate circumstance that our conquests, particularly in the West Indies, have been so very inadequate to our expences ; for if the possession of a narrow neck of land in *St. Domingo* has obliged the governor of that district to expend above 1,100,000*l.* on the extraordinaries in his single department, what must have been the amount of that expenditure, if the whole island had been in our possession\* ? But this discretionary power of drawing upon the Treasury is not confined to the governors alone ; the same privilege is assumed by the military commanders, the commissaries, the deputy commissaries, the deputy paymasters, and by almost every other officer who is employed in the public service. The following articles are selected, in order to give some idea of the enormity of this evil :

‘ \* Exclusive of these immense drafts of the governor in the last year, about *eleven hundred thousand pounds* have been drawn by the commander, the commissary, and other officers in this destructive island.’

‘ *Bills drawn on the Treasury in the year 1796* \*.

By the military commanders	-	-	£.101,694
Deputy-paymasters	-	-	105,636
Presidents of the different councils	-	-	7,058
Commissaries-general	-	-	1,705,776
Deputy commissaries	-	-	502,145
Public treasurers of St. Vincent's and Grenada			22,304
			<u>£.2,444,613'</u>

In page 20, is a statement shewing that the Minister augmented the national debt 3,632,750*l.* by funding the navy bills in 1795 and 1796, on terms extravagantly profitable to the holders of them ; and in p. 29 we find the following

‘ \* The whole amount of the bills drawn upon the Treasury in 1796, exclusive of those drawn for wheat for the Emperor, and for the Prince of Conde's army, is,

‘ From the Windward and Leeward Islands	-	-	£.723,384
St. Domingo	-	-	2,211,069
Corsica and the Mediterranean	-	-	435,367
Jersey, Guernsey, and Alderney	-	-	60,179
St. Vincent and Grenada	-	-	74,151
The Continent, by Commissary Watson's deputies			187,631
By the deputy commissary to the army under the command of General Doyle	-	-	16,930
Colonel Nesbitt, inspector-general of foreign corps			187,113
Miscellaneous, including governor's allowances to Toulonese, &c.	-	-	219,373
			<u>£.4,115,197</u>

## STATEMENT OF THE FUNDED AND UNFUNDED DEBT ALREADY INCURRED BY THE PRESENT WAR.

	Principal. £.	Whole amount of Interest, including management. £.	Whole amount of interest, &c. £.
Stock borrowed in the 3 per cents in	1793	190,312	
Ditto, in	1794	334,950	
Ditto, in	February 1795	548,100	
Ditto, in	December 1795	794,745	
Ditto for funding Exchequer Bills, &c. in	April 1796	331,144	
Ditto for funding Navy and Exchequer Bills * in Oct.	1796	773,348	
		<hr/>	
Stock borrowed in the 4 per cents in	1794	111,237	2,972,599
Ditto	February 1795	242,700	
		<hr/>	
Navy Debt funded in the 5 per cents in	1794	97,193	353,937
Ditto	1795	81,219	
Ditto	April 1796	220,903	
Loan of 18 millions	December 1796	1,021,612	
		<hr/>	
An Annuity of 63,498 for 66 $\frac{1}{4}$ years, in	1794		1,420,927
Ditto	February 1795		
Ditto	December 1795		
Ditto	April 1796		
		<hr/>	
229,085 valued according to the rate of the interest at which those Annuities were borrowed		4,604,150	229,085
		<hr/>	
Amount of the capital of the funded debt, and its interest			4,976,548
Annual sum set apart for the sinking fund on account of the perpetual annuities		139,176,993	1,345,728
Ditto on account of the temporary annuities			33,900
		<hr/>	
Whole amount of the annual expense on that part only of the debt which has been funded since the commencement of the present war			6,356,176
		<hr/>	
* Navy Bills funded (see page 20)			20,973,557
Two millions and a half of Exchequer Bills at 56 $\frac{1}{2}$			4,424,790
		<hr/>	
			25,397,347

## ' UNFUNDED DEBT.

Navy Debt on the 31st of December 1796		£.4,948,877
Ordnance Debt on ditto		145,404
Exchequer Bills, voted in December 1796		5,500,000
Deduct the Navy debt on the 31st December 1792	- - -	2,745,991
Ordnance debt on ditto		55,814
Exchequer Bills issued on ditto		5,500,000
		<u>8,301,805</u>
Increase of the unfunded debt * during the war	-	<u>2,292,476</u>

' But these sums, great and enormous as they are, by no means constitute the whole amount of the debt which has been incurred by this ruinous war. The Emperor's loan, which was to have been paid off by half-yearly instalments of 46,000 *l.* still retains its original magnitude. Not a single instalment has ever been made, and even the dividends, which became due in November last, would not have been discharged, had not a much larger sum been given by the Minister without the consent of Parliament, in order to enable the Imperial directory to appropriate a part of it for the payment of them. It is more than probable, therefore, that the principal and the interest of this loan will soon become a permanent burthen on this devoted country.'—

	Principal.	Interest and Sink. Fund.
' Funded debt, from page 29.	£.139,176,993	£.6,356,176
Unfunded debt, from page 30.	2,282,476	151,213
Extraordinaries of the army, unprovided for, supposing them the same as last year, after deducting 3,000,000 <i>l.</i> already voted by Parliament	- 4,874,646	
Extraordinaries of the navy unprovided for, supposing them to increase only in the proportion of the different numbers of seamen employed in this and the last years, deducting 5,500,000 <i>l.</i> already voted	4,491,735	
Expences attending the termination of the war	- 16,616,416	
	<u>25,982,797</u>	<u>1,721,250</u>
Amount of debts and taxes produced by the war, if it ends with the present year	- 167,442,266	<u>8,228,639</u>

' If to this sum be added the Emperor's loan, the capital and interest of which are respectively equal to 6,956,013 *l.*, and 348,232 *l.*, the whole debt incurred by the war, will exceed *one hundred and seventy-four millions*, and the taxes *eight millions and a half*.

' \* It will be recollected that 26 millions of this debt have been funded in the last year.'

' In

' In the year 1791, when all the arrears of the American war were either funded or discharged, the annual interest upon the public debts amounted to 9,289,110*l*. In less than five years, therefore, the present Chancellor of the Exchequer will have added very nearly as much to the taxes, as all the ministers that have ever afflicted this country from the Revolution to the commencement of his administration.'

In p. 42, Mr. M. states that, in the year 1795-6, the following sums have been borrowed.

' Loan in December 1795	-	-	£.18,000,000
April 1796	-	-	7,500,000
Navy funded in ditto	-	-	4,414,000
Navy and Exchequer bills funded in October 1796			14,493,000
			<hr/>
			£.44,407,000'

It may be remarked that he does not include the loan of 18,000,000*l*. of December 7, 1796, in the sums borrowed in the course of that year. He appears to be of the same opinion which we expressed in our account of Lord Lauderdale's "Thoughts on Finance\*," when we noticed his Lordship's inaccuracy with regard to that sum.

' WHOLE AMOUNT OF THE NATIONAL DEBT.

' *Additions to the funded Debt since the Year 1788.*

	Principal.	Interest and Management.
Borrowed on the tontine in 1789	£.1,002,099	£.45,311
14,159 <i>l</i> . per ann. in the short annuities for 11 years, borrowed in 1789	117,610	14,159
Borrowed and funded since the commencement of the present war	139,176,993	6,356,176
		<hr/>
		140,296,702
Debt contracted prior to the 1st of January 1789	255,789,287	9,181,019
		<hr/>
Whole of the funded debt, and its interest	396,085,989	15,596,665

' *Unfunded Debt, supposing the War to end with the present Year.*

Unfunded debt, from page 30	-	10,594,281	} 2,423,230
Extraordinaries of the army and navy not yet provided for, together with the probable expences attending the termination of the war (page 36)	-	25,982,797	
		<hr/>	
		36,577,078	<hr/>
			2,423,230

\* See p. 89. of our last Review.

	Principal.	Interest and Management.
Brought forwards	£.36,577,078	2,423,230
<i>Balance due to the Bank,</i>		
From the consolidated fund in 1795, 1,054,000		
----- in 1796, 1,323,300		
Land and malt tax in 1794 and 1795, 804,000		
For interest on the different sums advanced - - -	580,670	
	3,761,670	
Due from the consolidated fund in 1796, which has been taken from the supplies for the present year - - -	550,505	215,609
	<hr/>	<hr/>
Funded debt - - -	40,889,253 396,085,989	2,638,839 15,596,665
	<hr/>	<hr/>
Total, including the stock redeemed by the commissioners for managing the consolidated fund - - -	436,975,242*	18,235,504
<p>‘ Can any person read this account without apprehension, or indulge the frantic opinion, that a nation, oppressed by such an enormous mass of debts and taxes, can persevere in the present system of war and profusion without soon involving itself in ruin? But these statements, however alarming, by no means represent the evil in its whole extent. The expences of the army and navy, the civil list, and the sums annually appropriated to the sinking fund, must be added to the account before an accurate idea can be formed on this subject. Supposing, therefore, that hostilities were to cease with the present year, the whole expenditure of this country will be nearly as follows :</p>		
‘ Interest of the funded debt, including expences of management, and the addition of 1 <i>l.</i> <i>per cent.</i> on the capital borrowed since the year 1793 -	£.15,596,665	
Average peace establishment of the army and navy for seven years before the present war - -		5,151,183
Additional peace-establishment arising from an increase in the half-pay list, barracks, foreign settlements, &c. which I am satisfied is below the truth -		500,000
Interest on the unfunded debt, including the sum which must be raised for the unprovided services of the year, and for winding up the accounts of the war (page 50) - - -		2,638,839
Civil list - - -		900,000
Sums annually appropriated for the sinking fund -		1,200,000
		<hr/>
		£.25,986,687
		‘ If

‘ \* In these statements I have not included the Emperor's loan, which would have swelled the amount to more than 4.4 millions.

‘ If such be the sum which must be raised by taxes from the people of this country, it will naturally be asked, “ to what sum do the present impositions amount, and consequently to what further extent must taxation yet proceed before a sufficient provision shall be made for the public exigencies ?” In answer to these inquiries, the following account of the revenue will afford ample, though perhaps not very consoling information.

Nett produce of the taxes imposed prior to January 1791, for one year, ending the 5th January 1797,	£.	£.
	-	12,958,439
Difference in the produce of the duties upon British spirits in the last year, and their average produce in the three preceding years, in consequence of stopping the distilleries,	-	602,659
Bounties allowed on corn imported in the year 1796	-	573,418
Bounties for raising seamen in ditto,	-	23,649
		<hr/>
		14,158,165
Deduct the increase in the produce of the duties upon beer in the last year above their average produce in the three preceding years, in consequence of lessening the consumption of British spirits,	196,683	
	<hr/>	13,961,482
Produce of all the taxes which have been imposed in 1793, 1794, and 1795, in one year, ending the 5th of January 1797,	-	2,408,476
Taxes imposed in the years 1796 and 1797, supposing them to produce the full sums at which they were estimated,	-	3,724,000
Land and malt tax, estimated by the commissioners of public accounts to produce on an average annually,	-	2,558,000
		<hr/>
Whole amount of the revenue,	-	£.22,651,958

Deducting this sum from 25,986,687*l.* a deficiency of 3,334,729*l.* will remain to be made up by new taxes, in order to render the national income equal to the expenditure.’

But the stoppage of the Bank is not considered by Mr. M. as a mere temporary calamity.

‘ The conduct of the Bank Directors, (he observes, page 65,) in surrendering their trust into the hands of the Minister, the sacred ties,

After deducting, therefore, all the stock which in the course of the last ten years has been purchased by the commissioners, the national debt, at the end of this year, will exceed 400 millions of *guineas*. But it is of very little consequence whether this debt exceed 400 millions of *guineas* or 400 millions of *pounds*. In either case, I am afraid that it is equally impossible for the nation to support it.’

by which credit has hitherto been maintained, are broken, and the holder of a Bank-note has no other security for the payment of it than the Minister's not having judged it expedient in the mean time to apply the money to the public services. If the wound which has been given to public credit by these injudicious proceedings be not fatal, it will, indeed, be fortunate for this country; that it should ever be perfectly healed, I am satisfied is impossible. The histories of other countries in similar circumstances afford no instance to encourage our hopes. Wherever government has interfered with private banks, and made their credit administer to the wants and extravagance of the state, the consequences have been invariably the same. A mass of fictitious wealth has been accumulated, and the nation has appeared, for a season, to rise in splendor as its debts have increased. But the government, possessed of such an easy method of providing for the public exigencies, has set no bounds to profusion; its paper securities, therefore, have necessarily multiplied until their amount, exceeding the specie beyond all reasonable proportion, has unavoidably produced their depreciation, while the Bank, having been lured by a high interest to issue their notes in immense quantities upon these securities, become straitened for cash, their solvency, in consequence, begins to be suspected, the slightest alarm pours in their paper from all quarters, government interposes its authority, and the very measures which have hitherto been employed to prevent a bankruptcy, have always proved the infallible means of producing it. This was particularly the case with regard to the *Mississippi* company at *Paris*, in 1720. By the assistance of their paper currency, the French nation, in that period, assumed a splendor unknown in former times. Commerce flourished, luxury prevailed, riches appeared to accumulate, and the company, by continuing to issue their notes in still greater abundance, or, in other words, to multiply their *circulating medium*, seemed only to produce the effect of increasing the wealth and prosperity of the kingdom. No bounds, therefore, were set to their fictitious coinage, till at last it was carried to such an extent, that they had issued 1600 millions of livres in paper on government securities, and 600 millions on their own\*. The mass now became too unwieldy for circulation. The Duke of *Orleans*, who was then regent, being desirous of applying a remedy to the evil, interposed the authority of government, and, in order that the paper might bear a nearer proportion to the quantity of specie, an *arrêt* was issued to diminish its value to *one half* its denomination. In an instant it was reduced in the public opinion to *nothing*; and as Sir *James Steuart* observes, "a person might have starved the next day with *one hundred millions* of paper in his pocket†."

‘ In the year 1788, *Paris* affords a similar instance of folly and misfortune (although in a much more limited degree) in the fate of the *Caisse d'Escompte*. Here again we perceive the necessities of the state obliging it to have recourse to the credit of a private company.

\* Amounting in the whole to more than 96,000,000*l.* sterling.

† Political Economy, part ii. book iv. chap. xxxi.’

In consequence of having advanced immense sums to government, and of the increasing demands from the same quarter, the affairs of this company were involved in such difficulties as to render them the object of suspicion. Their paper, therefore, became depreciated, and the ardent desire of converting it into specie, produced such a concourse of people at the *Caisse d'Escompte*, as to induce the Archbishop of *Toulouse* (who was then minister) to issue an *arrêt de surséance* \*, empowering them to refuse payment of their notes in money, and to discharge them with drafts and bills of exchange of a short date; at the same time forbidding all suits for the amount of any bills of exchange, the payment of which had been tendered in these notes. This operation of finance was at first applauded, as a wise precaution against the effects of unfounded and precipitate fear. The Bank now continued and even enlarged its discounts. The commerce of *Paris*, which was stated to have increased so much as to want a *circulating medium* †, was, for a moment, assisted in its speculation; but the face of things was soon changed, and it is well known, that the measures which were intended for the preservation, terminated, as usual, in the ruin of public credit. Several instances of the same kind might be added from the histories of the banks in America, Spain, and other countries.'—

'The report of the finances of the Bank has been formed in such a manner as to impress the public with a much too favourable opinion of them. According to that very concise account, their assets, [not] including 11,686,800*l.* said to be due to [from] government, are made to amount to 17,597,280*l.* and their debts only to 13,770,390*l.*; so that it may be inferred from hence that they are possessed of a surplus, after discharging every demand, of fifteen millions and a half. As far as relates to their creditors, the affairs of the Bank, when all that is due shall have been paid to them, may be considered as perfectly secure; but as to the proprietors, they have no such consolation, as will appear from the following statement:

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\* The nature of this order will be better understood by observing, that the French nobility, when pressed by their creditors, very often obtained from the Court an *arrêt de surséance*, to enable them to postpone the payment of their debts.

† The ridiculous cant of an increasing trade's wanting a *circulating medium* was, I believe, first promulgated on this occasion, and it has since been brought over into this country, together with other principles of political œconomy equally novel and absurd, by some of the very persons who introduced them at *Paris*. The measures also which are now taken in regard to the *Bank of England* are so like to those which were taken on the stoppage of the *Caisse d'Escompte*, that they all appear (excepting indeed in the circumstance of the French minister's having been dismissed from his place on the occasion) to be either copied from them, or suggested by the same advisers.'

' BANK ACCOUNT on the 25th of February 1797.

Debtor.

Creditor.

£.		£.
Outstanding debts, including $8\frac{1}{2}$ millions nearly for Bank notes, about two millions for deposits of their different customers as a banking company, unpaid dividends, &c. &c.	13,770,390	Cash lent to government - - 9,964,413
Stock due to the proprietors, supposing them to be paid at <i>par</i> . - -	11,686,800	Other assets, including one million advanced on the new loan, money due from the East India Company, bills discounted, build- ings, &c. - 7,632,867
		17,597,280
	25,457,190	11,686,800 <i>l.</i> stock in the <i>three per cents.</i> at 50. 5,843,400
		23,440,680
		Deficiency 2,016,510
		25,457,190

' Hence it is evident that on a capital of 11,686,800 *l.* \* there is a deficiency of more than *two millions*; or, in other words, that supposing the stock of each proprietor to be rated only at *par*, there will not be sufficient to pay him in the proportion of *seventeen shillings* in the pound.'—

' The fictitious coinage of paper, by enabling the Minister to increase the public expence, and the merchant to overtrade his capital, has given the nation a very false appearance of wealth and magnificence. But the bubble has swollen till it has burst, and we are now brought to the edge of a tremendous gulf, from which the utmost exertions of virtue and wisdom can hardly save us. I wish it were possible to perceive more evident traces of either in the measures which are now pursuing, and that the gloomy prospect which depresses every friend to his country were cheered with one ray, to announce the approach of those more auspicious times, when our commerce, no longer employed as the instrument of war, shall serve to extend our friendly and beneficial intercourse with mankind; and when our credit, established on its firmest foundation, peace, œconomy, and liberty, shall secure to *Great Britain* that dignified respect and honour which shall place her among the most envied nations of the world.'

\* I believe, that though the Bank stock is 11,686,800 *l.* the company divides only on 13,780,000 *l.* or thereabouts. This will make some difference in favour of the proprietors, but not nearly to a sufficient amount to pay them *twenty shillings* in the pound even when their stock is valued only at *par*.'

We shall not add any observations on these statements, but leave them to make their own impression on the reader.

ART. XVI. *The Oriental Collections for January, February, and March 1797.* 4to. pp. 92. 12s. 6d. Boards. Harding. 1797.

THE design of this miscellaneous publication is to promote and facilitate the study of Oriental literature; and if the editor's plan should prove successful, four numbers will appear annually and constitute a volume. It is proposed to illustrate the political events of Asia by extracts from her most celebrated historians; the poetry, by selections from her most classical productions; the natural history, by drawings and descriptions; the antiquities, by essays, inscriptions, and medals; the geography, by maps; and the music, by occasional specimens: while, for the benefit of the student of eastern languages, the translations will be accompanied with the original text. So comprehensive a plan obviously involves considerable expence, and requires much labour to execute it with success: but the difficulty of procuring the Arabic (inaccurately called the Oriental) type was an unforeseen obstacle, which Major Ouseley, the editor, is now employed in removing, by preparing a new set, of the Talic character; which, if we may judge from the specimen here given, will add greatly to the elegance of the subsequent numbers. These circumstances, combined with the limited circulation which such a publication is likely to command in Great Britain, unavoidably occasions its being sold at (as many will think) a high price; and this consideration renders it doubly incumbent on the editor, as a duty to his readers, and for the interest of his work, carefully to exclude every communication which he may receive, that is of a frivolous or uninteresting nature; and to admit only such as may be perused with pleasure by the man of taste, or with satisfaction by the general scholar.

At the commencement of this undertaking, by which the most celebrated productions of the Oriental muses will gradually be transplanted into our native soil, we think it proper to state our opinion of the manner in which translations from the eastern languages ought to be executed; and that opinion is, that they should be performed as literally as the idiom of the English tongue will permit. The *Historians* of Asia have been justly censured for the false taste displayed in their writings: the rhetorical figures which emblazon their pages form an assemblage little suited to the sober dignity of history: yet the English reader will naturally desire to know how the principal authors of the East thought and wrote, and will be disappoint-

ed if he should find a Tacitus or a Livy, when he expected an Abul Faraj or an Abul Fazil. The same diffuse style by no means pervades the compositions of their Poets. With them, hyperbole is common, but amplification is rare; their conceptions are frequently gigantic, but their words are few; and the energy which results from brevity and simplicity of expression peculiarly distinguishes their classic writers, and ought sedulously to be preserved in the copy. Our readers will find occasion to apply these remarks in the prosecution of our analysis.

The first paper in the collection before us is written by the Rev. Mr. Hindley, and contains a biographic sketch of the poet surnamed Motanabbi, on account of his pretensions to divine inspiration. As a specimen of Mr. H.'s style in prose and in poetry, we present our readers with the commencement of his sketch, and with a part of his two translations.

‘ Abu’l Taieb Ahmed Ebnol Hosain, better known in Europe by his name of Motanabbi, is universally celebrated as one of the most original and sublime of eastern poets. If we may credit the authorities of M. D’Herbelot, his abilities, at a very early age, were both powerful and brilliant; so brilliant, indeed, that Abu Teman was the only luminary in the poetic hemisphere uneclipsed by their splendour.

‘ But this encomium is not general amongst the Arabian critics\*. The elegant and profound Al Mokri, in a most esteemed and curious work on general criticism, took considerable pains to ascertain the various degrees of merit of the more select Arabian poets. With him Abu’l Taieb ranks only fourth in the second class of the modern age, his name being immediately preceded by those of Hobeib, Bahteri, and Al Rumi; Hasan being alone selected as capable of wielding the sceptre of immortality.

‘ But when such is the assemblage of excellence, it is of little consequence who shall wear the distinguishing laurel. It will be sufficient for us to know, that in whatever country the Arabic language has been studied with the greatest success, there the poems of Abu’l Taieb have gained the most unequivocal popularity. For full eight hundred years they have been the ceaseless amusement of the learned, and the admiration of the elegant, throughout the vast and once highly cultivated realms of Asia. Nay, at this moment, it is by no means improbable that they may be the subjects of applauded and animated recitation in the crowded Caravansera, and in the tent of the Bedouin. And much may we congratulate ourselves that our libraries contain excellent copies of these and many other precious germs of departed genius, which only want the protecting heat of patronage, and the cultivating hand of taste, to bloom anew in our European conservatories, and to delight and adorn posterity.’

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\* Quære, how is this reconcileable with the universality of his fame above-mentioned? *Rev.*

Respecting this passage, we shall only remark that Mr. Hindley is no unsuccessful imitator of that species of style which is named by the Persians "Rungeen," or colored.—Two poems of Motanabbi conclude his paper; and, that we may not be accused of invidious selection, we present our readers with the commencing couplets of each, literally translated, venturing to add the English verses into which we would have rendered them, and then giving Mr. Hindley's translation, as amplified into six lines. The first is on the sickness of the celebrated Sultan Saïfeddowla; the latter on his recovery.

1st, "When Saïfeddowla sickens, the world languishes; with him, valour and pure beneficence decline."

This we would have rendered in a single couplet, thus:

"With Saïf, the world declining lies,  
With Saïf, each fainting virtue dies."

Mr. Hindley's translation is as follows:

'As deadly pale my hero lies,  
And sickness feasts her jaundic'd eyes,  
Nature the dire contagion feels;  
The peopled earth convulsive reels—  
On valour prey consuming fires,  
And liberality expires.'

We would here submit to Mr. Hindley the question, whether his verses may with any propriety be termed a free translation, or any translation at all? The pallid hue of a hero, Nature feeling a contagion, the earth reeling, and fires preying on valor, form a series of imagery (whether beautiful, or otherwise, is another matter) of which we can discern no prototype in the original.

The second poem, on the recovery of the patron of Motanabbi, is addressed to him, and thus begins:

"Glory and Beneficence revive with thee; Affliction flies hence to thy foes."

This we should translate thus:

"Glory revives! Bounty again  
Feels all her force with thine return.  
Affliction flies this smiling plain,  
And calls thy distant foes to mourn."

Mr. Hindley thus renders the passage:

'He breaths—he lives—the dormant *beat*  
*Of life renews its feverish beat!*  
Glory her warlike air resumes,  
Waves in the breeze her glittering plumes,  
And far away to hostile lands  
Abash'd retire Affliction's bands.'

The space which we have allotted to the first paper of this work must prevent us from bestowing much attention on the subsequent communications; which, indeed, are too miscellaneous, and many of them too short, to admit or to require comments on each.—We find an amusing (though too digressive) account of a journey to Hyderabad, where the descendants of Asof Jah still maintain a splendid court, on the revenue of a declining state.—A sonnet of the elegant Sadi is, on the whole, well translated; though we think that the writer has not sufficiently adverted to the beautiful *naïveté* of the original. We give the two concluding stanzas:

- ‘ Yet I have past whole nights in sighs,  
Condemn’d the absent fair to mourn;  
But she appears, and Sorrow flies;  
And Pleasure smiles at her return.
- ‘ And when in Memory’s view I *place*  
The pangs that bade me then complain,  
More vast I feel the present *bliss*,  
Contrasted with the former pain.’

This might have been rendered, with more simplicity, in the same number of lines as in the original, thus:

- ‘ How oft, when far from her I lov’d,  
I’ve wept my sleepless nights away!  
The anguish, Sadi, thou hast prov’d,  
Augments the raptures of to-day.’

The name of the poet should by no means be omitted in the last couplet, as this peculiarity distinguishes the Ghazel from every other composition.

An extract from a devotional treatise in Turkish exhibits the opinions entertained, by the Moslems, of the divine mission and prophetic character of our Saviour. This is followed by some remarks on the collation of various manuscripts, in which we do not perceive any thing sufficiently interesting to entitle it to a place in this collection;—an observation that we would also apply to a paper on the orthography of Baghdad, in English characters.—A relation of the conquest of Zoos, (probably Rhodes,) by Moavia, displays at once the ignorance and the zeal of the new sectaries; and, in a subsequent paper on Indian music, we find an explanation of their gamut, and some information relative to their Raugs and Raugonis,—those elegant personifications of their musical modes,—embellished with corresponding attributes.

We entertain no doubt of this work proving eminently calculated to gratify the curious: for, though its plan and execution are both susceptible of emendations, the specimen before us will justify a hope that the improvements, to which we al-

lude, will suggest themselves in the progress of the undertaking. It may then become as perfect in the execution as it is arduous in the design, and honorable to him who prosecutes and to those who patronize it.

## MONTHLY CATALOGUE,

For JUNE, 1797.

### CLASSICS, EDUCATION, &c.

Art. 17. Βίωτος καὶ Μοσχοῦ τα λεγόμενα. Illustrabat et emendabat Gilbertus Wakefield. 12mo. 3s. 6d. Boards. Kearsley.

THIS is a very neat and correct edition of two of the sweetest bards of Greece. Mr. Wakefield has, in general, followed the editions of Heskin, Brunck, and Valckenaer, but he has inserted several of his own conjectural emendations. The type, though small, is beautiful, and divested of all the trappings of accents. To this omission, many will doubtless object; and their objections were foreseen, and are thus obviated by Mr. W. We give his own words, as they cannot be easily translated, without losing some of their force.

‘ Si quis omissos mihi graves, quos vocant, accentus, acutos, et circumflexos, emirabitur aut indignabitur; et se in illis commoditates quasdam molestiis typographicis compensaturas perspicere confidit; non is sum, qui reformidem in hoc stadium descendere concertaturus. Hi tamen sibi caveant, ne frivolam gloriolam velint falsæ scientiæ captare; et ineptiis patrocinentur, quo minùs ineptiis diuturnam operam impendisse videantur: nam, ut rhetoris prudentissimi verbis utar, “ inculcatas pueris persuasiones” (et eas in primis, quæ reconditiore eruditionis specie blandiuntur) “ non facili mutaveris; quia nemo non didicisse mavult, quam discere.” Ex defensionibus Fosteri Primattique, ingeniosis uique et eruditis, nihil colligo, nisi quod controversia de accentibus, si solidam spectes utilitatem, mera sit grammaticorum questio; de quâ laboriosius agitantibus non melius responsum dederis, quàm carmine Catulliano:

*Turpe est difficiles habere nugas,*

*Et stultus labor est ineptiarum*

*Quantopere dolendum est vobis, doctorum chori! Latinam linguam his deliciis, melle quovis dulcioribus, carere!”*

We entirely concur in sentiment with Mr. W. and we wish to see all the Greek Classics appear in the same character as that which is here used.

To the text, which consists only of 33 pages, Mr. W. has added large *animadversions*, constituting more than two thirds of the volume. They are replete with illustrative erudition, and breathe, throughout, the penetrating and ardent spirit of the author.

On the whole, we must here repeat what we have already more than once said, or hinted: Mr. W. is a sagacious critic, but too bold an emendator; for he often rejects good readings, merely because he thinks he has found better; and this is a privilege which, in our opinion, no editor has a right to enjoy.

Art.

Art. 18. *A New Philosophical Grammar of the French Tongue*, compared with the English; with an Introduction, containing a Discourse on the Origin of Languages, Writing, Religious and Civil Laws, established among all Nations; and the Explanation of a Method for teaching and learning Languages, in 40 Lessons. By the Dowager Marquise de Pons de Faulxcon, a French Emigrant Lady. 4to. Nos. I. and II. 1s. 6d. each. All Booksellers. 1797.

These two numbers contain a preliminary discourse to an intended philosophical grammar of the French tongue. We suppose that they are published apart to invite subscription: but it is impossible to judge from them of the merit of the work. The French text is printed on one side, and an English translation on the other. This last should have been corrected by a native of the country. The work will be completed in twelve numbers.

Art. 19. *Une Semaine d'une Maison d'Education de Londres*; i. e. *A Week in a London School*: containing Lectures drawn from the Incas of Marmontel; Entertaining Stories; and Dialogues between the Writer and her Pupils; adapted gradually to improve the Heart, the Genius, and the Understanding. By a Lady of Rank. 12mo. pp. 326. 3s. 6d. Boards. Elmsley and Bremner. 1797.

Our French guests have at least rendered this country one service, in return for the hospitality which we have shewn to them: they have increased our number of useful books for learning the French language. This publication is entitled to a place among the more judicious of these productions. The work of Marmontel furnishes excellent materials for a school-book; and the additional matter does no discredit to the author's talents.

Art. 20. *Instructions for the Education of a Daughter*; translated from the French of the Author of *Telemachus*. 12mo. pp. 110. Robinsons. 1797.

Every thing from the pen of the amiable Fenelon must have been worth translating. His mind was richly stored with knowledge, and his heart was still more richly fraught with benevolence. On so important a subject as that of female education, he could not write an uninteresting book. Yet opinions and tastes have undergone such changes since his time, particularly on this subject, that the present work will be less admired, and perhaps less useful, now, than when it was first written. Good mothers, who are anxious for the improvement and happiness of their daughters, may, however, gather useful hints from it; and they will have no reason to be dissatisfied with the translator, for the manner in which he has performed his part. Those passages which related to the peculiarities of the Romish church are omitted.—The former translation, as we are informed by an advertisement here prefixed, was published by Dr. Hicks, in 1707.

## L A W.

Art. 21. *The Trial of John Smith, Bookseller*, of Portsmouth-street, Lincoln's Inn Fields. Before Lord Kenyon, in the Court of King's

King's Bench, Westminster, December 6, 1796. For selling a Work intituled, "*A Summary of the Duties of Citizenship.*" 8vo. 1s. Sold by Mrs. Smith, (the Wife of John Smith,) in Portsmouth-street, as above.

The indictment was for sedition; the sentence, 'imprisonment, and hard labour in the house of correction, Clerkenwell, for two years, and 1000l. on his own recognizance, for his good behaviour for five years.'—The trial appears to be fairly published,—for the benefit of the unfortunate bookseller's wife and children. Particulars of the severity of Smith's punishment are added, in order to excite the compassion of the public:—in which intention the editor would, perhaps, have better succeeded, had he forborne his invectives against that government and administration, in the behalf of which the defendant is now suffering the penalty of the law.

Art. 22. *Reflections on the Advantages and Disadvantages attending Commissions of Bankruptcy*; clearly pointing out when they may be beneficial or prejudicial to Creditors; and when they are beneficial or hurtful to the unfortunate Bankrupt. A Work calculated for the Perusal and serious Attention of every Merchant, Tradesman, or monied Man in the Kingdom. 8vo. pp. 43. 2s. Boag.

We have read this pamphlet, but we cannot say that its contents, which consist only of bitter declamations against attornies, and a few scattered hints taken from Cooke's Bankrupt Laws, at all justify the high expectations which the author had formed of his performance, and has expressed in his title-page.

#### HISTORY, &c.

Art. 23. *Geographical Illustrations of Scottish History*, containing the Names of Places mentioned in Chronicles, Histories, Records, &c. with Corrections of the corrupted Names, and Explanations of the difficult and disputed Points, in the historical Geography of Scotland: the Names being alphabetically arranged, with References to their Position in the Historical Map of Scotland, which accompanies this Work: Together with a compendious Chronology of the Battles to the Year 1603: collected from the best Authorities, historical and geographical. By David Macpherson. 4to. 10s. 6d. sewed. Nicol, &c.

The above copious title sufficiently explains the design of this small work; and it is only necessary to add that the divisions of the country, and the orthography of the names, in the map, are adapted to the end of the 14th century; a period nearly contemporary with that of the best early historians of Scotland; being a few years later than Barber and Fordun, and a few years earlier than the famous Chronicle of Wintown. Considered as an auxiliary to the perusal of such works, Mr. Macpherson's performance is not without its use.

#### NOVELS.

Art. 24. *Santa Maria*; or the mysterious Pregnancy; a Romance, By J. Fox. 12mo. 3 Vols. 10s. 6d. sewed. Kearsley.

A very poor and evident imitation of the style and character of Mrs. Radcliffe's romances. Here are wonders that excite no surprise; horrors

horrors which are destitute of interest; and a pompous phraseology that only betrays the barrenness of the sentiments.

Art. 25. *The Inquisition*. 2 Vols. small 8vo. 6s. sewed. Vernor and Hood.

To those who make a general practice of novel reading, we may recommend these volumes, for they might easily have worse of the kind. Those, however, who occasionally peruse works of fiction as a recreation from severer studies, will be but little satisfied with this. The merely fictitious part is not destitute of fancy: but to just and accurate discrimination of character, and to all the higher qualities of the novel, the work before us has very small pretensions.

#### MECHANICS, &c.

Art. 26. *Experimental Enquiry concerning the natural Powers of Wind and Water to turn Mills and other Machines, depending on a circular Motion; and an Experimental Examination of the Quantity and Proportion of Mechanic Power, necessary to be employed in giving different Degrees of Velocity to heavy Bodies from a State of Rest. Also new Fundamental Experiments upon the Collision of Bodies. With five Plates of Machines.* By the late Mr. John Smeaton, F. R. S. 8vo. 4s. 6d. Boards. Taylor.

The several treatises here collected into one volume were published in the 51st, 66th, and 72d volumes of the Philosophical Transactions; and an account was given of them in the 23d, 57th, and 69th volumes of the M. R. As they relate to subjects that are interesting to the practical mechanic, and derive singular value from the established reputation of the author, the re-publication of them in the present form will be acceptable to many persons, who have no opportunity of referring to the volumes of the Transactions in which they first appeared.

#### POETRY and DRAMATIC.

Art. 27. *The War of the Giants*; by an Admirer of Thomas Sternhold and John Hopkins. To which is added a Dialogue between John Bull and one of his Friends. With Notes. 4to. 2s. Johnson. 1797.

We have here a *right pithy and delectable poem* in celebration of the war between the allied powers [the giants of Europe] and the republicans of France. The work is humbly conceived in ‘strains Sternholdian,’ and is equally worthy with those divine prototypes, of being “sung or said in all churches and chapels within the realm of England, dominion of Wales, and town of Berwick upon Tweed; for the godly solace and comfort of the people: laying apart all ungodly songs and ballads.”—The present admirer of Messrs. the truly admirable *doers* of the Psalms is not, however, like his pious and duteous precursors, so loyally attached to the righteous princes of the earth, as to be incapable of discerning their errors, or marking their misdeeds; and, accordingly, we find him far from espousing implicitly the cause of the giants. The following verses will, in some measure, signify unto us by what spirit his Muse is inspired:

‘None

‘ None of their measures prosper’d well,  
 From post to post they’re driven,  
 Yet were they not asham’d to call  
 Their cause the cause of Heav’n!

‘ But it perplex’d well-meaning men,  
 And humbled pious pride,  
 To see how oft the wind and rain  
 Were on the wicked side!’—

In the dialogue between John Bull and his friend, the poet taketh a large stride indeed! and attempteth the manner of Pope’s Satires, but herein we deem him not altogether so successful as when he keepeth in view the *eking* and *aying* Bards of other times.

Art. 28. *Prison Amusements, and other Trifles*: principally written during nine Months of Confinement in the Castle of York. By Paul Positive. Small 8vo. pp.200. 4s. Boards. Johnson. 1797.

These Trifles, as the author modestly calls them, have considerable merit; for the poetry is natural, elegant, and in some instances affecting. The following, we think, will induce the reader to wish for an acquaintance with the other poetical pieces contained in this little volume:

‘ *Verses to a Robin Redbreast who visits the windows of my prison every day.*

‘ Welcome, pretty little stranger!  
 Welcome to my lone retreat!

Here, secure from every danger,  
 Hop about, and chirp, and cat.  
 Robin! how I envy thee,  
 Happy child of liberty!

‘ Now though tyrant Winter howling  
 Shakes the world with tempests round;  
 Heaven above with vapours scowling,  
 Frost imprisons all the ground;—  
 Robin! what are these to thee?  
 Thou art blest with liberty.

‘ Though yon fair majestic river \*  
 Mourns in solid icy chains;  
 Though yon flocks and cattle shiver,  
 On the desolated plains.  
 Robin, thou art gay and free,  
 Happy in thy liberty.

‘ Hunger never shall distress thee,  
 While my cates one crumb afford;  
 Colds nor cramps shall ne’er oppress thee;  
 Come and share my humble board.  
 Robin! come and live with me,  
 Live—yet still at liberty.

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\* The Ouse.

- ‘ Soon shall spring, in smiles and blushes,  
Steal upon the blooming year ;  
Then, amid th’ enamour’d bushes,  
Thy sweet song shall warble clear ;—  
Then shall I too, join’d with thee,  
Swell the hymn of liberty.
- ‘ Should some rough unfeeling Dobbin,  
In this iron-hearted age,  
Seize thee on thy nest, my Robin!  
And confine thee in a cage ;  
Then, poor Robin ! think of me,  
Think—and sigh for liberty ;—
- ‘ Liberty, the brightest jewel  
In the crown of earthly joys !  
All sensations else are cruel,  
All delights besides are toys.  
None but captives—such as *me*—  
Know the worth of liberty.’

In the last line but one, *me* is improperly substituted for *I* ; as the construction of the sentence requires that the pronoun personal should be in the nominative case.

In his preface, the author informs us that he is very young : we may therefore form just hopes of improvement, as his taste is simple and unaffected, and very unlike some *fine* writers of poetry in the present age. He promises a more voluminous work, should this small volume meet with public approbation. We advise him to endeavour to attain an early habit of fastidious correction, that his natural powers may sustain no drawback of applause on account of violations of artificial rules.

Art. 29. *A Cure for the Heart-ache* ; a Comedy, in five Acts, as performed at the Theatre-Royal, Covent-Garden. By Thomas Morton, Esq. 8vo. 2s. Longman. 1797.

The wit of our modern comedies consists for the most part of grimace, and even those which are the best attended are indebted for their success rather to a favourite actor than to their own merits. Of these puny productions, the term of whose existence is restricted to one or at most two winters, the present is not one of the worst that we have lately seen. To give an analysis of it would be beneath the dignity of criticism : but, for the entertainment of our readers, and by way of sample of the piece, we select the following extract :

‘ *Enter FRANK.*

‘ *Frank.* How do you do, sur ?

‘ *Vortex.* What ! interrupted again !—Approach, don’t be-afraid.

‘ *Frank.* Lord, sur, I bean’t afeard ; why should I ?—I defies the devil and all his works.

‘ *Vortex.* If this be what is called rough honesty, give me a little smooth-tongu’d roguery. I don’t know you, fellow !

‘ *Frank.* Ees, sur, you do—I be’s Frank Oatland.

‘ *Vortex.* Begone ! I know nothing of you.

‘ *Frank.*

‘ *Frank*. Ees, sur, you do—I’ve a bit of a sister call’d Jessy.

‘ *Vortex*. Eh! ah!

‘ *Frank* (*aside*). Dom um, he knaws me well enough now.

‘ *Vortex*. Oh! very true—Frank Oatland, aye! Well, good Frank, how is Jessy?

‘ *Frank*. Charming, sur! charming!

‘ *Vortex*. Aye, that she is, lovely and charming, indeed! (*aside*).—And how are you, Frank?

‘ *Frank*. I be’s charming too, sur!

‘ *Vortex*. But why don’t Jessy visit my people here? I should be always happy to see her.

‘ *Frank*. Should you, sur? Why, if I may be so bold as to ax, why, sur?

‘ *Vortex*. Because—because—she is—a—farmer Oatland’s child.

‘ *Frank*. So be I, sur. How comes it, then, that you never axes I to your balls and ostentations? I can dance twice as long as sister can.

‘ *Vortex*. Cunning fellow this!—I must buy him. Well, Frank, what are your commands?

‘ *Frank*. Why, sur, Feyther do command you to lend him three hundred pounds—no, sur, I mean he supplicates.

‘ *Vortex*. Three hundred pounds!

‘ *Frank*. I’ll tell you, sur, all about it —You know, sur, Feyther, have been knuckled out of a most cruel sight of money by you at weagering and cards.

‘ *Vortex*. By me, fellow! Do you think I associate with such reptiles?

‘ *Frank*. Ecod, it was either you or t’other gentleman.

‘ *Vortex*. T’other gentleman!

‘ *Frank*. I dan’t knaw which be which, not I.—There be two of you.

‘ *Vortex*. Two of us!

‘ *Frank*. Ees; there be you—that be one;—and there be your gentleman—he do make the pair.

‘ *Vortex*. The pair!—And have I been buying a hundred thousand pounds worth of respect for this? Have I become a Member to pair off with my valet?

‘ *Frank*. Ecod, and a comical pair you be!—T’other gentleman be’s a tightish, conceated sort of a chap enough;—but you be a little—he! he! (*smothering a laugh*).

‘ *Vortex*. Upon my soul, this is very pleasant—You are quite free and easy.

‘ *Frank*. Quite, sur; quite. Feyther do tell I it be all the fashion.

‘ *Vortex*. He does!—Then you may tell Feyther, that if he has lost his money at play, the winners won’t give him sixpence to save him from starving, and that be all the fashion.—By their distress the pretty Jessy will be more in my power, and then I can reinstate them in a farm upon terms (*aside*). Go, fellow! I shall not send your Father sixpence.

‘ *Frank*. The words I told um—the very words I told um.—  
Says

Says I—"Feyther, he bean't the man will gi' thee a brass farthing. Dong it, he has'nt it *here*, says I" (*laying his hand upon his heart*).

' *Vortex*. You said so, did you?

' *Frank*. Ees—so you see, sur, what a desperate cute lad I be.

' *Vortex* (*aside*). I'll set a trap for you, you dog—I'll have you in my power, however; I'll drop my purse—he'll take it—and then—(*drops his purse*)—A pair of us! I'll lay you by the heels, desperate cute as you are. [*Exit*.

' *Frank*. Poor Feyther, poor Sister, and poor I! Feyther will go broken-hearted, for sartain;—and then, sister Jessy's coming to labour.—I can't bear the thought on't. Od dom thee! if I could but get hold of some of thy money, I'd teak care thee should not get it again.—Eh! (*sees the purse, walks round it*). Well, now, I declare that do look for all the world like a purse. How happy it would make poor Feyther and Sister! I conceates there wou'd be no harm just to touch it;—(*takes it up with caution*;)—it be cruel tempting. Nobody do see I.—I wonder how it wou'd feel in my pocket (*puts it with fear into his pocket*). Wouns! how hot I be! Cruel warm to be sure. Who's that? Nobody.—Oh! l—l—l—u—d, lud! and I ha' gotten such a desperate ague all of a sudden,—and my heart do keep j—jump—jumping.—I believe I be going to die (*falls into a chair*). Eh!—Eh!—Mayhap it be this terrible purse. Dom thee, come out (*throws it down*.—*After a pause*) Ees, now I is better.—Dear me, quite an alteration.—My head doant spin about soa, and my heart do feel as light, and do so keep tittuping, tittuping, I can't help crying.

' *Enter VORTEX*.

' *Vortex*. Now I have him.—(*Sees the purse*). What, he has not stole it, tho' his own Father's in want!—Here's a precious rascal for you!

' *Frank*. Mr. Nabob, you have left your purse behind you (*sobbing*); and you ought to be asheamed of yourself, so you ought, to leave a purse in a poor lad's way, who has a Feyther and a Sister coming to starving.

' *Vortex*. My purse! True; reach it me.

' *Frank*. Noa, thank you for nothing.—I've had it in my hand once.—Ecod, if having other people's money do make a man so hot, how desperate warm some folks mun be!

' *Vortex*. Warm,—foolish fellow! (*wiping his forehead, and fanning himself with his hat*). Fugh! quite a Bengal day, I declare.

' *Frank*. Od dang it! how their wicked heads mun spin round!

' *Vortex*. Spin round! I never heard such a simpleton.—Spin, indeed! ha! ha! God bless my soul, I'm quite giddy! Oh Lord! Oh dear me! Help! help!

' *Enter BRONZE*.

' *Bronze*. What's the matter, sir?

' *Vortex*. Only a little touch of my old complaint.—Send that fellow away. (*BRONZE goes up to FRANK*.)

' *Frank*. Oh, this be t'other gentleman. Sur, I ha' gotten twenty-six pound that Feyther lost to you at gamestering.

' *Bronze*. Where is it?

- ‘ *Frank.* In my pocket.  
 ‘ *Bronze.* That’s lucky ! give it me.  
 ‘ *Frank.* Gi’ it thee ! Ees, dom thee, come out, and I’ll gi’ it thee (*clenching his fist*).  
 ‘ *Vortex.* Begone !  
 ‘ *Frank.* Gentlemen, I wish you both a good morning.—*Exit.*’

Art. 30. *Epître à mon Père*, par le Chevalier T. I. D’Ordre. 8vo. pp. 15. Chelsea, No. 28, Robinson’s-lane. 1797.

The author of this little poem, which was written on the recovery of his father from the small-pox, was induced to publish it by the encouragement of his subscribers, and by the assistance given to it by an English translation of considerable merit, executed by the Rev. Weeden Butler, M. A. The lines are easy, and the sentiments contained in them do great credit to the writer’s sensibility. The following extract may be acceptable to many readers, as it exhibits, in elegant and warm expressions, the filial piety and the innocent passions of this youthful bard :

- ‘ *Pour plaire et pour fixer Lise a tout enpartage.*  
*Elle est jeune ; elle est belle ; elle est bonne ; elle est sage.*  
*On ne sauroit la voir un instant sans l’aimer ;*  
*On ne peut la connoître aussi sans l’estimer.*  
*En voyant ce portrait, tu vas dire, je gage,*  
*D’un amant, d’un poëte, ah ! c’est bien le langage.*  
*Non ; ma muse toujours chérit la vérité :*  
*Ce portrait si flatteur n’est point dutout flatté.*  
*Seule elle en doutera ; tel est sa modestie.*  
*Ah ! si tu connoissois comme elle est accomplie.*  
*Rarement à son père on conte ses amours :*  
*Je n’ai rien de caché pour l’auteur de mes jours.*  
*En qui pourrais-je mieux placer ma confiance ?*  
*Toi, dont les tendres soins ont sauvé mon enfance.’*

Art. 31. *An Essay on Man.* By Alexander Pope, Esq. A new Edition. To which is prefixed A Critical Essay, by J. Aikin, M. D. small 8vo. 6s. Boards. Cadell jun. and Davies. 1796.

In selecting a work from Mr. Pope, for the purpose of making a new edition with pictorial accompaniments, we may be allowed to wonder that the choice had not rather fallen on the *Rape of the Lock*, than on the *Essay on Man* ; yet we are better pleased that Dr. Aikin should take the latter instead of the former as the subject of an essay. Combining in himself the two characters of a philosopher and a man of taste, he was peculiarly well qualified for a critical examination of the “ *Essay on Man* ;” and something was surely wanting to occupy the place of Dr. Warburton’s glosses on it ; for, as Dr. A. observes, ‘ so much is the sense of the poet strained and warped by these processes of his commentator, that it is scarcely possible in many places to enter into his real meaning, without laying aside the commentator, and letting the text speak for itself.’

After a neat analysis of Mr. Pope’s *Essay*, pointing out its beauties and defects, Dr. A. thus sums up the result :

- ‘ The reader will probably find himself at a loss to deduce that exquisite chain of argumentation, that lucid method, which are with so much

much evident labour attempted to be traced out by the Right Rev. Commentator. He will rather discern a writer, made a system-builder by accident, but a poet by nature, taking up a grand and copious topic, well adapted in parts for the display of his genius, but as a whole belonging to a very different class of composers. He will see him exhibiting a great variety of powers according to the exigencies of his subject; sometimes close, concise, nervous, and sententious; sometimes copious, expansive, and brilliant;—now enchanting by elegance and beauty, now commanding by dignity and sublimity. The work itself he will probably esteem as one of the noblest productions, not only of its author, but of English poetry; and amidst all its defects, he will rejoice that the writer was induced to exercise his talents in a walk so new, and in many respects so well suited to them. In fine, if he does not choose to derive his *ethical system* from “the Essay on Man,” he will again and again have recourse to it as a store-house of great and generous sentiments; and he will never rise from its perusal without feeling his mind animated with the love of virtue, and improved in benevolence towards his fellow-creatures, and piety towards his Creator.’

To the poet who takes a philosophic or ethical system as a subject for a poem, we should be inclined to say, *Ornari res ipsa negat, contenta doceri*: but Pope has adorned philosophy with richness of imagery, and has delighted the imagination while his professed object is to convey instruction, and to *vindicate the ways of God to man*. How could it ever have been made a question, whether Pope was a poet!

Four plates are given to embellish this elegant little volume.

#### MEDICAL and CHEMICAL, &c.

Art. 32. *Epidemics, or General Observations on the Air and Diseases, from the Year 1740 to 1777 inclusive; and particular, Ones from that Time to the beginning of 1795; containing a Description of some preparatory States; and of the Rise and Progress of a Pestilential Constitution. To which is prefixed a Preliminary Discourse on Sublime Science; with Observations on the Author's Writings on Divine Subjects.* By J. Barker. 8vo. pp. 232. 5s. Printed at Birmingham. Longman, London.

Our medical readers will, we believe, readily excuse us for passing over, in a work on *Epidemics*, a discourse on *Sublime Science*, and the author's observations on his own writings on *Divine Subjects*; nor need we apprehend that we shall displease the author himself by such an omission, since he is disposed to treat with contempt the critical judgment exercised in ‘modern reviews.’ We should, indeed, be inclined to indulge him with a total discharge from our court, did not such a pretension as that of giving a history of all epidemics, for a great number of years, require a little notice in behalf of those whose curiosity may be interested by it.

Of Mr. Barker's extent of reading, and of his candour, some idea may be formed from his assertion that, from the time of Hippocrates down to that of the publication of the present work, ‘no good observations have been made on the air and diseases arising from its state and temperature;’ and if he be at all acquainted with the names of

Sydenham, Huxham, and numbers more who have adopted similar inquiries, he has kept such knowledge to himself, never having made any reference to their works.

In an account of epidemics, calculated to throw light on this difficult subject, and to improve medical practice, we should expect great accuracy of statement, full references to authorities, and, above all, a freedom from pre-conceived hypotheses, and a rigorous care not to mix theoretical notions respecting *cause* with the description of *effects*. In all these points, it is not easy to conceive any work of the kind more defective than the present; in which every thing is jumbled and confused, with few or no verifications of particular observations, and a perpetual use of the language and reasoning of the old humoural pathology, in the midst of lamentations concerning the pride of system, and the propensity to new opinions. *Pestilential Constitution* is the leading topic of the writer, without any attempt to give a precise idea of it, or to discriminate it from other morbid constitutions. This, it seems, has been prevailing ever since 1778, and in such a progressive state, that it is wonderful that it has not long ago produced the real plague; a disease which the author thinks capable of being generated here without foreign infection. His argument on this occasion reminds us of that of honest Corporal Trim, respecting a seaport in the inland country of Bohemia:—"There might have been one if it had pleased God." Thus, says Mr. B. 'May not the plague take its rise, I ask among Christians, by almighty power, in any climate upon earth? Thus we see that the want of a due degree of faith infallibly includes a want of knowledge.' Were the converse of this proposition true, Mr. B.'s professional knowledge would be indisputable.

Art. 33. *Mercury Start Naked*.—A Series of Letters addressed to Dr. Beddoes, stripping that poisonous Mineral of its Medical Pretensions; &c. By Isaac Swainson, Proprietor of the Vegetable Syrup of De Velnos. 8vo. 2s. Ridgway. 1797.

We have lately seen (Rev. for Nov. 1796. p. 271.) an humorous writer unmasking Hermes. Mr. Swainson undertakes to strip him start naked. By this example of encroachment on the coverings of a heathen *god*, we might fear lest some licentious wit should be led to make free with the *goddesses*, if our author had not abided by his resolution of exhibiting Mercury so as not to 'offend the delicacy of the times.'

Mr. Swainson in fact aims not at raillery. He labours, in sober sadness, to prove *two* propositions of general concern, and *one* that is personal to the party whom he addresses. These propositions are as follows:

'I. That Mercury is not a remedy, and does not effect a cure in any of the disorders wherein it is administered.

'II. That the principal of those disorders owe their celebrity, their establishment, and their increasing prevalence, to the use of mercury, and the conduct of interested medical classes in the use of it.

'III. That, as a medical, moral, and political reformer, it seems to be your duty, and your interest, to commence your operations, by the introduction of a *Materia Medica* wholly vegetable.

‘On the first proposition,’ he proceeds, ‘I might address you as a man attached to demonstrative and philosophical proofs; and rest my argument on the uniform determinations of nature or of nature’s God, respecting the limits and uses of unorganized and organized productions, or those departments of the globe called its three kingdoms.’

‘No mode of just reasoning, authorised by an enlightened experience, will warrant the conclusions against the general rule of nature, that vegetables affixed to the earth are to find their subsistence in health and their remedies in disease, in the bosom of that earth—and that animals detached from it, and endued with different organs, find their food and remedies, either in the vegetable or animal kingdom.’

Mr. S. pursues his general speculation at some length, and is led by it to fix a note of reprobation on the *whole mineral kingdom*! as absolutely noxious in all forms of disease. He afterward adduces instances of the pernicious operation of mercurials, and quotes, from various writers, testimonies of their inefficacy or bad effects. Some anecdotes, disreputable to members of the profession, are related; and the author goes so far as to assert ‘that the use of mercury is continued in the general practice for venereal and scrofulous disorders, not from an *opinion* of its efficacy in the more sagacious practitioners, but generally from the astonishing emolument that occurs by its happy faculty (happy only to the practitioner) of making symptoms disappear, while it may give to the disease, in some new form, a full possession of the whole constitution.’

This, with more, laid down in forcible language, is well calculated to deter from mercury and the surgeon, and, by a necessary consequence, to promote the sale of the Vegetable Syrup:—but, whether the general argument, founded on an assumed ‘rule of nature,’ be not a pure *petitio principii*; whether Mr. S. does not argue from the *abuse* of minerals against their *use*; whether there be an ABSOLUTE SPECIFIC in nature, and therefore it be any rational objection to the use of mercury that it does not reach *all* cases; whether the cause of humanity would not sustain an irreparable injury, if the public should listen to a man who, ‘in the crime and injury of using mercury,’ ventures to ‘involve the use of all minerals as medicines;’—these are problems which we doubt whether the genuine medical philosopher would resolve altogether to the satisfaction of the author. It is, however, but justice to say that the pamphlet is composed with great urbanity, and with more address than any one which we remember to have read in recommendation of a secret medicine.

#### POLITICAL, &c.

Art. 34. *A Summary View of the Population of France, and of the British Empire; their Commerce, Force and actual Condition, fairly compared. By an unprejudiced Traveller. With an Appendix, containing many new and interesting Anecdotes relative to the French Revolution. New Edition. 8vo. pp. 105. 2s. 6d. Kearsley. 1797.*

This pamphlet, we understand, is written by a gentleman who, since the year 1782, has passed ten years in France, and was detained there

as a national hostage during the greater part of the present war. He thinks that, at this time, 'a fit occasion presents itself for exhibiting to public view a concise Statement of the Population of the principal Cities and Towns of the *Two Empires*; from which we may, in a great measure, deduce an estimate of their Comparative Strength, and properly meet the exaggerations and *fanfaronnade* of a government, which, without one *fourth* part of our Naval Power, now threatens a descent on these coasts, for the purpose of subjugating (with as much facility as they have done the degenerate and nerveless race of Lombardy) a people famed in battle, and spirited as themselves:—a people who actually count upwards of 300,000 disciplined men serving in their fleets and armies, and whose *levée-en-masse* would, no doubt, if fighting for their Properties, their Liberty, and Religion, be inspired with an enthusiastic courage, at least equal to that which, through the course of this all-devastating Revolution, has been the chief boast and glory of the Republicans.'

Considering the purpose for which this tract is avowedly written, we ought not implicitly to rely on the calculations which it contains; nor should the zeal of the author be forgotten, while we are estimating the credit that is due to his testimony.

He gives the following comparative view of the population of the principal cities of France, Great Britain, and Ireland:

FRANCE.				G. BRITAIN AND IRELAND.	
	1st Jan. 1789.	1st July, 1796.			1st July, 1796.
* Paris	- 850.000	— 600.000	London, with Westminster	}	900.000
Bordeaux	- 145.000	— 115.000	and Southwark		
Lyon	- 150.000	— 100.000	Dublin ( <i>Ireland</i> )	-	170.000
Marseille	- 100.000	— 70.000	Bristol	-	86.000
Toulouse	- 80.000	— 58.000	Manchester	-	80.000
Rouen	- 90.000	— 70.000	Cork ( <i>Ireland</i> )	-	78.000
Nantes	- 78.000	— 50.000	Norwich	-	80.000
Reims	- 60.000	— 40.000	Edinburgh (with Leith) <i>Scotland</i>	-	78.000
Strasbourg	- 76.000	— 55.000	Liverpool	-	76.000
† Lille	- 70.000	— 48.000	Birmingham	-	65.000
Caen	- 50.000	— 40.000	Exeter	-	42.000
Metz	- 42.000	— 33.000	Newcastle	-	50.000
Montpellier	- 40.000	— 30.000	Coventry	-	34.000
Aniens	- 42.000	— 32.000	Glasgow (with Port Glasgow)	-	42.000
Orleans	- 40.000	— 30.000	York	-	38.000
Valenciennes	- 38.000	— 26.000	Leeds	-	43.000
			Aberdeen, New and Old ( <i>Scot.</i> )	-	34.000
Total of these	{	1st July,	{		
16 Towns,		1796,			
1st Jan. 1789.		1.397.000			
			Total of the above 16 Towns	{	1.937.000
			1st July, 1796		

In this estimate, we observe that the population of Paris is represented as having suffered a diminution of 250,000 between the years 1789 and 1796: but, according to a report of the French Minister of the interior, made in the year 1796, the population of Paris had augmented during the revolution by not less, (if we re-

\* Greatly enlarged, by extending the barriers, in 1788.'

† Transient garrisons are not comprehended in the population of fortified towns; such as Lille, Metz, Landau, &c.'

collect rightly) than 150,000 persons. This increase was said to be chiefly owing to the safety that Paris afforded from the revolutionary persecutions which raged in the departments.

Our calculator affirms that, 'since the subversion of the old constitution, in 1789, the number of inhabitants in France has decreased, by emigration, assassination, incarceration, starvation, conflagration, guillotine, *noyades*, *fulfillades (en masse)*, despair, suicide, &c. with an enormous disparity between natural deaths and births, and a warfare more exterminating than was ever before known in modern ages, to the amount of FOUR MILLIONS and upwards.'—Which he makes out thus:

' By violent deaths and other extra causes, (viz. emigration, &c. as above mentioned) since the commencement of the Revolution, colonies included,	-	1.200.000
Disparity of <i>births</i> compared with <i>natural deaths</i> , between 1789 and 1793, at least 120.000 annually, on average of <i>those</i> four years,	-	480.000
DEATHS in ordinary mortality, beyond the BIRTHS, supposing the <i>former</i> to be yearly 650.000, and the <i>latter</i> 390.000, at a ratio of 5 to 3, for the last four years	-	1.040.000
On one million of fighting men, in armies, fleets, intestine commotions, &c. from 1st Jan. 1793 to 31st Dec. 1796, at an annual <i>deficit</i> of 1-4th	-	1.000.000
Lost by the colonial civil wars, and by wars in France, and Low Countries, Bishopric of Liege, &c. between 1789 and 1st Jan. 1793	-	500.000
Total		4,220,000'

The population of the British empire he estimates at 14,000,000, and that of France at no more than 16,000,000.

The anecdotes contained in this work form the best part of it. The following circumstances are related of General Kellerman.

'Kellerman certainly saved the Republic, when he triumphed, on the borders of Champaign, over the Duke of Brunswick. He is a gentleman of hereditary property in Alsace, and of *Scottish* descent, the original name of his family being Kilderman, or Kildaman. He distinguished himself heretofore, when a field-officer in Poland; and before the French Revolution ranked as a major-general, and had the great cross of St. Louis. The signal ingratitude towards him, of the late ministers, arose from the nature of his disposition, which could never suffer him to come up to what the Jacobines styled "*The Height of Circumstances*" (*L'Hauteur des Circonstances*).—At the head of a victorious and zealously-attached army, he was put under arrest, while dining, by invitation, on neutral ground, at Geneva, October, 1793, and chose, against the earnest supplications of the whole staff, and numerous friends around him, to submit to the order, signed by Robespierre, together with some of his infamous colleagues, at the Committee of Public Safety.—Kellerman was kept in rigorous imprisonment near a twelvemonth; and had not the 10th of Thermidor reversed the ruling system of Government, he would, no doubt, have

gone from his trial to the guillotine, in lieu of the command in chief over another formidable army. He was of course most honorably acquitted by the new Tribunal.—This officer illustrates a just remark, that the brightest examples of martial gallantry usually take the lead in charitable and liberal acts. His generosity is equal to his bravery; for, while he was in confinement, he sought out, though with the greatest personal danger, others, more indigent sufferers, to solace and relieve them with his purse. No sooner was he released, than he became indefatigable in procuring liberty for a number of innocent prisoners, and found exquisite pleasure in going himself into dungeons, to un rivet their chains, regardless of all narrow partialities of nation, or of party, and governed only in his kindness by a measure of distress. This is known, and has been experienced, by many of our countrymen. A gentleman, and his wife, who bear one of the first names in England, and the most hostile to France, declare, that to Kellerman's beneficence and well-timed succours, clandestinely conveyed, while shut up, *au secret*, sick and famished, they owe their present existence.'

With the anecdotes that follow, we shall conclude our account of this interesting pamphlet.

'A valet of Sanson, executioner-in-chief, having boasted that the prerequisite of dead mens' clothes was worth to his master 200 Louis d'ors per week; an order issued thereupon, that in future, the dresses of those who fell under *La Glaiwe de la Loi\**, should be kept at the disposal of government; and, in the hard winter of 1794, several prisoners of both sexes being almost naked, these wardrobes were opened, to supply them with a covering †.'— — —

'Citizen Beaumont was guillotined for Citizen Chaumont;—in vain he represented the mistake, implored, and argued; they insisted the charge must have been intended against *him*—that there was but little difference in the spelling, "still less in the sound, of the two names."—So he was hurried away to execution.

'Ma——e de M——, a young lady, aged about eighteen, was imprisoned and put to death instead of her elder sister ‡, who had been denounced in a popular society, for counter-revolutionary sentiments.

'The covered cart came one evening to *La Force*, for its usual complement of victims, to be conveyed to the *Conciergerie*, and from

\* The sword of justice.

† At the Luxemburgh Prison, Mademois. Ro——t, being called down from her chamber, to the house-keeper's apartment, was shown a heap of stockings, and told to choose any pair might best fit her. Casting an eye upon the parcel, she instantly fainted away, and fell on the floor: one of the stockings she saw marked with her own needlework—the initial letters of her father's name; and this was the first intimation she had received of his unhappy end.

‡ This is a singular instance of heroism; it has since been discovered that Mademoiselle de —— encouraged the error, that she might die, and save her sister, who was a married woman, with a family of children.'

thence to the Guillotine :—to complete the fare, they obliged a prisoner, who was not actually on the list of those required by *Fouquet*, to go off with the rest ; but on the other hand, on the 8th Thermidor, at night, the driver sent to the Luxembourg maintained that his cart would hold no more than what had entered ; and, after some wrangling with the jailor, obstinately stuck by his refusal to admit one of the number demanded, and who stood ready at the wicket. The poor fellow was therefore reserved to come first of the next assortment ; Robespierre went in his place, and he now keeps a reputable shop near the Pont-neuf, at Paris.’— — —

‘ General and Madame Quetino, were a young couple, extremely attached to each other ; they had one son, about four years old, who used daily to visit, with her, the unhappy father, confined at the Abbey of St. Germain, upon Jacobin suspicion. It was signified, in March, 1794, by order of the *Comité de Sureté Générale*, that all those in custody were to be instantly put *au secret* \*!—The news of their separation was so afflicting to this fond pair, that they concerted various measures to accelerate the General’s trial, knowing that no substantial charge could be brought against him. It occurred to the wife, that on soliciting Hebert (commonly called *Père du Chêne*) in whose company the General had once found himself imprisoned, during a fortnight, they might, through his interposition, attain so reasonable a request ; she, therefore, sent a supplicatory note, saw him by appointment, and received promises of service. Some days after, Robespierre guillotined *Père du Chêne* †, at whose house, in a scrutoire, among a large mass of papers, appeared Madame Quetino’s note ; and, in consequence thereof, she and her husband were arraigned as his accomplices, and condemned to death. The General was forthwith executed—the same judgment passed on the lady—the inflicting of it was, however, protracted, as she showed an advanced state of pregnancy : ere three days elapsed, she was delivered in prison of a dead child—the pangs of labour scarce over, came two *Gendarmes*, with a *Tombereau* ‡, and dragged her out of bed to undergo the sentence. Perceiving, as she dressed herself, that she had five long hazle tresses, which fell as low as her waist, each trooper seized on them, at once, as his spoil, and kept tearing different ways, till her cries and their quarrels brought up a turnkey, who settled the dispute, by cutting the hair in two parts, and equally dividing it betwixt the combatants.—Madame Quetino was then conveyed to the guillotine, but seemed totally deprived of her senses, and almost motionless. She was a delightful, and very accomplished person.’— — —

‘ Houchard was a soldier of fortune, and, much against his will, made Commander-in-chief of the army of the north.—He had signalized himself while a subaltern in the cavalry. He was lodged at the

‘ \* When put (*au secret*) in secret, no communication whatever is allowed beyond the walls of the dungeon.

‘ † Hebert had long been trying to supplant Robespierre in the esteem of the populace, by even surpassing *him* in impiety and villainy.

‘ ‡ A Tombereau is like a London dung-cart.’

abbey, in the same corridor with an English lady (Mrs. P—t) and took every opportunity when his door was left unbolted (for the purpose of filling his pitcher with water) to converse frankly with her. “I am to die for not having driven your English prince into the sea.—This is the indirect charge, and not one military man among all my Judges; they state, that I had 60,000 men; I commanded 36,000 only, of which 18,000 were excellent troops; the remainder—undisciplined rustics, and only to be pushed on by artificial means; unluckily, we had no brandy left.—I am little versed in history; yet, sometimes read what particularly interests my own profession: and I could not but recollect at the time, that not far from our camp were two memorable fields of battle, in both which, your countrymen gave proof of what a very few, the flower of a brave nation, may achieve, when driven to a desperate alternative\*.”

‘So soon as the general came into court, and his person recognized, the jury called out, “We are satisfied; *peine de mort* †.” At that instant, Houchard sprang from the chair in which they had placed him, and forced his way over the tables, to the seats of the judges, who escaped by flight into a back-room. It was long before he could be secured and bound. He was about 38 years of age, six feet two inches high; and endued with wonderful active force; not the clown-like strength of the Farnesian Hercules, but the suelt and elastic vigour of the famous assailing gladiator, at the *villa Borghese* ‡, of which we have so many good copies in Great-Britain. From that day forward, all prisoners, while at the tribunal, have been tied in the *Terrible Fauteuil* §, with cords. General Houchard, to the moment of his death, showed a manly and stern bravery.’

Art. 35. *Reasons against National Despondency*; in Refutation of Mr. Erskine’s View of the Causes and Consequences of the Present War. With some Remarks upon the supposed Scarcity of Specie. 8vo. pp. 202. 2s. 6d. Cadell jun. and Davies.

This is a well written and energetic answer to Mr. Erskine’s pamphlet: but the arguments and observations contained in it have been so often before the public, that we think it unnecessary to repeat any of them on the present occasion. The author thus concludes:

‘The Power of France is not sufficiently great to terrify us; but it is so formidable that it ought to unite us. Let us not weaken our strength by distracted Councils, and by divided wishes. To prevent this, I have ventured to raise my feeble voice. I call upon the Country to act and think as if influenced by one common interest, and inspired with one soul. I adjure them in the name of God and Nature; in the name of every tie which binds man to social intercourse; in the name of every generous feeling which ennobles, and of every tender emotion which gladdens life, to sustain their own

\* Cressy (in Ponthieu) and Azincourt (in Artois) neither of which is twelve leagues from Cassel.

† Death. ‡ In Italy.

§ This is the term commonly given by the printers in Paris, to the arm-chair allotted for prisoners on trial; who do not stand at a bar, as in England.’

course and that of Europe, as the world demands it of them.—Whatever animosities may divide us; whatever misfortunes may depress us; whatever private calamities may assail us, let us consider that it is the happiness and the honour of England which we must defend. It is not a petty territory nor paltry distinction for which we are called upon to shed our blood; it is in a cause for which our ancestors have been prodigal of life. It is for our Laws, our Religion, and our Families; for all that is connected with public good, and with private happiness. Let us not “lay the flattering unction to our souls,” that Peace is to be attained by moderation, concession, or by the immense sacrifice of Belgium. Experiment has followed upon experiment. *Nothing can purchase Peace for Britain but Victory*, or the utter prostitution of all that she holds in estimation. I call that God to witness who judges me as I write, and who is the Arbiter of my life, that what I have said is the result of conviction; that it springs from the bottom of my heart.’

Art. 36. *Conciliation; or Considerations on the Origin and Termination of the present War.* With an Appendix, containing Remarks on Mr. Erskine’s “View of the Causes and Consequences of the present War.” By Hewling Luson, of Sheerness. 8vo. pp. 88. 1s. 6d. Sael. 1797.

We have perused this pamphlet with some pleasure, for it contains many bold and excellent political propositions. Our readers will judge of it from the following extracts. It is the writer’s object

‘To prove that it is the reciprocal interest of both these nations, (France and England,) that it is equally the duty of both their governments, to terminate the destructive contest, not only by a just and honourable peace, founded on reciprocal concession, forbearance, and oblivion of ancient enmity and present injury, but (however incongruous the idea may at first sight appear) by a sincere, permanent ALLIANCE.

‘No measure short of this can *secure* the repose of Europe. The *absurd*, the horrid idea of natural enmity between Britain and France, must either be eternally extinguished, or its smothered embers will soon again burst forth in dreadful conflagration.

‘But this amity, which cannot be sincere without a reciprocal renunciation of ambition, abasement of pride, and, in short, without a total dereliction of the opinions, a total revolution in the principles, by which England and France have for many centuries been governed, can only proceed from that most difficult of all human exertions, A MUTUAL ACKNOWLEDGEMENT OF ERROR.’ — — —

‘To future ages, perhaps even to this age, the French revolution itself, dreadful as are its present effects, menacing as its aspect now appears, may be productive of inestimable benefits. It may accelerate and extend the progress of liberty, philosophy, and civilization; it may inform, correct, and harmonize mankind.

‘Already its meliorating influence produces great and visible alterations in our conduct as well as in our opinions. Superstition drops its mask and persecution its scourge; pride, terrified and abased, relaxes its haughty brow; rank, birth, and title, are appreciated by the standard

standard of reason ; and the fortuitous occupier of these necessary appendages to civil society must no longer claim from others that respect for his station which he neglects to pay it himself ; he must also bear in mind, that the most dangerous and the worst of levellers in society are those who degrade the station to which fortune has raised them ; who lower the eminence on which they erect the standard of their pride ; and abet the cause of that equality they affect to depreciate and despise, making the necessity of subordination grievous, and submission to vice, arrogance, and folly, disgraceful.

‘ How pointed, yet how just, is the contempt with which reason and philosophy now regard the famed exploits, the rapine, the murders, the insatiable pride and ambition of that “crowned ruffian” of antiquity, Alexander the Great ! They may now give a bold and decisive answer in the affirmative to the question of the humane, indignant poet,

“ And shall not twice a thousand years unpraise  
The boisterous boy, and blast his guilty bays ? ”

*Dr. Young’s Love of Fame.*

His valour, his occasional magnanimity, his noble confidence, may still be admired ; but his excesses, his pride, and his tyranny, will, in this enlightened age, meet with the detestation they deserve.

‘ How despicable, how sordid, how abject, does the sanguinary ambition of Louis XIV. appear !

‘ How does it shrink from the mortifying comparison with the invincible Grecian Hero !

‘ No sprig of laurel graced the brow—no genius informed—no virtue irradiated the mind of the gloomy ferocious bigot.

‘ The haughty unrelenting despot compelled armies of slaves to sacrifice their lives in the unjust and unavailing attempt to swell his triumphs, and extend his sway. Rioting in luxury and debauchery, or chaunting, with impious hypocrisy, *Te Deums* for battles he dared not fight and for victories he did not obtain, he saw Europe’s fertile plains desolated and drenched with blood at his command ; while the indignant, agonizing, awful groan of suffering millions ascended to heaven, to call down vengeance on his guilty head.’ — — —

‘ Englishmen and Frenchmen have, ever since the Norman conquest, been told they are *natural* enemies. This gross libel on nature they have always considered as an article of their political creed ; and have very conscientiously, and willingly, followed their leaders to cut each other’s throats, for the glory of their respective kings and countries ; and to *revenge* themselves on their “natural enemies,” though all the time without any “malice or hatred in their hearts,” except what their wise and righteous “governors, teachers, political pastors, and masters,” might have found it convenient to instil into them.

‘ If two numerous armies of these natural enemies should even, at this moment, when the national animosity created by ambition, nursed by prejudice, and strengthened by a long reciprocation of injuries, has attained its highest pitch, be eagerly waiting the dreadful event of battle ;

battle; and if the meditated slaughter should be suddenly and unexpectedly suspended by the happy tidings of peace, would not the joyful acclamations of either host assert the rights of injured nature? Her children, liberated from the cruel tyranny of human restrictions, and absolved from the stern commands of honour, would obey her awful voice, and embrace as brethren.

‘A *natural enemy* “is a monster” which the world “ne’er saw,” and national animosity is the creature of political delusion.

‘Should a Frenchman and a Briton be cast on a desolate island, the national prejudice would instantly vanish, and the joy of meeting with an associate in affliction would obliterate for a moment the idea of their mutual distress.

‘So powerful is the *principle* of UNIVERSAL PHILANTHROPY which the all-wise *Creator* has implanted in the *breast* of *man*, that it exists, and occasionally bursts forth, even in those who have been inured to acts of rapine, violence, and cruelty; who have been *systematically* barbarised.

‘When the decree was passed in the convention, that the armies of the French Republic “should take no prisoners,” a decree which is so supereminent in atrocity as to cast at an awful distance the vilest acts of deliberate barbarity which history has recorded, the armies of France, to their immortal honour, indignantly refused to obey the infernal mandate.

‘In the late glorious action, when the Indefatigable and the Amazon attacked Les Droits De L’Homme, and the two latter, while fighting with equal bravery, ran on shore on the coast of France, the humane and generous natives, respecting the valour of their gallant enemy, by which they saw their own ship destroyed, were equally attentive to the preservation of Englishmen as of their countrymen, from the common calamity to which the fate of war had brought them.

‘Are such heroic, generous nations to be longer considered as *natural enemies*?

‘Forbid it, *righteous Heaven!* and grant that their fierce, their impolitic, their destructive contention may be immediately succeeded by an alliance as durable, an amity as sincere, as their present hostility is *irrational!*

‘The French are not, by nature, a cruel or malevolent people; nor are either their national prejudices, or the cruelties or enormities which stain the annals of the sanguinary reign of Robespierre and his associates, to be attributed to the depravity of the people, but to their inverted education, to the examples of turpitude and barbarity continually before their eyes, and to the immoral and *atheistical* principles industriously propagated among them.’

Art. 37. *A Letter to the Right Hon. William Pitt*, on the additional Tax of Two Shillings and Six Pence on every Cwt. of Sugar; with some Observations on the Slave Trade. 8vo. 1s. 6d. Egerton.

This tract is neither forcibly nor elegantly written, but it displays local knowledge, and contains observations which merit attention.

attention. The author, seemingly with great reason, contends that the duties on sugar, like those on tea, should be regulated by the *quality* of the commodity. 'As coarse teas (he observes) are exempted from [part of] the duty, on the principle of accommodating the poor, so should coarse or *muscovado* sugar be favoured in like manner.' If we mistake not, this principle prevails in the tax on sugar imported from the East Indies, which pays *ad valorem*; and we conceive that no solid argument can be adduced, to prove that it should not be extended to the imports from our colonies in the west.

The chief intention of this pamphlet, however, is to urge a claim on behalf of the inhabitants of Barbadoes, which, if it were urged in the house of commons, would probably surprize the minister. The author contends that they ought to be *particularly*, and *exclusively*, exempted from any additional tax whatever on their sugar imported into this kingdom, on the plea that they are groaning under burdens to which the sister colonies are not subject. The writer admits that the Islands of St. Christopher, Nevis, Antigua, and Montserrat, are equally liable with Barbadoes to the duty of  $4\frac{1}{2}$  *per cent.* on their produce: but he observes that 'there is something so peculiar in the misfortunes which have befallen Barbadoes, that, upon a thorough scrutiny, the *immediate claims* of this island must be allowed in preference to every other.' He states the following circumstances in support of this conclusion:

'On the 14th of May 1766 a most dreadful fire consumed the greater part of Bridge Town, the capital of the island. On the 27th of December in the same year, a second conflagration broke out and destroyed the remaining part of this town. These fires so injured many of the principal planters, that a number of years elapsed before they were enabled to recover themselves; and numberless others (not in possession of those means of rallying which the more wealthy had recourse to) sunk under the weight of their misfortune. In fact, these horrid calamities occasioned universal distress throughout the island, and the unfortunate inhabitants had scarcely recovered from these direful events, when that most awful and tremendous hurricane in the year 1780, levelled to the ground the whole of that industry which had cost them so much pains and labour. This was a stroke for which they were little prepared, and which filled the measure of their woes! but these fires, and this horrid convulsion of nature, were not the only ills that the Barbadians have had to encounter. Pandora's box, replete as it was with misery, contained not half the calamities that desolated and laid waste this once fertile land. The security which enveloped them upon the extinction of the conflagrations, served only to aggravate those misfortunes which quickly attended them. They had imagined, that, from the extent of those evils, no others of greater magnitude could follow. They had consoled themselves with these ideas, and they had in the true spirit of "Exulting Ilion" exclaimed "Hic Dolopum manus: Hic sævus tendebat Achilles: Classibus hic locus: Hic acies certare solebant." But this was but the rhapsody of the moment. Mischiefs engendered mischief, and from those fatal fires in the year 1766 to the unfortunate year 1780, the country was laid waste by bo-

rrers,

ers \*, black and yellow blasts, ants, and a series of dry and unproductive seasons. The planters were brought to the very threshold of indigence. Merchants, loud in their demands; government, positive in its levies. Thus were the Barbadians environed with difficulties; and thus were their concerns disregarded and perplexed.'

This is a gloomy and, we fear, a faithful picture: but that it will divert, in the smallest degree, the claims of ministerial rapacity from the inhabitants of Barbadoes, we suppose the author himself is not sanguine enough to expect.

Concerning the remarks on the slave-trade, we have only to observe that they have been anticipated by other writers.

Art. 38. *The Questions stated, Peace or War? and who are the Men fittest to make Peace and to keep it?* submitted to the Consideration of the People of Great Britain and Ireland. 8vo. pp. 84. 1s. 6d. Johnson. 1797.

This whimsical author is an advocate for immediate peace and liberal reform. Our readers may judge of his principles and style from the following extract.

'Reader. You have not told us your opinion whether the war has been ably planned and conducted.

'Author. We may presume that those who had the management did their best. But they have not eclipsed the merit of Carnot. Few people are capable of forming or judging of the plans for conducting war. We know, however, what has been the success; and if we were to judge of measures both at home and abroad by their result, we might be apt to suppose that our military operations had been contrived by a Lord Chancellor; our naval affairs directed by a general of horse; our state-trials conducted by a Scotch advocate, bred in the despotic maxims of the law of the Roman emperors; our finances and taxes contrived by pick-pockets; and the police of the country exercised by a provost-martial.

'Reader. You have said nothing of Mr. Burke's advice to carry on eternal war with the republic of regicides, as he calls the French government.

'Author. I should think myself as mad as Mr. Burke, if I were to regard a phrenzy which not above one or two men in the whole kingdom avow; and I should as soon make a serious attack upon Don Quixote and his squire Sancho, while they were glorying in their self-importance of being the universal deliverers of distressed damsels, as I would reason with Mr. Burke, and his follower Mr. Windham, while they affect to be the knights-errant of regular government, religion, and humanity, and are popping their light artillery of air-guns loaded with tropes, metaphors, riddles, quibbles, and quaint phrases, at the huge giant, *Regicide*.'

Art. 39. *Thoughts on the Conduct both of Ministers and Opposition;* submitted by a true-born Englishman to the serious Consideration of his Countrymen. 8vo. 3d. Longman.

The very wise, philosophical, and humane purpose of this little

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\* A worm or grub which does incredible mischief to the sugar-canes. *Rev.*

pamphlet, which consists chiefly of extracts from "a third letter \* to a British merchant," may be seen in the following passage of the compiler's preface.

'As to my foreign politics, they consist chiefly in a settled and unconquerable aversion to our natural enemies the French—not, indeed, as individuals, but as a nation; an aversion which I sucked in with my mother's milk, and which I trust my children have sucked in with theirs, as I am convinced that, as a national sentiment, it has not only been one principal cause of our greatness and prosperity, but also that it is necessary for our security against a bitter and perfidious foe. And as the French Nation, bad as they always were, are lately much changed for the worse, I think it my duty to hate them more than ever, and I wish there was an Antigallican club in every parish throughout the kingdom.'

Art. 40. *New Circulating Medium*: being an Examination of the Solidity of Paper Currency, and its Effects on the Country at this Crisis. 8vo. 6d. Johnson.

The object of this pamphlet is to prove that the new circulating Medium, the Bank of England notes not exchangeable for gold and silver, will in a short time lose value rapidly; and that notes of private bankers will be preferred to them in circulation, as a security less fluctuating. The note-holders, whenever their property depreciates, will probably solicit their being made a legal tender,—a measure deprecated by the acute and ingenious author, as inefficient, ruinous, and tyrannical.

Art. 41. *Letters written to the Directors and Governors of the Bank of England*, in Sept. 1796, on the Pecuniary Distresses of the Country, and the Means of preventing them. With some additional Observations on the same Subject, and the Means of speedily re-establishing the public and commercial Credit of the Country. By Sir John Sinclair, Bart. President of the Board of Agriculture. 8vo. 1s. Nicol. 1797.

The character of Sir John Sinclair as a writer stands justly high: a cosmopolite spirit graces his reflections; and his information on topics of finance, agriculture, and statistics, is sought as authority throughout Europe:—but it may be doubted whether he deserves as a practical statesman all the confidence which he possesses as a literary politician. During the scarcity of corn, the stir and reports of the Board of Agriculture certainly increased the dearth, and have supplied the strongest argument for granting indemnities to the merchants who lost money by their importations; and a late inquisitive numbering of the cattle along the coast is by some thought to have helped to bring on the critical alarm which stopped the Bank of England.

In the letters now before us, Sir John takes it for granted that we are in want of circulating medium; whereas we apprehend that our want is of a different kind, a want of *productive* circulation. It is not

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\* We have not yet seen the *third* Letter to a British Merchant; our opinion of the 1st and 2d appeared in our Review for Nov. 1796, p. 332.

enough that our lands, our houses, our shipping, our manufactures, and our goods of every sort, are greater in quantity and more valuable in amount than ever;—if each act of circulation converts some portion of our fixed into consumable property—withdraws some portion of the stock reserved for immediate consumption, at a price which does not invite re-production—or otherwise squanders unproductively—we are travelling on in the career of declension with a rapidity the greater for the very magnitude of our wealth. (Consult *Busch Vom Geldsumlauf, Hamburg, 1780.*)

As a remedy for this supposed want of circulating medium, Sir John proposes to increase the capital of the Bank. This can be done by offering a larger profit to the subscribers than the public funds at present afford, *i. e.* by granting to proprietors of the new Bank-stock an annual dividend of at least 7l. per cent. besides a bonus in the first instance for displacing their property;—and this money is then to be employed in discounting for the merchants at *five* per cent.—so that the whole new capital would burden the concern with an annual loss. If the merchants obtain it not, there will be no apparent diminution of what they call scarcity of cash. Repeal, indeed, the laws which limit the rate of interest, and all this may be feasible with advantage.

Sir J. S. next suggests the issue of notes of two and three pounds value: to which the only objections seem to be, that they encroach on the more useful circulation of private bankers; and that, in the event of depreciation, a large quantity of this small paper would be found in the hands of a class of men more easily alarmed and irritated, and less inured to habits of order and allegiance, than those to whom the antient circulation was confined. This might endanger public tranquillity.

The project of issuing, at this time, notes dated in 1798 in order to elude a legal run, strikes at the root—we had almost said, of honesty—certainly, of credit.

The project of recoinng the gold, with an alloy of 6 or 7 per cent. is an operation which M. De Calonne executed in France, a little time before the revolution. It would lessen,—not the nominal indeed, but—the actual value of the pound sterling; and it would consequently defraud all the creditors in the kingdom, to the profit of their debtors, by the precise amount of the value withdrawn. Government is a great debtor to the people, and would certainly be a gainer by it. Sir John Sinclair is of opinion that this operation would not affect the foreign exchange. Notwithstanding his profound study of “Krusen’s Hamburg Comptorist,” we shall not hesitate to profess a diametrically opposite opinion. The theory of exchange is very simple. Capital circulates in the European market in the form of bills of exchange, (see Review vol. xvi, p. 379,) at an interest proportioned to the demand. In times of peace, when industry can lay by a progressive addition to its stock, it bears a diminishing interest of 5 or 4 per cent. In times of war, when rulers are rapidly annihilating capital in the form of powder, bullets, and military accoutrements, it bears an increasing interest of 7 or 8 per cent. The country which will allow the highest interest obtains the use of it. If a merchant in London has to pay at the end of two months a pound

of silver at Hamburg, he offers a pound of silver less the average discount for two months on that portion of European capital. If he can obtain it on these terms, the exchange is said to be at par. If a merchant in London has to pay at the end of three months a pound of silver at Madrid, he offers a pound of silver less the same average interest, or discount, for three months. If he can thus obtain it, the exchange is at par. Has a minister large subsidies to remit to Hamburg; this unusual demand for silver payable there causes the agent merchants to bid against each other for the requisite two-months bills: they offer a pound of silver without deduction, or more than a pound of silver. The exchange is then said to rise; it becomes unfavourable to the British nation. Have the Spanish merchants purchased for South America an unusual quantity of English manufactures; more offers of silver payable in Madrid are by them sent to the London market than the demand requires. These are hawked about by bill-brokers at the Dutch auction of progressive abatement. Not only the usual deduction of  $1\frac{1}{2}$  per cent. (supposing the average rate of European interest to be 6 per cent. or  $1\frac{1}{2}$  for three months,) but a farther discount is allowed, and the purchaser buys a three-months draft on Madrid for 2 or 3 per cent. less than the value of a pound of silver. The exchange is then said to fall; it becomes favourable to the British nation. Hence there is a constant tendency in each country to preserve with each an exact balance of interchange. Purchases can always be made to most advantage by that country to which another is indebted. A subsidy paid at Hamburg favours the exportation of our manufactures into Germany. A sale of our merchandice made at Cadiz favours the importation of Spanish wine and wool into Great Britain. Every thing which renders property *instabile* diminishes the market value of a pound of silver, payable at a future period in the country so circumstanced. The exchange turns against such country, becomes favourable to those who purchase there, and thus facilitates exportation. The manufactures of such country are demanded. Hence the prodigious exportations of France during her revolution. Circumstances which favor internal stability augment, on the contrary, the market value of silver payable in such country; the exchange turns in its favour; and it can purchase to advantage. Its own manufactures lose demand. Hence the prodigious importations of England a little time previous to the war. Diminution of the universal capital, testified by a rise of its average interest, is injurious to production: hence the general uneasiness experienced even from a war not our own.—If all this be considered, it will appear obvious that a depreciation of the pound sterling, by an adulterated recoinage of its legal measure, must inflict on this country a considerable rise of the exchange, until it attain the level of the new value, which is just; and a farther rise resulting from an opinion of the instability of British property, which is so much pure additional loss.

The plan, (page 30,) for publicly guaranteeing the dividends of the bank, is liable to the simple objection that government has the worse credit of the two. That of issuing *state-notes* (page 33) is a

revival of the *tallies* of Mr. Montagu, which succeeded, but which are liable to all the objections of an assignat system:—that is, they tend (as has happened in France) to plunder all proprietors and all creditors, by paying off rents, interests, and debts, with the same *nominal* but with a really *reduced* coin: but they tend to raise the wages of labor, to better the condition of debtors, and to rouse a lethargic crowd to personal interference with public measures.

Art. 42. *Observations on the present alarming Crisis: Addressed to the Nobility and Clergy.* By J. Morfitt, Barrister at Law. 8vo. 1s. All Booksellers.

This is an animated declamation on the old text, "*There's something rotten in the state of Denmark.*" No doubt, Britons, as well as other people, sometimes require to be roused to a sense of duty, and to an ardent and disinterested zeal for their country; and especially in the present important crisis: but how far Mr. Morfitt's appeal to the *feelings* of our Nobility and Clergy may be effectual, we do not undertake to decide. He calls on the Bishops and other dignitaries of the church to stand forwards in the present season of expence and danger, and out of their large revenues to contribute handsomely towards the defence of their King, their country, and themselves. He reminds the Nobility of their places and pensions recorded in the red book, and requires them to make some patriotic sacrifices:—nor does he forget to level a stroke also at those "*Cits who prefer a guinea to mankind.*" He moreover wishes that all religious distinctions could be removed; that Churchmen and Dissenters could alike enjoy the privileges of citizens; and that all sects and parties could be melted down into one solid mass of sterling patriotism: to which he adds his prayers for an effectual reform:—*A consummation devoutly to be wished!*—but first we say "*Give peace in our time, O Lord!*"

Art. 43. *Strictures on Peace.* The Englishman and Reformer, a Dialogue. By Mr. Dunn. 8vo. pp. 32. 1s. Richardson. 1796.

The object of this dialogue is to shew the impracticability of a permanent peace in Europe, and particularly between this country and the French republic; and indeed, notwithstanding the beautiful theories of the advocates for the advancing melioration of the human race, it seems highly probable that the period is very far distant when the nations of Europe shall abolish those causes of hostility, that have hitherto almost incessantly vexed and desolated the fairest countries of the earth.

Art. 44. *A New System of Finance:* proving the Defects of the Present Sytem; that a Saving may take place in the Public Income and Expenditure to the Amount of near Ten Millions annually! Exposition of the Consequences to the Public through their Connection with the Bank of England; the baneful Consequence of Stock-jobbing; astonishing Losses sustained by the Public, that have enabled the Minister to carry on the Deception of lessening the Public Debt; the unparalleled Advantages given by the Minister to the Loan Mongers for Paper Credit, in order to support the present ruinous War; One Hundred Pounds Securities in the Three per Cnts. given by the Minister to receive 41l. 10s. 8d.

to be sent to Germany for the Support of the Emperor's Loan. Together with a Reply to Messrs. Morgan and Vansittart on the Subject of Finance. Some Remarks on Simon the Stock Broker's Letter to Mr. Alderman Curtis, late Lord Mayor of London. On the Iniquity of Private Tontines. Schemes for the Benefit of Age, on the most reputable Establishments. A reasonable Compromise between Debtor and Creditor. A perfect Establishment for National Credit in future; and THE PEOPLE RELIEVED FROM THE MOST BURTHENSOME OF THEIR TAXES. By Thomas Fry, Author of the *Guardian of Public Credit*. 8vo. 2s. 6d. Jordan. 1797.

Mr. Thomas Fry is a successful rival to Mr. Simeon Pope\*; and excels in despondency not less than his antagonist does in confidence. The observations on the Bank of England, and those on the East India Company, reprobate as highly injurious these privileged monopolizing companies. The following whimsical calculation we shall copy:

1 Englishman pays as much as 6 Frenchmen did before the Revolution, perhaps as much as 10 at the conclusion of the peace.

1 Englishman pays as much as 12 in Turkey

1 ditto — 14 Russians

1 ditto — 10 Swedes

1 ditto — 3 Hollanders, *Stadtholderian*

1 ditto — 6 Austrians

1 ditto — 5 Spaniards

1 ditto — 9 Portuguese.

#### MISCELLANEOUS.

Art. 45. *The Travels of Anacharsis the Younger in Greece*. Abridged from the original Work of the Abbé Barthelemi. 8vo. pp. 637. 8s. Boards. Vernor and Hood. 1797.

The omission of the references in the original impression of this work, which renders the London edition of 1796 so useless to the man of letters, has been imitated in this epitome. The most important suppression is that of passing the historical introduction, which fills the first volume of the original; and by these means the excellent analysis of Solon's legislation, and the spirited narrative of the Persian war, are lost. The third section, concerning the age of Pericles, is not so justly an object of regret.

The operation which has been performed on this work does not consist in compressing what Barthelemi has said, but in leaving out frequently a paragraph or a page which appeared uninteresting to the editor; the portion retained being mostly a very faithful translation. In any form, these well-imagined Travels must please. A few plates, well designed and engraved, accompany this volume.

Art. 46. *Authentic Memoirs of the Life and Reign of Catherine II.* Empress of all the Russias. Collected from authentic MSS. Translations; &c. of the K. of Sweden, Right Hon. Lord Mount-

\* See Rev. March 1797, pp. 336. 462.

more, morres,

morres, Lord Malmsbury, M. de Volney, &c. 12mo. 3s. 6d. Boards. Crosby. 1797.

One of those mushroom productions which so plentifully spring up in the fertile soil of Grub-street; and for the culture of which we are much indebted to the industry of its highly lodged inhabitants, who, from their lofty situation, look down with watchful eye on whatever passes in the world below, carefully noting and transmitting to us every interesting occurrence, for the gratification of human curiosity.—The death of the celebrated CATHERINE was an object of too much magnitude and promise to escape their vigilance.

To those who are but little acquainted with the history of the Russian government, during the last 34 years, this brief compilement may prove acceptable, as containing all the information that will be generally required.

Art. 47. *A Letter to the Right Hon. the Earl of Charlemont on the Telegraph, and on the Defence of Ireland.* By Richard Lovell Edgeworth Esq. F. R. S. and M. R. I. A. 8vo. 1s. Johnson.

The facts contained in this pamphlet will be deemed, by many, a valuable contribution towards the secret history of the present administration, as well as to that of the invention of the telegraph. After having remarked that Mr. Edgeworth writes throughout with much dignity and moderation, and occasionally with brilliancy, we shall extract a passage which may be considered as nearly a summary of the whole statement:

‘When a nobleman of high honour and superior abilities had written to me “that he trusted, I should be employed,” when Mr. Pelham had desired me to bring up to town the machines which I had prepared, some of which were expressly mentioned as being intended for a communication from Dublin to Cork, when the simplicity of the machinery, and the impenetrable secrecy of the mode of communication were applauded by every member of administration, who had seen them—and when my invention was finally approved of by the Lord Lieutenant himself, who gave it in the handsomest manner a decided preference to any that he had heard of, was I too sanguine in concluding, that the general question of expediency had been previously considered?—Did it appear in any degree probable, that gentlemen should take and give so much trouble about a thing which they did not mean to pursue?—Had the incompetency of the invention, or the *extravagance* of its expence, been the reasons assigned for the rejection of my proposal, and had it appeared that a better or a cheaper mode of communication than mine had been at the command of administration, their conduct would have been in some degree justifiable.—But the contrivance was approved of; and the expence was not one fourth of what the government in England paid for the Admiralty Telegraph. That the expence could not have been the real objection, is evident from this single circumstance.—Mr. Pelham had been informed of the expence of the Admiralty Telegraph, and had notwithstanding brought over a person from the Admiralty, on purpose to establish a communication between Cork and Dublin.

‘The expence of the English Telegraph between Portsmouth and London, a distance of fifty-six Irish miles, is three thousand pounds

a year.—My offer for an establishment between Dublin and Cork, a distance of one hundred and twenty Irish miles, was upon an estimate of one thousand four hundred pounds per annum. At the rate of the English Telegraph it would have cost six thousand six hundred pounds—a sum for which, with a very small addition, I would have established Telegraphs at every important station upon the coast.

‘ I do not mean to assert that government ever made me a *positive promise*, but if any doubt can remain whether government gave me encouragement to proceed, let us reflect upon the character and conduct of Mr. Pelham.—Would he have suffered my reconnoitring Telegraph to be taken to England, where, as it resembled in miniature my other machines, it would subject them to imitation; or would he have permitted Mr. Lovell Edgeworth to have gone to London, on purpose to have it presented to the Duke of York, if he had not intended that my plan should be adopted in this kingdom? Mr. Pelham in his letter to Colonel Brownrigg expressly mentioned, that my son went for no other purpose to England; and to me he expressed in distinct terms, that if the English administration should not concur in the scheme of communicating intelligence from London to Dublin, “ it would still be in the power of government here, to do what they pleased in the business.”—I could scarcely after what passed suppose, that what they pleased was *nothing*.—For it must be observed, that no attempt was made to accommodate the business in any manner to my feelings. I had offered to establish a communication from the coast to Dublin at my own expence,—of this offer no notice was taken: I had already, as was known to government, expended £. 500: as much more would have erected a *temporary* establishment (for perhaps a year) to Cork; and by this trifling complaisance, the utility of my invention might have been fairly tried, and the most prudential government upon earth could not accuse itself of extravagance in being partner with a private gentleman in an experiment, which had with inferior apparatus, and at four times the expence, been tried and approved of in France and England.’

Mr. E. more than insinuates that his plan was too economical to answer as a *jobb*; and that his proposal was rejected, partly at least, on that account. Of the merit of the invention we shall have occasion to say more hereafter, as an account of his machine is to appear in the Transactions of the Irish Academy.

Art. 48. *A Word or two in Vindication of the University of Oxford, and of Magdalen College in particular, from the posthumous Aspersions of Mr. Gibbon.* 4to. 1s. 6d. Rivingtons.

In a former review of this subject, we have mentioned our disapprobation of the preposterous attack of Mr. Gibbon, in the fifteenth year of his age, on the discipline of Magdalen College and the character of the university of Oxford. As the fame of the sagacious historian of Rome is known to many readers who are strangers to academical customs and manners, and who may be induced to trust too much to the hardy yet general assertions of a favourite author, the writer of this tract has endeavoured to obviate such groundless prejudices by a plain statement of facts. In defence of the university

at large, he enumerates the various lectures that are duly read there by the respective Professors, and adds a list of the private lectures which the under-graduates of all descriptions are obliged to attend; inless, like Mr. G. they are desirous of evading them by frequent omissions, and idle, and boyish excuses. That Mr. Gibbon should lay the blame of his own inattentions and truant conduct on the calm disposition of his tutor, and his want of proficiency in learning and good manners on the want of useful regulations in the university, can be explained only by those parts of his character, from which humility and ingenuousness were too often excluded by consummate arrogance and vanity, and which increased with his years and his reputation. The boy, who, when 15 years old, idle in the extreme by his own confession, yet pretends to form an opinion and to hazard a censure on the want of discretion of his governors, and of discipline in his college, from which he was expelled for his deficiency and irregularity, seems an object of ridicule rather than of serious animadversion; and, as we are satisfied with this defence of the university, we are willing, in compliment to the extraordinary talents of Mr. Gibbon, to forget his wanton and puerile effort of malignity; forbearing to apply, from his favourite author, to this passage of his posthumous publication, the detestable charge of the "*Odium in longum jaciens.*"

Art. 49. *Letters of Madame du Montier*; collected by Madame le Prince le Beaumont. Translated from the French by Miss Newman. 12mo. 3 Vols. 10s. 6d. sewed. Hookham and Carpenter. 1797.

The merit of this translation is such as will entitle Miss N. to considerable praise; though there are a few inadvertencies that we could wish to see rectified, such as *Denis* instead of *Dionysius* of Syracuse, &c. With respect to the work itself, we can safely recommend it to public notice, as combining in an eminent degree amusement with morality, and piety with rational entertainment. The author being a Roman catholic, the religious sentiments are occasionally deeply tinged with sectarianism; on which account it may perhaps be disapproved by protestant zealots, and those who hold purity of faith to be preferable to excellence of morals.

FAST SERMONS, *March 8, 1797, continued.* See Rev. for May.

Art. 50. *The Distempers and Decay of the World, and Repentance the only Remedy.* Preached at Tavistock-chapel, Long-acre, and at St. Andrew, Holborn. By the Rev. Walter Harper. 4to. 1s. Rivingtons, &c.

The author of the present Discourse, like the generality of preachers on similar occasions, considers the common calamities of the times as the judgments of God on the earth for the wickedness of its inhabitants; from which he deduces the necessity of national repentance and amendment, as the only means of salvation. There is a degree of ingenuity in his exposition of the text, Isaiah xxiv. 4.; whence he infers that 'it seems to be natural that the world, like the human body, should languish and fade away; and that *all things* under

under the sun generate and nourish something by which they themselves are ruined. How many *plants*, and *trees*, and *fruits*, and *flowers* do we see breed that worm which destroys them. Just so,' adds he, 'it is in the *animal creation*, and the finest and most exquisite part of it,—the *body of man*: however "fearfully and wonderfully made," yet it every day contracts matter of weakness and disease, which terminates at last in its ruin and dissolution. So it is in the GREAT BODY OF THE WORLD; its own distempers are the causes of its ruin, its own diseases of its dissolution.' If we would ask what are the *diseases* and *distempers* of the WORLD, he answers by citations from the Scriptures: but for these we refer to the Discourse at large.

Art. 51. *National Sins the Cause of National Sufferings.* Delivered \* by Robert Miln, A. M. 8vo. 1s. Printed at Carlisle, and sold by Johnson, London.

Mr. Miln, too, like Mr. Harper, [see the foregoing sermon,] and in common with most of our preachers of Fast-day Discourses, gives a copious display of the Divine judgments that are 'at present' sent abroad into the world, for the punishment of our sins. Among these awful dispensations, WAR is placed foremost in the fatal groupe; and in enumerating the cruel operations of this dreadful infliction, he gives a fearful but just detail of what is most detestable in human nature.—Happy, indeed, for mankind would it be, if the ministers of the Christian religion, who are or ought to be ministers of PEACE, could prevail on their hearers to turn their swords into plough-shares, and their spears into pruning-hooks! In the latter part of this Discourse, the preacher expatiates on the irreligious disposition of the age. This he considers as one of the most crying of our national sins; and he discusses the subject with ability, in a manner becoming a sincere defender of the Christian cause, against the attacks of infidel and atheistic writers.

Art. 52. Before the Honorable House of Commons, at St. Margaret's, Westminster. By the Rev. Thomas Powys, D. D. Canon of Windsor, and Chaplain in Ordinary to his Majesty. 4to. 1s. Stockdale.

In this elegant composition, the preacher, in course, according to the "order of the day," takes proper notice of the sins of the nation, and the enormities of the French; nor does he neglect to advert, with due respect, to 'the wise counsels of our rulers.' P. 16.

#### SINGLE SERMONS.

Art. 53. *The Use of the Law.*—Preached at Kensington-chapel, August 28, 1796. By John Neale Lake, D. D. Published by Request. 8vo. 6d. Chapman, &c.

Not the *Law of the Land*, but 'the Law of the Lord,' is the subject of this Discourse;—in the discussion of which, the preacher has made good use of his intimate acquaintance with the sacred writings.

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\* The title-page does not express *where*.

For the character of Dr. Lake's valuable translation of Abbé Maury's *Principles of Eloquence*, see M. R. October 1793, p. 147.

Art. 54. *Consolatory Views of Christianity*: preached in the Chapel in Prince's-street, Westminster, on November 27, 1796, on Occasion of the Death of Mrs. Elizabeth Kippis, who departed this Life on the 17th of the same Month, in the 72d Year of her Age. By Thomas Jervis. 8vo. 1s. Robinsons.

Many worthy men, we do not doubt, have been embarrassed by the custom of dictating to the preacher the text of a funeral sermon. No difficulty, however, could arise from this circumstance in the present case: for the good lady whose death occasioned this sermon, though she chose to follow an unmeaning practice, which has been common among dissenters, had the discretion to make choice of a text which, with a little accommodation, would lead to pertinent, useful, and consolatory reflections;—and such the preacher has drawn from it, in a manner which reflects equal credit on his understanding and his feelings. Without calling in the aid of superstition, fanaticism, or mystery, Mr. Jervis has made a pathetic appeal to the heart, in favour of a virtuous life, from the Christian doctrine of a future state, as expressed in the words, “It is good that a man should both hope and quietly wait for the salvation of God.”

Mrs. Kippis was the worthy relict of that excellent man the late Dr. Kippis, well known in the literary world, and highly esteemed by his personal acquaintance.

Art. 55. *Ministers of the Gospel Witnesses for Christ*. Preached before the Reverend John Carver, B. I. L. Archdeacon of Surrey, at his Visitation held in the Parish Church of St. Saviour's Southwark, October 5th, 1796. By W. Winkworth, Chaplain of St. Saviour's, &c. 8vo. 1s. Dilly.

We find nothing either in the style or sentiments of this sermon, which can entitle it to the particular notice of a literary Reporter. It is a plain unadorned discourse; and in respect both to religion and to politics, it is thoroughly orthodox.

Art. 56. *The Nature and Importance of Resignation*: occasioned by the Christian Triumph displayed in the peaceful Departure of Mrs. Sizer, of Woodbridge, Suffolk; who died February 1st, 1797, in the 27th Year of her Age. By Samuel Lowell. 8vo. 9d. Knott.

The sentiments of this Discourse are very happily suited to the event [the great event which we all await!] that occasioned it; and they are expressed in language free from affectation, and well fitted to excite those pious feelings with which the writer's mind appears to have been strongly impressed. Many readers will not like it the worse for having a slight tincture of orthodoxy.

## CORRESPONDENCE.

In reply to the inquiry of a Country Gentleman, “who was the Agricola mentioned in your last Appendix, p. 547?” we shall extract a passage from Mosheim's Ecclesiastical History, vol. ii. p. 168:

“ In 1538 John Agricola, a native of Eisleben, took occasion to declare against *the law*, maintaining that it was neither fit to be proposed to the people as a rule of manners, nor to be used in the church as a mean of instruction; and that *the gospel* alone was to be inculcated and explained both in the churches and in the schools of learning. The followers of Agricola were called Antinomians, *i. e.* enemies of the law.”

The letter signed *Anonymous* is received. We believe that we know who was the author of the pamphlet to which it relates, and we respect the character of the gentleman to whom we allude:—but no farther observations seem to be required by the letter of our correspondent.

We are obliged to O. W. M. for his information, but it relates to a circumstance of too little importance, of too invidious a nature, and now too much withdrawn from the attention and memory of our readers, to render us desirous of communicating it. We are not able to give a satisfactory answer to either of the queries contained in the P. S. to this correspondent's letter.

*Indagator*, who inquired concerning a work intitled *Noctes Nottinghamiæ*, (see Correspondence Rev. May, p. 120.) is informed that a copy of that publication is preserved in the British Museum, where he may satisfy his curiosity by consulting it.

A considerable number of the impression of the first sheet in this Review were worked off, before it was discovered that, by the mistake of an amanuensis, the quotation from Seneca in p. 28. was erroneously given; and, in the remainder, by correcting from memory, the passage is not thoroughly restored. Our readers are requested to obliterate the lines, and to insert the following;

“ *Venient annis sæcula seris,  
Quibus Oceanus vincula rerum  
Laxet, & ingens pateat tellus,  
Tethysque novos detegat orbes;  
Nec sit terris ultima Thule.*” Medea, Act. II. Sc. ult.

\* \* \* The conclusion of our account of Dr. Bisset's *Sketch of Democracy*, and the continuation of the review of Sir Frederick Morton Eden on the State of the Poor, will appear in our next Number.

☞ In the last Appendix, p. 576. l. 25. for  $2\frac{1}{2}$  read  $3\frac{1}{3}$ , and for 11<sup>1</sup>, read 11<sup>1</sup><sub>2</sub>.—P. 582. l. 3. from bottom, for ‘*ingenuitque*,’ read *ingenuitque*.

In the Contents, Art. *Residence in France*, for 246. read 276.



T H E  
MONTHLY REVIEW,

For J U L Y, 1797.

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ART. I. *A Practical View of the prevailing Religious System of Professed Christians, in the Higher and Middle Classes in this Country, contrasted with Real Christianity.* By William Wilberforce, Esq. Member of Parliament for the County of York. 8vo. pp. 489. 7s. Boards. Cadell jun. and Davies. 1797.

As a friend to human kind, Mr. Wilberforce is already well known to the public; and his benevolent, though hitherto unsuccessful, exertions in favour of an injured race of men must entitle him to the esteem of every philanthropist. He now presents himself before the public in another but not less respectable character, as a friend to religion;—and on this occasion, as well as on the former, it is impossible to doubt that he is actuated by motives of the purest and most meritorious kind. We give full credit to the declarations, which accompany this work, of his deep concern for the present low state of practical religion, and of his earnest desire to contribute to its revival; and we think Mr. Wilberforce entitled, by the allowed importance of his subject, and by the approved benevolence of his views, to our respectful attention to the heavy charge which he here brings, with great seriousness and solemnity, against the general body of Professed Christians.

Nothing is farther from our inclination, than to treat with levity any serious discussion of so important a subject as that of practical religion; and we are, we hope and trust, too sincerely friends to our country, and to our species, to discourage any judicious attempt to revive and strengthen in the minds of men a sense of religious obligation:—but the greater the value and utility of the religious character, the more necessary is it to avoid mistakes or misrepresentations respecting its nature and spirit. We hope, therefore, that we shall not be thought to step out of our province, if, in giving our opinion of the present work, we briefly state our objections to Mr. Wilberforce's idea of real Christianity.

It has been long agreed among various denominations of Christians, orthodox as well as heretical, that practical religion does not so much consist in opinion, as in principle—in affection, as in character. Whether we consult the writings of the more judicious and learned clergy of our established church, or those of the more enlightened and rational sectaries, we shall find them unanimous in representing the habitual practice of virtue, from motives of respect for the authority of God, and of good-will towards mankind, as the essence of religion. When the determined purpose and settled habit of the mind are on the side of moral goodness, the speculative opinions which a man embraces, or the degree in which his affections and passions are agitated in religious contemplations and exercises, are generally admitted to be points of little importance; and it has been understood that this view of religion is most consonant to the doctrine of Christianity,—the spirit of which, as expressed in the precepts and illustrated in the example of its great Founder, is, “If thou wilt enter into life, keep the commandments.”

A sect of *devotionalists*—we will not call them either enthusiasts or fanatics, for we wish to avoid all terms that may be offensive,—has existed, from the æra of the reformation, under various denominations,—Puritans, Nonconformists, Independents, Methodists, &c.—who, though they have not rejected morality, have considered it only as an appendage to religion; the essence of which they have placed in the steadfast belief of certain doctrines, and the daily and hourly exercise of certain affections and feelings arising from that belief. According to this system, it is not sufficient, in order for a man to be denominated a good Christian, that he leads a sober, righteous, and godly life: he must also experience, in the constant frame of his mind, a humble sense of guilt, an entire reliance on the merits of Christ for pardon and salvation, devout feelings of communion with God, and affections weaned from this world and fixed on the joys and felicities of another; and in order to cherish these feelings, and to maintain this experience of vital religion, he must perform daily exercises of piety, and hourly employ his mind in pious contemplations.

This, if we conceive it rightly, is Mr. Wilberforce's system. As the foundation of real practical Christianity, he requires the clear assent of the understanding to the doctrines of original sin, or the corruption and depravity of human nature, and of the redemption by Christ and the operations of the Holy Spirit. He imputes the practical errors of Christians to mistaken conceptions respecting these fundamental prin-

ciples of Christianity. These he represents as the only true source of that exercise of the affections, which the gospel requires; and in the exercise of the affections he places the very essence of the Christian character. He acknowledges, indeed, that the only unambiguous proof of the sincerity of religious affections must be derived from the conduct; and he admits that these affections will differ in degree, according to the different tempers, ages, and habits of men: yet he makes religion primarily to consist in affections and passions,—in a strong feeling of our own depravity,—in a warm love of Christ,—in cordially embracing the doctrine of redemption,—in exercising a firm reliance on our blessed Saviour,—and in being strongly impressed with a sense of the necessity and value of the assistance of the Divine Spirit. To open the author's idea more fully, in his own words:

‘ Our dependence on our blessed Saviour, as alone the meritorious cause of our acceptance with God, and as the means of all its blessed fruits and glorious consequences, must be not merely formal and nominal, but real and substantial; not vague, qualified, and partial, but direct, cordial, and entire. “ Repentance towards God, and faith towards our Lord Jesus Christ,” was the sum of the apostolical instructions. It is not an occasional invocation of the name, or a transient recognition of the authority of Christ, that fills up the measure of the terms, *believing in Jesus*. This we shall find no such easy task; and if we trust that we do believe, we should all perhaps do well to cry out in the words of an imploring suppliant (he supplicated not in vain) “ Lord, help thou our unbelief.” We must be deeply conscious of our guilt and misery, heartily repenting of our sins, and firmly resolving to forsake them: and thus penitently flying for refuge to the hope set before us, we must found altogether on the merit of the crucified Redeemer our hopes of escape from their deserved punishment, and of deliverance from their enslaving power. This must be our first, our last, our only plea. We are to surrender ourselves up to him to “ be washed in his blood \*,” to be sanctified by his spirit, resolving to receive him for our Lord and Master, to learn in his school, to obey all his commandments.’

Again,

‘ It is the grand essential practical characteristic of true Christians, that relying on the promises to repenting sinners of acceptance through the Redeemer, they have renounced and abjured all other masters, and have cordially and unreservedly devoted themselves to God. This is indeed the very figure which baptism daily represents to us: like the father of Hannibal, we there bring our infant to the altar, we consecrate him to the service of *his proper owner*, and vow *in his name* eternal hostilities against all the enemies of his salvation. After the same manner Christians are become the sworn enemies of sin; they will henceforth hold no parley with it, they will allow it no

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‘ \* Rev. i. 5.’

shape, they will admit it to no composition; the war which they have denounced against it, is cordial, universal, irreconcilable.

‘ But this is not all—It is now their determined purpose to yield themselves without reserve to the reasonable service of their rightful Sovereign. “ They are not their own.”—their bodily and mental faculties, their natural and acquired endowments, their substance, their authority, their time, their influence; all these, they consider as belonging to them not for their own gratification, but as so many instruments to be consecrated to the honour and employed in the service of God. This must be the master principle to which every other must be subordinate. Whatever may have been hitherto their ruling passion; whatever hitherto their leading pursuit; whether sensual, or intellectual, of science, of taste, of fancy, or of feeling, it must now possess but a secondary place, or rather (to speak more correctly) it must exist only at the pleasure, and be put altogether under the controul and direction, of its true and legitimate superior.

‘ Thus it is the prerogative of Christianity “ to bring into captivity *every thought* to the obedience of Christ.” They who really feel its power, are resolved (in the language of Scripture) to live no longer to themselves, but “ to him that died for them;” they know indeed their own infirmities; they know, that the way on which they have entered is strait and difficult, but they know too the encouraging assurance, “ They who wait on the Lord shall renew their strength;” and relying on this animating declaration, they deliberately purpose that, so far as they may be able, the grand governing maxim of their future lives shall be, “ *to do all to the glory of God.*”

Through the medium of these notions of vital religion, Mr. W. contemplates the present state of society; and, to the infinite disturbance of his benevolent feelings, he sees all men, except only a select few, living “ without God in the world,” and, however amiable or useful they may be in their moral conduct, destitute of all title to the eternal hopes of Christians. Every class of society, every order of men, comes under this censure. ‘ Religion is declined; God is forgotten; his providence is exploded; his hand is lifted up, but we see it not; he multiplies our comforts, but we are not grateful; he visits us with chastisements, but we are not contrite.’ The Sunday is given up ‘ to vanity and dissipation;’ and even days of national humiliation are profaned ‘ by feasting and jollity.’ From this last charge, however, Mr. W. gives the public the satisfaction of knowing that its *Prime Minister* is exempt: the report which has been circulated, that Mr. Pitt gave an entertainment on The Fast-Day, the author positively affirms, is false. We admire Mr. W.’s zeal for clearing the reputation of his *friend* from aspersion; and we are only sorry that he has not been able to add an assurance, that he is lately become one of

Mr. W.'s *real Christians*; as this might have afforded the public some encouragement to hope that a change of religious principles might lead to a change in political conduct: but, perhaps, even in this hope we might presume too far: for we have seen that even Mr. W. whose real Christianity cannot be doubted, has not scrupled to give his parliamentary support to a war which it might be difficult to reconcile, on any system, to Christian principles. The author has, however, furnished us with an apology for this apparent inconsistency; for he has told us that it is not an uncommon thing for the members of that honourable house to lose sight of their Christian principles. 'The general want of the Christian spirit is,' says he, 'proved (how can this proof be omitted by one, to whose lot it has so often fallen to *witness* and to *lament*, sometimes, he fears, to *afford* an instance of it) by that quick resentment, those bitter contentions, those angry retorts, those malicious triumphs, that impatience of inferiority, that wakeful sense of past defeats, and promptness to revenge them, which too often change the character of a Christian Deliberative Assembly into that of a stage for prize fighters; violating at once the proprieties of public conduct, and the rules of social decorum, and renouncing and chasing away all the charities of the Religion of Jesus?'

Among the constituted guardians of religion, Mr. W. finds a similar want of the Christian spirit. Even in sermons, the peculiar doctrines of the gospel have almost vanished, and scarcely any traces of them are to be found. The most eminent *literati* of modern times have been professed unbelievers; and others have been so lukewarm in the cause of Christ as to treat with especial good will, attention, and respect, those men who were openly assailing, or secretly undermining, the very foundation of the Christian hope. Dr. Robertson has complimented Mr. Gibbon. We cannot wonder that this indifference to Christianity diffuses itself through the other classes of society: that *good hearted* young men and *innocent* young women have no religion, and that even their parents, though *very good sort of people*, feel little concern about the great work of salvation either for themselves or their children. 'Christianity,' says Mr. W. 'recognizes no innocence or goodness of heart, but in the remission of sin, and in the effects of the operation of divine grace.' Penetrated with this sentiment, our benevolent Monitor addresses particular exhortations and warnings to the several classes of society, entreating them to try their hearts, as well as to examine their conduct, and to 'lay afresh the whole foundation of their religion.' Like a physician of the dogmatic sect, who has entire confidence in his theory,

he boldly prescribes for the moral and political disorders of society; exclaiming, or seeming to exclaim,

————— “ I will through and through  
 Cleanse the foul body of th’ infected world,  
 If they will patiently receive my medicine.”

His grand panacea is Vital Christianity. From this he expects the restoration of private and public virtue, and the perpetuity of our excellent ecclesiastical establishment and civil constitution. Mr. W.’s ideas on this part of the subject we shall give at some length in his own words :

‘ Much may justly be apprehended from that change which has taken place in our general habits of thinking and feeling, concerning the systems and opinions of former times. At a less advanced period of society, indeed, the Religion of the state will be generally accepted, though it be not felt in its vital power. It was the Religion of our forefathers. With the bulk it is on that account entitled to reverence, and its authority is admitted without question. The establishment in which it subsists pleads the same prescription, and obtains the same respect. But in our days, things are very differently circumstanced. Not merely the blind prejudice in favour of former times, but even the proper respect for them, and the reasonable presumption in their favour, has abated. Still less will the idea be endured, of any system being kept up, when the imposture is seen through by the higher orders, for the sake of retaining the common people in subjection. A system, if not supported by a real persuasion of its truth, will fall to the ground. Thus, it not unfrequently happens, that in a more advanced state of society, a religious establishment must be indebted for its support to that very Religion which in earlier times it fostered and protected, as the weakness of some aged mother is sustained, and her existence lengthened, by the tender assiduities of the child whom she had reared in the helplessness of infancy. So in the present instance, unless there be reinfused into the mass of our society, something of that principle, which animated our ecclesiastical system in its earlier days, it is vain for us to hope that the establishment will very long continue; for the anomaly will not much longer be borne, of an establishment, the *actual* principles of the bulk of whose members, and even teachers, are so extremely different from those which it professes. But in proportion as vital Christianity can be revived, in that same proportion the church establishment is strengthened; for the revival of vital Christianity is the very reinfusion of which we have been speaking. This is the very Christianity on which our establishment is founded; and that which her Articles, and Homilies, and Liturgy, teach throughout.

‘ But if, when the reign of prejudice, and even of honest prepossession, and of grateful veneration, is no more (for by these almost any system may generally be supported before a state, having passed the period of its maturity, is verging to its decline) if there are any who think that a dry, unanimated Religion, like that which is now professed by nominal Christians, can hold its place, much more, that

it can be revived among the general mass of mankind, it may be affirmed, that, arguing merely on human principles, they know little of human nature. The kind of Religion which we have recommended, whatever opinion may be entertained concerning its truth, and to say nothing of the agency of Divine Grace, must at least be conceded to be the only one which is at all suited to make impression upon the lower orders, by strongly interesting the passions of the human mind. If it be thought that a system of ethics may regulate the conduct of the higher classes, such an one is altogether unsuitable to the lower, who must be worked upon by their affections, or they will not be worked upon at all. The ancients were wiser than ourselves, and never thought of governing the community in general by their lessons of philosophy. These lessons were confined to the schools of the learned, while for the million, a system of Religion, such as it was, was kept up, as alone adapted to their grosser natures. If this reasoning fail to convince, we may safely appeal to experience. Let the Socinian and the moral teacher of Christianity come forth, and tell us what effects *they* have produced on the lower orders. They themselves will hardly deny the inefficacy of their instructions. But, blessed be God, the Religion which we recommend has proved its correspondence with the character originally given of Christianity, that it was calculated for the poor, by changing the whole condition of the mass of society in many of the most populous districts in this and other countries; and by bringing them from being scenes of almost unexampled wickedness and barbarism, to be eminent for sobriety, decency, industry, and, in short, for whatever can render men useful members of civil society.

‘ If indeed through the blessing of Providence, a principle of true Religion should in any considerable degree gain ground, there is no estimating the effects on public morals, and the consequent influence on our political welfare. These effects are not merely negative; though it would be much, merely to check the farther progress of a gangrene which is eating out the very vital principles of our social and political existence. The general standard of morality formerly described, would be raised, it would at least be sustained and kept for a while from farther depression. The esteem which religious characters would personally attract, would extend to the system which they should hold, and to the establishment of which they should be members. These are all merely natural consequences. But to those who believe in a superintending Providence, it may be added, that the blessing of God might be drawn down upon our country, and the stroke of his anger be for a while suspended.’

The triumph of Methodism over the Socinian sect, and over every other regular institution, in the sudden and powerful effect which it has, in many places, produced on the lowest class of the people, is admitted; and every candid man, who wishes well to society, will honour the memory of John Wesley and of George Whitefield, for their laudable exertions in reforming and civilizing a set of men, who scarcely lay within

the pale of ordinary instruction :—but success is in no case a proof of truth, and least of all where the passions of the vulgar are the instruments of operation.

Notwithstanding the facts in which Mr. W. justly exults, it still remains to be examined whether the system which has produced these effects be founded in reason and scripture. If vital Christianity consists, as many think, and as the general tenor of the discourses of Christ seems to imply, in a temper and conduct conformed to the law of God, then the belief of certain tenets, and a certain exercise of spiritual affections and passions, are only incidental circumstances, and not essential to religion. This is the system which has generally been adopted by candid men of different persuasions : it is the system which affords the most satisfactory view of the condition of mankind ; which leaves the fullest scope for the mutual exercise of charity ; and which best directs our attention and zeal to objects of general utility. If, moreover, it should appear, on accurate inquiry, to be the *true* system, it must on the whole be most powerful in its operation : for, though erroneous opinions may for a time produce great effects, yet, when the error is detected, the effect ceases, and leaves the mind more unrestrained than before. Neither Mr. Wilberforce's system, nor any other, can keep the common people in subjection any longer than they believe it to be true ; and, when faith shall fail among the higher orders, it will not long remain among the lower. As friends to religion, not less sincerely than Mr. W., we must give it as our decided opinion, that, in the present day, if its authority be preserved at all, it must not be done by addressing the passions, but by appealing to reason.

ART. II. *The Mysterious Mother*, a Tragedy. 8vo. 1s. 6d.  
Dodsley. 1781.

THE author of this far-famed tragedy, it is currently understood, was the late Earl of Orford, better known as the Hon. Horace Walpole ; under which designation all his literary labours were accomplished, and all that portion of life passed which can be desirable to man.

The first edition of this drama was printed at Strawberry-hill \*, for distribution only among the author's friends. In 1781, an impression was intended for general publication, but the greater part of it was kept back, from motives of delicacy and diffidence ; and it was first legally exposed to sale only during the last year. We seize the opportunity of noticing it : for there is a pleasure in announcing one of those works of art to which genius has affixed the stamp of immortality.

At the author's private press.

The

The *Mysterious Mother* may fitly be compared with the *Oedipus Tyrannus* of Sophocles, for unity and wholeness of design in the fable, for the dexterous conduct and ascending interest of the plot, for crowded maxims of sublime instruction, and for the abominable horror of its petrifying event. The English author has indeed exchanged the trim simplicity of action which was habitual to the Greek stage, for the artful complexity of intrigue that is expected on our own: he has also introduced a greater variety of characters, and has given to each a consistency and an individuality that were not always attained by the Athenian. In Sophocles, the critical arrival of the messenger from Corinth is more convenient than probable: so is the extreme malice of Benedict, when he accelerates the marriage in the *Mysterious Mother*.

The scene lies before the castle of Narbonne; where resides a Countess, an elderly lady, renowned for charity, feeling, and intellect, and in religious opinions as unshackled as her cotemporary the Queen of Navarre. She passes her widowhood in works of piety, displaying an uneasy penitential devotion, and an industrious eleemosynary profusion. She has educated the orphan Adeliza, who is now placed in a convent of nuns at Narbonne. To her son Edmund, who has hitherto followed the profession of arms, she has wholly forbidden the house of his ancestors; yet she is an attentive steward to his property, and ministers to his wants most affectionately. Her mysterious conduct has excited his curiosity: he arrives with his friend Florian at Narbonne, unannounced and unknown: they become acquainted with Adeliza, and Edmund solicits her hand. The Countess, somewhat apprized of what passes, but taught to suppose that Florian is the wooer, encourages the marriage; which Friar Benedict solemnizes. Edmund and the Countess meet—she discovers her son to be the bridegroom: wild with horror, she announces Adeliza as her daughter, and as her daughter *by incest with Edmund*. She then kills herself; Adeliza flies to the veil; and Edmund to the field of battle. The following scene between the two priests shews much of the author's spirit:

‘ BENEDICT, MARTIN.

*Benedict.* Ay! sift her, sift her—  
As if I had not prob'd her very soul,  
And wound me round her heart—I tell thee, brother,  
This woman was not cast in human mould.  
Ten such would foil a council, would unbuild  
Our Roman church—In her devotions real,  
Our beads, our hymns, our saints, amuse her not:  
Nay, not confession, not repeating o'er  
Her darling sins, has any charms for her.

I have

I have mark'd her praying : not one wand'ring thought  
Seems to steal meaning from her words.—She prays  
Because she feels, and feels, because a sinner.

*Martin.* What is this secret sin ; this untold tale,  
That art cannot extract, nor penance cleanse ?  
Loss of a husband, sixteen years enjoy'd,  
And dead as many, could not stamp such sorrow.  
Nor could she be his death's artificer,  
And now affect to weep it—I have heard,  
That chasing, as he homeward rode, a stag,  
Chaf'd by the hounds, with sudden onset slew  
Th' adventurous count.

*Benedict.* 'Twas so ; and yet, my brother,  
My mind has more than once imputed blood  
To this incessant mourner. Beatrice,  
The damsel for whose sake she holds in exile  
Her only son, has never, since the night  
Of his incontinence, been seen or heard of.

*Martin.* 'Tis clear, 'tis clear ; nor will her prudent tongue  
Accuse its owner.

*Benedict.* Judge not rashly, brother.  
I oft have shifted my discourse to murder :  
She notes it not. Her muscles hold their place,  
Nor discompos'd, nor firm'd to steadiness.  
No sudden flushing, and no falt'ring lip :  
Nor, tho' she pities, lifts she to her eyes  
Her handkerchief, to palliate her disorder.  
There the wound rankles not.—I fix'd on love,  
The failure of the sex, and aptest cause  
Of each attendant crime—

*Martin.* Ay, brother, there  
We master all their craft. Touch but that string—

*Benedict.* Still, brother, do you err. She own'd to me,  
That, tho' of nature warm, the passion love  
Did ne'er anticipate her choice. The count,  
Her husband, so ador'd and so lamented,  
Won not her fancy, till the nuptial rites  
Had with the sting of pleasure taught her passion.  
This, with such modest truth, and that truth heighten'd  
By conscious sense, that holds deceit a weakness,  
She utter'd, I would pawn my order's credit  
On her veracity.

*Martin.* Then whither turn  
To worm her secret out ?

*Benedict.* I know not that.  
She will be silent, but she scorns a falshood.  
And thus while frank on all things, but her secret,  
I know, I know it not.

*Martin.* Till she disclose it,  
Deny her absolution.

*Benedict.* She will take none :  
Offer'd, she scoffs it ; and withheld, demands not.

Nay, vows she will not load her sinking soul  
With incantations.

*Martin.* This is heresy ;

Rank heresy ; and holy church should note it.

*Benedict.* Be patient, brother—Tho' of adamant  
Her reason, charity dissolves that rock,  
—And surely we have tasted of the stream.  
Nay, one unguarded moment may disclose  
This mystic tale—then, brother, what a harvest,  
When masters of her bosom-guilt!—Age too  
May numb her faculties.—Or soon, or late,  
A praying woman must become our spoil.

*Martin.* Her zeal may falter.

*Benedict.* Not in solitude.

I nurse her in new horrors ; form her tenants  
To fancy visions, phantoms ; and report them.  
She mocks their fond credulity—but trust me,  
Her memory retains the colouring.  
Oft times it paints her dreams ; and ebon night  
Is no logician. I have known her call  
For lights, e'er she could combat its impressions.  
I too, tho' often scorn'd, relate my dreams,  
And wond'rous voices heard ; that she may think me  
At least an honest bigot ; nor remember  
I tried to practice on her fears, and foil'd,  
Give o'er my purpose.

*Martin.* This is masterly.

*Benedict.* Poor mastery ! when I am more in awe  
Of my own penitent, than she of me.  
My genius is command ; art, but a tool  
My groveling fortune forces me to use.  
Oh ! were I seated high as my ambition,  
I'd place this naked foot on necks of monarchs,  
And make them bow to creeds myself would laugh at \*.

*Martin.* By humbler arts our mighty fabric rose.  
Win pow'r by craft ; wear it with ostentation ;  
For confidence is half-security.  
Deluded men think boldness, conscious strength ;  
And grow the slaves of their own want of doubt.  
Gain to the holy see this fair domain ;  
A crimson bonnet may reward your toils,  
And the rich harvest prove at last your own.

*Benedict.* Never, while Edmund lives. ~ This steady woman  
Can ne'er be pious with so many virtues.  
Justice is interwoven in her frame ;  
Nor will she wrong the son she will not see.  
She loves him not ; yet mistress of his fortunes,  
His ample exhibition speaks her bounty.  
She destines him whate'er his father's love  
Gave blindly to her will.'

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\* Alluding to Sixtus Quintus.'

We shall also introduce to the reader the Countess and Edmund:

‘ COUNTESS, *alone.*

The monument destroy'd! — Well! what of that  
 Were ev'ry thunderbolt address'd to me,  
 Not one would miss me. Fate's unerring hand  
 Darts not at random. Nor, as fractious children  
 Are chid by proxy, does it deal its wrath  
 On stocks and stones to frighten, not chastise us.  
 Omens and prodigies are but begotten  
 By guilt on pride. We know the doom we merit;  
 And self-importance makes us think all nature  
 Busied to warn us when that doom approaches.  
 Fie! fie! I blush to recollect my weakness.  
 My Edmund may be dead: the house of Narbonne  
 May perish from this earth: poor Adeliza  
 May taste the cup of woe that I have drug'd:  
 But light'nings play not to announce our fate:  
 No whirlwinds rise to prophecy to mites:  
 Nor, like inquisitors, does heav'n dress up  
 In flames the victims it intends to punish;  
 Making a holiday for greater sinners.  
 — Greater! oh! impious! Were the faggots plac'd  
 Around me, and the fatal torch applied,  
 What wretch could view the dreadful apparatus,  
 And be a blacker criminal than I am?  
 — Perhaps my virtues but enhance my guilt.  
 Penance attracts respect, and not reproach.  
 How dare I be esteem'd? Be known my crimes!  
 Let shame anticipate the woes to come!  
 — Hah! monster! wouldst disclose the frightful scene?  
 Wouldst teach the vicious world unheard-of sins,  
 And be a new apostle of perdition?  
 — My Edmund too! has not a mother's hand  
 Afflicted him enough? Shall this curs'd tongue  
 Brand him with shame indelible, and sting  
 His honest bosom with his mother's scorpions?  
 Shall Adeliza hear the last of horrors,  
 E'er her pure breast, that sighs for sins it knows not,  
 Has learn'd the rudiments of human frailty?  
 No, hapless maid—'

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‘ COUNTESS, BENEDICT, EDMUND.

*Benedict.* This gentleman  
 Beheld thy Edmund breathless on the ground.

*Countess.* Hah! is this sorcery? or is't my husband? [*Sawcons.*

*Edmund.* Stand off, and let me clasp her in my arms!  
 The flame of filial fondness shall revive  
 The lamp of life, repay the breath she gave,  
 And waken all the mother in her soul.

*Benedict.* Hah! who art thou then?

*Edmund.* Do not my fears tell thee!  
 Look up! O ever dear! behold thy son!

It is thy Edmund's voice ; blest, if thy eyes  
 Awake to bless him—Soft ! her pulse returns ;  
 She breathes—oh ! speak. Dear parent, mother, hear !  
 'Tis Edmund—Friar, wherefore is this horror ?  
 Am I then deadly to her eyes ?—Dumb still !  
 Speak, tho' it be to curse me—I have kill'd her !  
 My brain grows hot—

*Benedict.* My lord, restrain your passion ;  
 See ! she revives—

*Edmund.* Oh ! if these lips that quiver  
 With dread of thy disdain, have force to move thee  
 With nature's, duty's, or affection's voice,  
 Feel how I print thy hand with burning zeal,  
 Tho' tortur'd at this awful interval !  
 Art thou, or not, a mother ?

*Countess.* Hah ! where am I ?  
 Why do you hold me ? Was it not my Narbonne ?  
 I saw him—on my soul I did—

*Edmund.* Alas !  
 She raves—recall thy wand'ring apprehension—  
 It was no phantom : at thy feet behold—

*Countess.* Hah ! whom ! quick, answer—Narbonne, dost thou live ?  
 Or comest to transport me to perdition ?

*Benedict.* Madam, behold your son : he kneels for pardon.  
 And I, I innocent, I ignorant  
 Of what he was, implore it too—

*Countess.* Distraction !  
 What means this complicated scene of horrors ?  
 Why thus assail my splitting brain ?—be quick—  
 Art thou my husband wing'd from other orbs  
 To taunt my soul ? What is this dubious form,  
 Impress'd with ev'ry feature I adore,  
 And every lineament I dread to look on !  
 Art thou my dead or living son ?

*Edmund.* I am  
 Thy living Edmund. Let these scalding tears  
 Attest th' existence of thy suff'ring son.

*Countess.* Ah ! touch me not—

*Edmund.* How !—in that cruel breast  
 Revive then all sensations, but affection ?  
 Why so ador'd the memory of the father,  
 And so abhorr'd the presence of the son ?  
 But now, and to thy eyes I seem'd my father—  
 At least for that resemblance-sake embrace me.

*Countess.* Horror on horror ! Blasted be thy tongue !  
 What sounds are those !

*Benedict.* Lady, tho' I excuse not  
 This young lord's disobedience, his contrition  
 Bespeaks no rebel principle. I doubt not,  
 Your blessing first obtain'd and gracious pardon,  
 But soon as morning streaks the ruddy East,

He will obey your pleasure, and return  
To stranger climes—

*Edmund.* 'Tis false; I will not hence.

I have been fool'd too long, too long been patient.

Nor are my years so green as to endure

The manacles of priests and nurseries.

Am I not Narbonne's prince? who shall rule here

But Narbonne? Have I sapp'd my country's laws,

Or play'd the tyrant? Who shall banish me?

Am I a recreant knight? Has cowardice

Disgrac'd the line of heroes I am sprung from?

Shall I then skulk, hide my inglorious head?

Or does it please your worship's gravity

Dispatch me on some sleeveless pilgrimage,

Like other noble fools, to win you empires;

While you at home mock our credulity,

The masters of our wealth, our states, and wives?

*Countess, aside.*] (Brave youth! there spoke his sire. How my  
soul yearns

To own its genuine offspring!)—Edmund, hear me!

Thou art my son, and I will prove a mother.

But I'm thy sov'reign too. This state is mine.

Learn to command, by learning to obey.

Tho' frail my sex, I have a soul as masculine

As any of thy race. This very monk,

Lord as thou thinkest of my ductile conscience,

Quails—look if 'tis not true—when I command.

Retire thee to the village. 'Tis not ripe

As yet my purpose—Benedict, attend me.'

This last scene exhibits one of the most pathetic situations in the whole compass of the drama, and in a vein of poetry not unworthy of the occasion. We cannot but think, however, that the author's aversion from that religion which he lashes has led him to ascribe an *incredible* obliquity of malice to the Friar Benedict, because it is without a motive; and that the character of the porter is ill-managed and unintelligible; he is an inconsistent oddity. In other respects, we are of opinion that this tragedy has attained an excellence nearly unimpeachable; that it will, without disparagement, bear comparison with the more regular dramas of the French stage,—with the *Merope* or *Mahomet* of Voltaire; and that it will convince the English public how very possible it is to unite all the energies of genius with all the graces of art.

Can this work be less proper for representation than Otway's *Orphan*?

ART. III. Sir Frederick Morton Eden *on the State of the Poor.*

[*Article continued from the Rev. for April, p. 371.*]

WE now proceed to examine the second book of this very important work. In its first chapter, the various arguments adduced by other writers, or which suggest themselves to our author, for and against national Poor-establishments, are fully discussed. It is obvious that we are all required by moral duty, according to our abilities and opportunities, to relieve our fellow-creatures in distress: but it is farther remarked by Sir F. that the rich are bound to provide a competent maintenance for the poor, by the very nature and condition of civil society; for that, to use the words of a right reverend author\*,

“ However flattering to the love of liberty the idea of an original compact may be, and however useful to ascertain the rights and duties of magistrate and subject, yet, in reality, every man is adopted, by compulsion, into the society of which his parents were citizens, entitled only to that portion of the public wealth which accrues to him by inheritance, and precluded from all right of occupancy over any other; that, consequently, if his parents were so poor as to transmit no patrimony to him, he is born the inhabitant of a land, every spot of which is appropriated to some other person; that he cannot seize any animal or vegetable, for his food, without invading *property*, and incurring the penalty of the law;” “ that, consequently, in order to acquire any of those articles, which are essential to his existence, and which are ultimately derived from land, he must, in return, devote the stock he possesses, his personal industry, to the service of the rich, or, in other words, to the service of those who have capital to employ him; and that they, in return, are bound, in justice, to allow him a share of his earnings, proportioned to the benefit which they derive from his labour, and fully adequate to supply him with the necessaries of life.”

The only question, therefore, seems to be, whether this desirable end, the support of the poor, (that is, those who cannot labour for their subsistence,) will be best effected by giving them a legal right to a maintenance, or by leaving them to unconstrained charity. Having enumerated the various opinions which have been advanced in favour of a national provision, (particularly the able arguments of the late Bishop of Cloyne, who was extremely desirous of introducing a Poor's Rate into Ireland,) the author passes to the opposite side of the question; to which he seems, himself, to incline. He thinks those political writers, who have investigated the Poor system, wrong in their fundamental position that *unremitting labour* is neces-

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\* The late Dr. Woodward, Bishop of Cloyne.

sary both for the promotion of individual happiness and national prosperity. We agree with him that

‘ It may be questioned, whether it is not holding out a very discouraging prospect to the efforts of man in social life, to tell him, that, whatever improvements may take place in civilization, it must ever be the lot of a considerable portion of the community to consume their days, with the exception of the short intervals requisite for meal-times and rest, in continued and unceasing bodily labour. Can that state of society, in which a human being is made to perform the office only of a machine, or, in other words, where he can exercise no intellectual faculties, nor display a single virtue besides that of patient submission, be considered as having nearly approached that degree of perfection of which human institutions are susceptible? What can be more deplorable than the condition of those whom the thirst of gain has reduced not only into toilsome but also into unwholesome trades?’

On this subject Sir F. quotes too very apposite passages from Mr. Burke’s happy imitation of Lord Bolingbroke, and his well-known *Reflections on the Revolution in France*. The division of labour (he admits with Adam Smith) is the fruitful source of improvement; and, while it increases the aggregate wealth of the country, it promotes the comforts of the individual, whenever it adds to his productive powers, without debilitating his frame, weakening his understanding, or debasing his morals. That these evils, however, are too often the consequence of the division of labour, he proves from the incontrovertible remarks of that great political writer: but he combats Adam Smith’s too highly-coloured assertion that a stationary life necessarily corrupts the courage of the mind, and renders men incapable of fatigue and averse from military exertion. Many of us well recollect General Elliot’s regiment of Light Horse, which (as Sir F. observes) was formed out of the choice spirits of the trade, (of tailors,) and performed prodigies of valour worthy of their predecessor in arms, the great Joannes Acutus.

The following observations bespeak a philanthropic and intelligent mind:

‘ Though labour is indispensable, [this should be indispensable,] it is, by no means, consonant to the physical or moral nature of man that he should, like an ass in a mill, apply solely to bodily exertion, from week’s end to week’s end. Nor has the state any reason to complain, if he, who can earn enough in four days to maintain him for seven, chooses to spend the remaining three in idleness and relaxation. The abuse of liberty is no solid reason that it should be annihilated. It may indeed be lamented that a manufacturer, who receives high wages, should, instead of spending his leisure hours in social and rational intercourse with his family and friends, so often devote

devote a large portion of his earnings to intoxication and debauchery, to the manifest injury of his health and his morals: but it may be questioned whether the undeviating and unremitting application to a few mechanical processes, which an improved state of manufacture usually requires, is not the cause of the propensity, so commonly remarked in the class of people, to carry the indulgencies of necessary relaxation to a faulty excess; and (if I might be allowed to hazard a conjecture on a very important point which cannot be properly elucidated without a full investigation of facts that I am not in possession of) whether the minute division of labour is not, in some degree, subversive of domestic intercourse and comfort. If we compare an agricultural life with the condition of manufacturers, the superiority, in this respect, will, I am persuaded, be found to be on the side of the former. In domestic comfort, in the endearments of family union, in certainty of work, and consequent independence, the labourer, who is engaged in the varied operations of husbandry, has no reason to regret that fortune has not placed him at the loom or the anvil. Viewed in a political light, the pre-eminence of the original destination of mankind over manufactures is still more apparent. It facilitates marriage, the happiest lot of human life: it is most favourable to health, to morals, and to religion.\*

The author, however, is far from condemning either the introduction or the extension of manufactures: but he justly appreciates every improvement, not only as it diminishes the *quantum* of labour required for working a *machine*, but as it reduces the quantity of work necessary to be performed by *man*. After having investigated the relative condition in this respect of savage and social life, he concludes, (and we think him warranted in the conclusion,)

‘That the sum of bodily exertion is less, but the acquisitions are greater in the latter than in the former; or, in other words, that the improvements of society afford more frequent opportunities of idleness and relaxation\*. Any system of employment, therefore, that

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\* This is not intended as the panegyric of idleness; a person who does nothing cannot enjoy the gratifications of repose. To be tasted, it requires the exertion of a certain degree of previous labour either mental or manual. Neither is relaxation necessarily an abstinence from work. Mr. Locke tells us that “*Recreation is not being idle, but easing the wearied part by change of business.*” Every man of business, I am persuaded, must have experienced the truth of this definition. The cottager, who after finishing his day’s work for his employer, allots his evening to the cultivation of his garden; the merchant, who, after calculating *tare* and *tret* at his counting-house, spends a leisure hour in the no less abstruse calculations, which many amusements require; and even the statesman, who steals from the treasury to his sabine farm, and engages with as much warmth in the cultivation of a turnip-field as in the aggrandizement of an empire, will sensibly feel the true enjoyments of recreation.’

dooms a man to perpetual labour, (for that may fairly be called perpetual which admits only of the intervals requisite for sleep and meal-times,) subjects him to the evils of the savage state. When the desires, however, of the artificial conveniencies and enjoyments of life is once introduced into a society, there seems to be a greater danger of a man overworking himself than of his remaining idle, unless he has some other fund than his own industry to look to. It is justly remarked that masters have rather occasion to moderate, than to animate, the application of their workmen. Very different, however, was the opinion of the legislature in ancient times. The old laws for "the eschewing of idleness," and "setting the poor on work," were framed on this mistaken principle, that, with the incitements of civilization before them, the people must be compelled to follow their own interests. Whatever may have been the benevolent views of the legislature in passing these acts, it is astonishing that we find so few (if any) traces in the statute-book of an attention to another no less essential condition of human existence, repose and recreation.'

In the course of the Inquiry, the arguments of Dr. Brown, "the far-famed Estimator of the Times," and those of Dr. Priestley, on the very important question how far it is right or expedient for Government to interfere in the education of the people, are incidentally mentioned: we regret, indeed, that they are so slightly introduced; for, though the subject may, at first sight, appear to be only a question of abstract rights and duties, we are persuaded that, in pursuing it, Sir Frederick would have been led to many practical and important conclusions, intimately connected with the present state and condition of society. Yet, on many topics, (particularly on apprenticeships,) the author very decidedly expresses his disapprobation of legislative interference with the conduct of individuals. We must confess, with him, that *pas trop gouverner* is a maxim too little remembered by the rulers of mankind: its excellence is fully recognized in the following animated passage:

'It seems very problematical whether a government ever attempted directly to regulate the course of industry without producing considerable mischief. The excellence of legislation may, perhaps, be best estimated according as it leaves the individual exertion more or less unshackled. It is this exertion (and not the superintending power of the state which is so often, unthinkingly, extolled as the immediate creator of social good, and as often unjustifiably condemned as the immediate cause of social evil) which, by its patient plodding labours, erects the edifice of national grandeur: it, however, works but by slow and imperceptible degrees; and, like the genial dew from heaven, which, drop by drop, invigorates and matures all vegetable nature, exhibits, at length, that happy order of society, which is felt to be

" — not the hasty product of the day,  
-But the well-ripen'd fruit of wise delay."

Nor does it follow from this that a government is excluded from *active* duties. To prevent the strong from oppressing the weak ; to protect the acquisitions of industry, and to check the progress of vice and immorality, by pointing out and encouraging the instruction of the rising generation in the social and religious duties ; to maintain the relations, which commerce has created with foreign countries, are duties which require that delegated authority should be exerted by public force and the vindicatory dispensations of pains and penalties.

‘ Beyond this, all interference of the state in the conduct and pursuits of the society seems of very doubtful advantage.’

The author notices many imperfections in the tax for the maintenance of the indigent classes. It is certainly equitable that personal property, as well as land, should contribute towards their support : but (whatever may have been the intention of the framers of the poor laws) personal property, as in this instance, almost entirely evaded the gripe of the tax-gatherer. Indeed, many cases might be supposed, in which it would be impossible either to rate at all, or to rate fairly, the stock of a tradesman or artificer.

In discussing the question of a reform in the Poor Laws, Sir Fred. is naturally led to notice the plan lately brought forwards by Mr. Pitt for the amendment of this complicated system. We, indeed, consider it as fortunate for the country, that, amid the momentous and pressing concerns of warfare, the condition of the poor has been thought to merit the attention of government ; and that a bill for their better maintenance has been introduced by the chief minister. We say *fortunate for the country* ; for, without being confident that Mr. Pitt’s abilities (great as they confessedly are) can mould the heterogeneous mass into symmetry and consistency, we foresee that his abortive Poor bill (provided he does not stop with taking a popular theme—the bettering the condition of our labourers—out of the hands of opposition) will provoke much useful inquiry and investigation. In former parliamentary discussions on parochial concerns, the great public leaders of the House of Commons have scarcely condescended to take a part. Mr. Ruggles has remarked \* that, on the second reading of Mr. Gilbert’s Poor Bill, which involved in its consequences the material interests of the nation, only forty-four members attended ; and that on the very next day, when a motion respecting the promotion of a few naval officers was introduced, 283 members divided on the question, and Messrs. Pitt, Fox, Dun-

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\* History of the Poor, vol. i. p. 150. A new and enlarged edition of this valuable work, in one volume 4to. has just appeared. We shall speedily take farther notice of it.

das, Sheridan, and many others, took a part in the debate. The late Poor bill of the Minister, we are certain, will receive attention: it will be sifted to the bottom: its principles will be thoroughly discussed: its provisions will be rigidly examined; and these will be some of the good effects of that proper jealousy, with which it becomes the legislature and the public to receive any new proposition from the officers of government. Had any well-meaning country-gentleman, from mere motives of benevolence, stepped forwards on this occasion, some opiate bill might have been produced, which would either have died an easy death, or have crept unnoticed into existence: but this, we repeat, cannot be the case with Mr. Pitt's bill: as a minister, he must have other motives imputed to him than mere philanthropy; and we hope that the consequence will be, that much detailed information on the subject will be collected, before the mighty machine of reform is set in motion. It is only from such inquiries as Sir F. Eden has successfully pursued, that such preliminary *data* can be obtained, as will render a Poor bill either salutary or practicable: for we doubt whether the inquisitorial power of government has, as yet, descended to examine the *minutiae* of parochial administration. We trust, however, that the still-born child of fancy—Mr. Pitt's Poor-bill—will rest in peace; and that, in future, Reform, even in the Poor Laws, will be preceded by Inquiry.

Sir Frederick conceives that, without making any immediate or violent alteration in the general outline of the existing Poor laws, there are many sound principles on which the legislature may proceed. He adopts the constitutional advice offered by Mr. Burke in 1780. "In a plan of reformation," Mr. B. said, "it would be one of my maxims, that, when I know of an establishment which may be subservient to useful purposes, and which, at the same time, from its discretionary nature, is liable to a very great perversion from these purposes, I would *limit the quantity of the power that might be so abused.*"

Proceeding on this principle, Sir Frederick proposes to limit the Poor's Rates to the average of the last seven, or the last three years, or whatever other average might be found to be more proper. Various other detailed amendments of the present system are suggested: but our limits will not allow us to transcribe them; and we must content ourselves with laying before the reader one suggestion which, we think, offers a proper basis for future reform:

"It is much to be wished that the legislature would oblige parish officers to provide themselves with account-books, constructed on the most approved models, for registering receipts and expenditures, number of Poor, and such other circumstances as the Public are interested

terested in knowing, and would likewise direct that a printed statement, abstracted from the parish-books, (in such manner as may be judged proper, and pointed out in the schedules of the next Poor Act,) should be annually delivered to such of the inhabitants as are assessed to the Poor's Rate, and laid before the General Quarter Sessions of the county in which the parish it relates to is situated. I think, too, that parochial records should be accessible to a stranger, upon his paying a reasonable fee for inspection. Every member of the community is more or less interested in the correction, and, consequently, in the previous investigation, of those abuses, which, though immediately confined to a small parish, often spread the contagion of idleness and improvidence through the surrounding country.'

In chapter II. of book II. the reader will find many interesting and original details, concerning the relative advantages enjoyed by the labouring classes in different parts of the kingdom in the important articles of diet, dress, fuel, and habitation. In a few instances, however, we must confess that our author appears to have been more minute and circumstantial than the nature of his work required. 'Though we were much pleased with many of the receipts of Scotch cookery, (receipts which, we need not say, are not to be found in Mrs. Glasse's famed repository,) we think that the minute directions for boiling potatoes might have been omitted without lessening the value of the book. Neither can we conceive that the account of Sago bread, however curious it may be in itself, will furnish much practical information towards the improvement of the culinary art among the labouring classes. The accounts of the various sorts of bread used in the north of England, and in other countries;—of the diet and condition of the negroes in Virginia;—of the earnings of labourers in different parts of England;—and of the quantity and kinds of liquor annually consumed in Great Britain;—are peculiarly interesting and curious. In one parish, in Surrey, consisting of 1671 inhabitants, (of which a detailed account occurs in the work,) the draught of one ale-house out of sixteen amounted to 20*l.* a month. The house is considered as having neither the best nor the worst custom: so that 20*l.* per month may be taken as the fair average receipts of every ale-house in the place. This sum, multiplied by 16, gives 320*l.* as the total consumption of a month; and that again multiplied by 12 gives 3840*l.* as the whole amount of what is annually expended for strong drink among 1600 persons; two thirds of whom (consisting of women, children, and gentry,) may fairly be supposed to have little or no share in such expenditure.

The following passage highly merits the attention of landlords, as well as of political writers and legislators:

‘ The providing suitable and comfortable dwellings for the labouring classes, is a subject highly worthy the consideration and investigation both of those who, in the capacity of employers, are called on to promote the comforts of the employed, and of those whose practical experience in subjects of this nature renders them better qualified, than I can possibly be supposed to be, to offer useful suggestions to the public on the means of meliorating the conditions of the people, as far as it depends on their being lodged in warm, wholesome, and commodious habitations. It would answer many beneficial purposes to ascertain the comparative advantages of the different sorts of houses, which, we see, are inhabited by labourers in different parts of the kingdom. Houses of clay, of brick, and of stone, have, no doubt, their respective advantages and disadvantages: the cottage of wattle and dab, as it is called, is perhaps the warmest; that of brick, the driest; and that of stone, the strongest dwelling. There are, however, no doubt, peculiar excellencies, not only in the materials, but in the mode of building, and in the internal structure and accommodations of cottages in various parts of the kingdom, highly deserving of being remarked. There are, likewise, peculiar defects, not only in some, but in all dwellings of this sort, which might easily be corrected. Such, for instance, is the injudicious construction of fire-places, which is justly remarked by Count Rumford to be productive of great waste in fuel and many other inconveniences. It seems, likewise, deserving of consideration, whether the improvements, which have of late years taken place in the useful arts, offer any means of supplying the labourer with a cheaper, though not less comfortable dwelling, than that which he at present inhabits. It cannot be denied, that the article of expenditure of a poor working family, which, though not the heaviest in amount, is in effect their heaviest disbursement, is their rent. It is an article of expence that has all the inconveniences of a direct tax; and is often called for at the moment when it is most inconvenient to pay it.’

Respecting the dress of the labouring classes, we shall select a few passages that, we doubt not, will prove highly gratifying to the reader:

‘ The diversity is not greater between the labourers in the North and South of England, with respect to the manner in which their food is prepared than with regard to the modes they adopt of supplying themselves with cloathing. In the midland and southern counties, the labourer, in general, purchases a very considerable portion, if not the whole, of his cloaths from the shopkeper. In the vicinity of the metropolis, working-people seldom buy new cloaths: they content themselves with a cast-off coat, which may be usually purchased for about 5s., and second-hand waistcoats and breeches. Their wives seldom make up any article of dress, except making and mending cloaths for the children. In the north, on the contrary, almost every article of dress worn by farmers, mechanics, and labourers, is manufactured at home, shoes and hats excepted: that is, the linen thread is spun from the lint, and the yarn from the wool, and sent to the weavers and dyers: so that almost every family has its web of linen cloth annually, and often one of woollen also, which

is either dyed for coats, or made into flannel, &c.\* Sometimes black and white wool are mixed; and the cloth which is made from them receives no dye: it is provincially called *kelt*. Although broad cloth, purchased in the shops, begins now to be worn by opulent farmers and others on Sundays, yet there are many respectable persons, at this day, who never wore a bought pair of stockings, coat, nor waistcoat, in their lives; and within these twenty years, a coat bought at a shop was considered as a mark of extravagance and pride†, if the buyer was not possessed of an independent fortune. There are, however, many labourers so poor, that they cannot even afford to purchase the raw material necessary to spin thread or yarn at home; as it is some time before a home manufacture can be rendered fit for use. It is generally acknowledged that articles of cloathing can be purchased in the shops at a much lower price, than those who make them at home can afford to sell them for; but that, in the wearing, those manufactured by private families‡ are very superior both in warmth and durability.

Some years ago, clogs were introduced into the county of Dumfries from Cumberland, and are now very generally used all over that part of the country, *in place of* coarse and strong shoes‡.

The following are the prices of home-made and other articles in Cumberland:

The usual price of a hat worn by labourers is about 2s. 6d.: a coat purchased (4 yards) costs about 2s. 6d. a yard: a waistcoat takes a yard and a half: a pair of leather breeches costs 3s. 6d.: labourers sometimes wear breeches of flannel or coloured cloth. A taylor charges 5s. for making a whole suit. A linen shirt takes  $3\frac{1}{4}$  yards, at 17d. a yard: this is strong, and wears well. About 11 oz. of wool, at 8d. the pound, will make a pair of stockings. They are almost invariably spun and knit at home. Women's dress generally consists of a black stuff hat, of the price of 1s. 8d.: a linen bed-gown, (stamped with blue,) mostly of the home manufacture; this usually costs in the shops about 5s. 6d.: a cotton or linen neck-cloth, price about 1s. 6d.: two petticoats of flannel, the upper one dyed blue; value of the two about 11s. 6d.: coarse woollen stockings, home manufacture, value about 1s. 8d.: linen shift, home manufacture,  $2\frac{1}{2}$  yards, at 1s. 5d. the yard. Women generally wear

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\* *A scap'd sark*, (*i. e.* a shirt washed with soap instead of chamber-lie, which is generally used in the most northern, as it was two centuries ago in the southern, counties,) *a shop coat*, (*i. e.* a suit not manufactured at home, but purchased at the shop,) and *money buckles*, (*i. e.* silver buckles,) is an old Cumberland proverb, which is often applied to a village beau, and strongly marks the usual customs respecting dress in that county.

† Many of the antient statutes notice the home-made woollens of the north of England, or houswives cloth, as it was called. See 5 Eliz. c. 4. § 32. &c.

‡ *In place of*, we apprehend, is a *Scotticism*; the author appears to have transcribed it from the account of clogs in the 13th vol. of the Statistical Account of Scotland, p. 262.

stays, or rather boddice, of various prices. Their gowns are sometimes made of woollen stuff; 6 yards, at 1s. 6d. the yard. The women, however, generally wear black silk hats, and cotton gowns, Sundays and holidays.

'The following are the prices of cloaths, as sold in a slop-shop in the neighbourhood of London:

	£.	s.	d.
' Men.—A good foul-weather coat (will last very well two years)	0	13	0
A common waistcoat	0	6	6
A pair of stout breeches (one year)	0	3	9
Stockings, the pair	0	1	10
A dowlas shirt	0	4	6
A pair of strong shoes	0	7	0
A hat (will last three years)	0	2	6
	1	19	1
	£.	s.	d.
' Women.—A common stuff gown	0	6	6
Linsey-woolsey petticoat	0	4	6
A shift	0	3	8
A pair of shoes *	0	3	9
Coarse apron	0	1	0
Check apron	0	2	0
A pair of stockings	0	1	6
A hat, the cheapest sort (will last two years)	0	1	8
Coloured neck-kerchief	0	1	0
A common cap	0	0	10
Cheapest kind of cloak (will last two years)	0	4	6
Pair of stays (will last six years)	0	6	0
	1	16	11

The author disputes the assertion of Mr. Howlett and many other political writers, that the labourer is less able to support himself by his industry than formerly. He argues that the price of wheat, on which so much stress has been laid, is not the *only* criterion of the ability of a man to subsist by his labour.

'To argue from such *data* (he says) would warrant us in supposing that a labourer must have been under an absolute impossibility of subsisting in 1595, when wheat was about 2*l.* the quarter, and the wages of ordinary agricultural labourers not more than 4d. or 5d. the day without diet; and that 8d. the day was a miserable pittance in 1682, when wheat was nearly at the same price.'

'\* Shoes are a very heavy article of expence in the South: in Appendix, No. XII. in the account of labourers in Hertfordshire, the reader will see, they sometimes amount to 3*l.* annually for one family.'

We do not wholly agree with Sir F. in all his conclusions; but it would be doing him injustice to abridge his arguments on a question confessedly nice and difficult. We must therefore refer our readers to his valuable work, for the many curious statements brought forwards respecting the condition of our labourers in antient and modern times. The *last chapter* of the second book gives a very interesting detail of the rise, progress, and present state of Friendly Societies, or Benefit Clubs.

The following observations respecting the condition of the female part of our labourers are equally new, humane, and interesting:—we insert them with pleasure; and we promise ourselves that, when the Poor Laws shall be revised by the legislature, they will not be wholly unnoticed:

‘ Few writers on this branch of political economy have adverted to the circumstances and situation of a class of our people, who form, perhaps, the most essential link in social order and domestic happiness: I mean the *wives* of labourers. Mr. Pitt has, indeed, in his celebrated speech above alluded to, argued very forcibly on the propriety of turning the industry of children to profit: but it is to be regretted that this great Statesman has not favoured the public with his sentiments on the actual state and condition of *married women* in the labouring classes of the community. The subject is new and important, and highly merits the attention both of the politician and philanthropist. If the right, which every labourer possesses, of disposing of the produce of his labour, is the great incentive to industry, is it either unfair or unreasonable to presume, that the incapacity, which married women labour under, of acquiring property \*, is

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‘ \* There are, however, a few cases, in which a married woman is presumed to be capable of acquiring property: when her husband has abjured the realm, or is banished, she may be sued as a *feme sole*; (Blackst. Comm. i. 443.;) and it has been lately decided, that a married woman, who is separated from her husband, and is allowed a separate maintenance by deed, may, if she contracts debts, be sued as a *feme sole*. (1 Term Rep. 5.) By the feudal law, the lands of an heiress did not become the property of her husband; but, on her death, descended to her child, or next heir. It is by a custom, almost peculiar to England, and therefore called *the courtesy of England*, that a man, who marries a woman seised of an estate of inheritance, if she has issue born alive, is, on the death of his wife, entitled to hold her lands for his life. (Co. Litt. § 35. Blackst. Comm. ii. 126.)

‘ As a married woman has seldom an immediate interest in acquiring property, it is not often that she adds much, by her personal exertions to the common stock of the family; except she may be said to do so in the sense of the old proverb, (a penny saved is a penny got,) by an economical management of the acquisitions of her husband. A married man, on the contrary, is absolute master of all he gets: this is the great spur to industry; for whilst his earnings sup-

one of the principal causes why they contribute so little to the fund which is to maintain a family?

‘ In the greatest part of England, the acquisition of the necessaries of life, required by a labourer’s family, rests entirely on the husband. If he falls sick, and is not a member of a Friendly Society, his wife and children must inevitably be supported by the parish. There is no other resource; for, to whatever cause it is to be ascribed, the wife, even in such an exigency, can do nothing. I do not mean to contend, that, either with a view to national profit, or individual independence, it is desirable that the female part of a labourer’s family should perform the toilsome duties of porters and ploughmen, as is the case in Liege and Switzerland, and even in some parts of Scotland; or that they should employ those hours which they can spare from the management of domestic concerns, in a sedentary and unwholesome manufacture, as is the case with the lace-makers in Buckinghamshire and Northamptonshire. The labours of the field, it is said, are adverse to child-bearing; and this is one of the reasons which I have heard assigned for the infecundity of the negroes in the West Indies. I am not physiologist enough to say how far this opinion is, or is not, well founded: but, I own, I suspect it to have been advanced on but slight grounds. There are, however, various occupations which the wife of a peasant or artificer would, it is probable, be often inclined to pursue, were she only allowed to have a voice as to the disposal of her earnings. As the law now stands, the moment she acquires them, they become the absolute property of her husband; so that it is not to be wondered at, that she conceives she has fulfilled her duty in attending to the children; and that he, conscious that the support of the family depends on his exertions, should so often become imperious and tyrannical. The instances are not few, where a stupid, drunken, and idle man has an intelligent and industrious wife, with perhaps both the opportunity and the ability to earn enough to feed her children; but who yet is deterred from working, from a thorough conviction that her mate would, too probably, strip her of every farthing which she had not the ingenuity to conceal. There is, perhaps, no better mode of ascertaining what degree of comfort is enjoyed by a labourer’s family, than by learning what portion of his weekly earnings he commits to his wife’s disposal. It makes a very material difference whether he or she holds the purse-strings. That he can earn the most is

ply him with the means of subsistence, they invest him with patriarchal power and authority.

‘ I cannot here avoid observing, that the very inconsiderable number of female convicts, in proportion to males, who have been convicted of depredations on private property, appears to me to be principally ascribable to the different rights, and, consequently, the different propensities with which our civil institutions have invested the two sexes, with regard to the acquisition and enjoyment of property. In the commission of crimes, which are produced by the vindictive passions of the human breast, the balance of criminality is more equal.’

granted; but she can make those earnings go the farthest. I have often observed that, when the circumstances of a labouring family have enabled them to purchase a cow, the good management of the wife has preserved them from the parish as long as the cow lasted; and this even in cases where the husband was improvident and dissolute.

‘It may, indeed, be urged that, although the *lords of the creation* have, almost exclusively, appropriated to themselves the direction of public concerns, and the administration of property, yet, in the conduct of private life, (which, after all, is the chief business of mankind,) the female sex have borne, and ever will bear, superior sway. Their power, however, as it in a great measure depends on opinion, is liable to be overthrown by the caprices and misconduct of those under whose protection the law has placed them. An amiable married woman, although disposed to practise the softer virtues, which are most congenial to her, and (as Milton expresses it) “to study household good;”—which constitutes

“Woman’s domestic honor and chief praise;”

cannot render her family thriving and happy, unless she is, in some measure, countenanced and assisted by her husband. If we might form a general estimate from what occurs in the higher stations of life, it would seem that children would not so often have to lament the prodigality of their parents, if more of the common stock were vested in the wife, and less in the husband, than is usually the case. For one extravagant mother, I am persuaded there are at least twenty improvident fathers. In the humbler spheres of society, it still seldomer happens that the welfare of a family is affected by the misconduct of a mother. That they, too often, want industry, must be acknowledged; but it also ought to be remembered that they want those motives which stimulate to industry.

‘I have been led to these reflections by investigating the situation of some Female Clubs, which seem to be exposed to peculiar disadvantages, in consequence of the legal disability which married women labour under of retaining the earnings of their labour in their own hands. Most of these Clubs are chiefly composed of married women: as the principal inducement to enter into them is to insure a decent subsistence during the lying-in month; a period, in which, of all others, a labourer’s wife is in most need of extrinsic assistance. The laudable objects, however, of these excellent institutions, may be entirely frustrated by the exercise of that legal authority with which a husband is invested. As he is entitled to receive his wife’s earnings, he can not only prevent her from paying her regular subscription to the Club; but if she falls sick, he is, I conceive, no less authorized by law to demand the allowance which is granted by the Society, and to appropriate it to his own use.’

This is certainly a strong instance of the inconvenience that would arise from a tyrannical exercise of the right which the law has vested in a husband. We conceive, however, that the treasurer of a Friendly Society would do right in refusing payment to a husband of his wife’s allowance; and that he would be justified by law for taking every possible step to secure

cure it for her sole and separate use. At the same time, we admit that many evils are likely to arise from the abuse of this branch of marital authority; for our author states that this hardship, to which females were exposed, had been often strongly represented to him; and that he could, if it were necessary, procure sufficient evidence that it had actually been experienced by not a few members of Female Friendly Societies.

The first volume concludes with the following judicious remarks on the danger of parliamentary interference with the Friendly Societies. Sir F. Eden is persuaded that

‘ If any farther regulation of them is attempted the inclination of the labouring classes to enter into them will be greatly damped, if not entirely repressed. The acts already passed, although they are known, and generally understood to have been framed with the most benevolent intentions, and do really confer substantial benefits on these institutions, have created much alarm. Nay, they have certainly annihilated many societies. At the same time, it is but fair to confess that they *may* have raised others. This, however, is more difficult to ascertain. Any farther favours from parliament would irretrievably lessen the confidence which is still entertained by the members of most benefit clubs, that the legislature will not interfere in controuling associations, which do not appear, from any evidence which has as yet been laid before the public, to be adverse to economy, good morals, or public tranquillity. I have, indeed, more than once heard it insinuated that friendly societies are apt to degenerate into debating clubs, and that convivial meetings on a Saturday might become the aptest vehicles for disseminating principles subversive of subordination and submission to the laws of our country. I have also heard it asserted, that the members of friendly societies, from being accustomed to assemble at ale-houses, are not only stimulated by interested landlords, but encouraged by the contagion of ill-examples, in the habits of drunkenness; that the money, which is spent on a club-night, is entirely lost to a labouring family; and that there are various ways in which the earnings of industry might be applied more advantageously to the morals of the labourer and the comforts of his family. Friendly societies, it is true, like all other human contrivances, have their defects. It is, however, though a short, a sufficient answer to such objections as I have noticed, and to some others which it is unnecessary to enumerate, that these institutions do not aim at *perfection*, but *improvement*. They are not intended to be

“ that faultless monster which the world ne’er saw:”

but it is a sufficient proof of their excellence, that they are congenial to the social latitudes and prejudices of the labourer; and that, if they cannot correct the inclination (which is too often caused by hard labour) for conviviality and dissipation, they, at least, convert a vicious propensity into an useful instrument of economy and industry, and secure to their members, (what can seldom be purchased at too dear a rate,) subsistence during sickness and independence in old age.’

[To be continued.]

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ART. IV. *Memoirs of a late eminent Advocate, and Member of the Honourable Society of Lincoln's Inn.* By William Melmoth, Esq. 8vo. pp. 72. 5s. sewed. Cadell jun. and Davies. 1796.

WHEN we, who can ourselves, in our literary capacity, look back nearly through half of a century, recollect that Mr. Melmoth's elegant translation of Pliny's Epistles appeared two years before the commencement of our labours, and that his justly admired Fitzosborne's Letters, we believe, were published still earlier, we cannot help regarding him with a sort of respect approaching to veneration, as one of the fathers of the age. We are the more inclined to pay him this homage, and, in truth, to consider him as an *Emeritus* Professor in the English school of Polite Literature, because we are persuaded that few writers have contributed so much to the improvement of our style, or have furnished such models of elegant writing, as far as concerns the correct choice and perspicuous arrangement of words, and the harmonious construction of periods. It is with pleasure that we observe, in the production of Mr. Melmoth's pen now before us, that his powers of writing are still unimpaired. The same characters, which have given to his former works a distinguished place among our English classics, will be found impressed with equal distinctness and strength on these memoirs.

The publication, as we have been informed, is a tribute of filial piety. The subject of the memoir, though not mentioned by name, was Mr. Melmoth's father; and, from the particulars here related concerning his exemplary conduct both in private and public life, he appears to have well deserved this handsome testimony of respect to his memory—to have merited the singular felicity of being *laudatus à laudato viro*. Several letters and papers inserted in these memoirs, as well as the general narrative, shew him to have been a man of unaffected piety and conscientious integrity. The laudable and meritorious example, which he set in his professional character, we shall present to our readers in Mr. Melmoth's own words:

“Men have either no character at all,” says a celebrated author, “or it is that of being inconsistent with themselves.” It must be confessed, indeed, that to persevere in one regular undeviating line of moral conduct, is no common characteristic of human nature; happily, however, the observation is not without exceptions; and the eminent subject of these pages is one instance, at least, (it may be candidly hoped there are many others,) to redeem the credit of our species. The same uniform principles and virtues which rendered him esteemed and respected while he walked in the less open paths of private

vate society, varied only in *efficacy*, not in *strength*, when he came forward into the more conspicuous scenes of active life. To do good was the exciting motive and ultimate tendency of all his pursuits; and he entered into his honourable profession, not from a spirit of inordinate ambition; no man's desires were more controuled by reason: not to accumulate useless wealth; no man more disdained so unworthy a pursuit: it was for the decent advancement of his family, the generous assistance of his friends, the benevolent relief of the indigent. How often did he exert his abilities, yet refused the reward of them, *in the cause of the widow, the fatherless, and of him who had none to help him!*

Complete master of his profession, he discharged its important offices with an integrity equalled only by the science with which he performed them. As the casual course of his business led him to be principally engaged in that branch of jurisprudence which is administered in the court of chancery; no man's opinion in cases of equity was more frequently resorted to, nor more implicitly relied upon, not only upon a persuasion of its rectitude in point of knowledge, but from a conviction that no inducement could bias his judgment towards the side most favourable to his client's interest. Upon this occasion it would be deviating from the accuracy of a faithful Relater to omit a circumstance which casts no common lustre upon his moral character, and yet can neither be mentioned without hazarding the suspicion of amplification, or suppressed without violating the justice due to truth and to his memory. The fact, however, is, that having in a certain case advised the querist to pursue his claim in a court of law, and not instantly adverting to a dormant statute which stood in the way of his client's supposed right; he no sooner discovered the inadvertence than he sent for the attorney, and not only returned his fee, but re-imbursed the costs of the unsuccessful plaintiff. He was too firm a friend to justice to attempt diverting it from its proper course; and he scorned the dishonest dexterity of covering a flaw in a defective title.'

We cannot promise our readers that they will find in these Memoirs many amusing anecdotes: but we can ensure them, from the perusal, no small degree of gratification, to their literary taste in a piece of good writing, and to their moral feelings in the pleasing exhibition of a character of sterling and distinguished merit.

A beautifully engraved head of the subject of the memoir is prefixed.

ART. V. *Dr. Bisset's Sketch of Democracy.*

[*Article concluded from the Rev. for April, p. 404.*]

IN chapter 5th, still pursuing the history of Athens, Dr. Bisset gives farther instances [see the former part of this article] of the consequences of uncontrolled democracy in the Peloponnesian

Peloponnesian war, in the removal of the prudent, able, and virtuous Nicias from the command of the forces of the republic, and the appointment of the ignorant and worthless demagogue Cleon to succeed him; Cleon, whom even the mob that promoted him despised, and whose ignorance and presumption have been exposed with such satirical force by Aristophanes. Our author maintains that ambition, injustice, and cruelty are inherent in the very nature of a constitution purely democratical, and he supports his proposition by the testimony of antient historians:—but he must allow that wars of ambition, conquest, and injustice have been begun by governments that were *not* purely democratical, nor purely monarchical; that even mixed governments have sometimes without provocation, or the shadow of right, invaded the territories of other states, deposed sovereigns, systematically pursued plans of aggrandizement, and sometimes disgraced wars that were in themselves just, by the most shocking cruelties: of the former we have the strongest evidence in the extent of the British empire in India; and of the latter, the massacre of Glencoe, and the bloody progress of the English army in Scotland after the battle of Culloden, exhibit proofs, of which a man of even ordinary humanity could not so much as read, without being filled with horror. To be just, however, to the author, we must observe that he does not deny that enormities *may* disgrace the best formed constitutions: but he maintains that they *must* attend democracies, as being by nature inseparable from them.

Dr. B. then gives an account of the treatment that Alcibiades experienced from his countrymen; in which, without meaning to represent him as faultless or patriotic in every respect, he shews the levity, fickleness, and injustice of the Athenians with regard to that celebrated citizen in trying and condemning him unheard. Unfortunately, our own history, notwithstanding the mixture of our government, records but too many instances of fickleness, and of the injustice of condemning persons to death without a hearing. The attainders by act of parliament of Queen Ann Bullen, of Cromwell Earl of Essex, and of various others, without so much as the formality of an appearance at the bar, will ever attest the melancholy truth that barefaced injustice is not confined to democratic states.

The 5th chapter presents a picture of the distresses of the Athenians after their total defeat at Syracuse; a defeat which Dr. B. ascribes to the folly that made them deprive themselves of the talents of Alcibiades; and he shews that those distresses brought the people to a sense of their error, and induced them to recall him. This able though profligate statesman made  
them

them feel, or *think*, that their misfortunes arose from the form of their government, which gave the multitude too great an ascendancy in the counsels of the state; and he persuaded them to consent to a reform of the constitution. Dr. B. then observes that, though the desired change took place, it was on principles which by no means checked the democratic spirit of the government, but merely re-modelled it. The power of the state was lodged in the hands of 400 persons.

‘ These, (says he,) being men taken from the mob, behaved with that violence and insolence which characterizes low people raised above their former equals. The Athenians had not attended in their change to the real cause of the inefficacy of democracy to produce security and happiness; the want of controuling orders. The four hundred were as uncontrouled as had been the people at large in the democracy. They gained no more by the change, than did the French by their change from the club and mob government in the time of Petion, Brissot, and Condorcet, to that of the junto of Danton, Marat, and Robespierre. The Athenians soon tired of their four hundred, and re-established democracy. Alcibiades, the Barrere of the time in versatility, though infinitely superior in talents, and somewhat less profligate in conduct, took the lead in the re-established democracy. He defeated the Peloponnesians in various engagements, and had almost restored the Athenians to their former superiority. Here again the inconsistency of a mob government strikingly appears. The Athenian populace, because Alcibiades had often been successful, had, with a wisdom worthy of such personages, concluded him to be invincible. He was once unsuccessful; this, without any evidence, they imputed to treachery. He was again condemned unheard, and betook himself to banishment.— His successors in the command, being less able, were also defeated. They were tried with the utmost irregularity and unfairness, condemned, and executed. The all-ruling people compelled their court to give the fatal verdict. Such is the justice of democratic tribunals. The folly and violence of the Athenians at last brought the natural consequence, the ruin of the state. Having deprived themselves of their ablest generals, they were defeated in a decisive battle. Athens was taken, dismantled, and made a dependency of Sparta. Thirty persons were established by Lysander the Spartan general, to govern Athens with unlimited power.

‘ These tyrants committed every act of wickedness with impunity. Alcibiades made some efforts to relieve his country; but was murdered, at the instigation of Lysander, before they could be effectual.

‘ The ability and virtue of Thrasybulus expelled the tyrants. Humbled however, dismantled, and exhausted, Athens, for some time after the expulsion of the tyrants, took little concern in the affairs of Greece. The effects of the democracy were therefore to be seen solely in her domestic proceedings. Of these we have a most striking instance in the treatment of Socrates. It was said by a

French

French revolutionist, either in the national convention, or in one of their clubs, "that true republicans ought not to bear even the aristocracy of virtue." New perhaps as this might be, as a declaration, it certainly was neither new, nor uncommon as a principle. The proceedings of every democracy illustrate the danger of superiority of virtue, as well as of talents, or any other excellence.'

Thus is the downfall of Athens, that seat of arts and sciences, attributed by Dr. B. to the very nature of her own democratic government. In various places, he remarks that, in popular governments, the citizens are not only incapable of acting with fairness or candour towards persons accused of crimes, but that even virtue itself was considered by the Athenians as a crime of the most dangerous nature; as appeared from the banishment of Aristides.

In chapter 7th the author considers the internal state of Athens, and upbraids the citizens with their total disregard of justice in their judicial proceedings. 'Every day,' says he, 'afforded some instance of unjust sentence, and unmerited acquittals. Those real patriots, who spoke plain and bold truths, were imprisoned or put to death, while their demagogues, who flattered their vices and folly, though really bribed by their enemies, were held in the highest honour. Even private causes, in which the populace at large might not be supposed to be so much interested, were decided according to the whim of the people, or the popularity of the advocate who undertook the cause.' Dr. Bisset concludes this chapter with the following observation:

'Every man who is not an idiot, may be an useful member of society. Whoever is an useful, is a respectable member; but one can only be useful, by steadily and habitually pursuing objects within the sphere of his powers and knowledge. The mechanic, the journeyman, the labourer, are useful, nay respectable members of every well-constituted society; but it is as mechanic, journeyman, and labourer that they can possess that usefulness, and consequently respectability. When therefore the carpenter, the shoemaker, the labourer, instead of fashioning timber, leather, or earth, to beneficial purposes, takes to fashioning the state, he does a double mischief, by neglecting that which he can do, and trying that which he cannot. This idleness makes him poor, and consequently internally a burden to the community, to which his political projects, from his incapacity of forming or executing good ones, would be both internally and externally ruinous. Within their own sphere, the lower orders are a great support of society; going beyond it, they bring ruin on themselves and others. So it fared with the Athenians; and similar causes will always produce similar effects. Whoever with care and intelligence studies the history of the Athenians, will be from that alone convinced of the inefficacy of democracy, to the production of general happiness.'

The author proceeds in chapter 8th to take a view of the governments of Sparta and Thebes. The former, he observes, though nominally a republic, was in reality a mixed government, consisting of two hereditary kings, a senate of members elected for life, and of five magistrates called Ephori, chosen only for a time. One of the lessons most forcibly impressed on the rulers and people of Sparta was "that innovation was a great evil;" and such was the effect of this principle, and of the judicious balance of the powers of the state, our author remarks, that for upwards of 400 years not a single sedition disturbed its internal tranquillity; while Athens during that period was rent and torn by factions, and tossed about by successive revolutions.

From Greece our author passes over to Italy, and takes a view of the rise and progress of Rome. He observes that, at its very origin, it had a king and a distinction of orders in the state; that Numa established religious rites, as necessary to keep alive a spirit of devotion and reverence for the gods; that Servius Tullius made property the qualification for a vote in the assemblies of the people; that, after the expulsion of the kings, the government became chiefly aristocratical, and consequently oppressive, because power in the hands of one man or body of men has a natural tendency to despotism; for this very reason, that, not being divided, it feels no check nor controul; that the secession of the people to the sacred mount produced the Tribunitian power, which was intended as a counterpoise to that of the senate, and a shield for the protection of the people, but afterward became an engine in the hands of ambitious demagogues for embroiling the republic, and placing the people and their magistrates in a state of enmity.

In the 10th chapter, the author considers the conduct of the Romans in the war carried on against them in Italy by Hannibal; ascribes to the prevalence of democracy in the counsels of the republic, more than to the talents of that famous general, the dreadful defeats experienced by the Romans in two successive battles at Thrasimenus and Cannæ; and shews that Rome was saved by the aristocracy, who placed at the head of the army the wise and able Fabius: though the happy consequences of his judicious measure were in danger of being destroyed by the rashness of Minutius, whose power was raised to an equality with that of Fabius by the multitude.

The 11th chapter treats of the foreign conquests, and also of the internal affairs of Rome. The author here brings on the stage Tiberius Gracchus, with his attempts to gain the confidence and support of the people by plundering the nobility,  
and

and equalizing property ; and his brother Caius Gracchus, who followed his footsteps and shared his fate ; as also Fulvius Flaccus, who concurred with the latter, and fell with him in battle. Dr. B. enters at great length into the history of these men, and draws from it the conclusion that *universal suffrage* is naturally connected with the *equalization of property*.

The 12th chapter exhibits the rise of the factions of Marius and Sylla, and shews that they could never have existed, if Rome had possessed a well-balanced government, which would have left the state less under the influence of an unthinking and misguided multitude.

Chapter 13th gives an account of the disturbances revived by Lepidus ; and here the author strengthens his attack on democracy by the history of Sertorius, Lucullus, Spartacus, &c.

The 14th chapter gives the story of Catiline, (whom the author invariably calls Cataline,) Julius Cæsar, Pompey, Crassus, &c. We here find a strong proof of the axiom which Dr. B. has throughout been endeavouring to inculcate, that a mixed government affords an infinitely better security for the enjoyment of life and property than can be found under a democracy. Many of the persons engaged, or said to have been engaged, in the Catilinarian conspiracy, were put to death without a trial. In England, the executive power may accuse, and the houses of parliament in their inquisitorial characters may lend the authority of their names to the accusation : but a jury of the country must afterward try the accused, and find them guilty before they can be legally executed. The author states the case of the Catilinarian conspirators in the following terms :

‘ A debate took place in the senate concerning the disposal of the conspirators. Most of the senators argued, that as there could be no doubt of their guilty intentions they should be put summarily to death. Cæsar on the contrary said, that whatever might be their wickedness, the law had not annexed the punishment of death to such proceedings, and that therefore they ought not to be capitally punished. The virtuous and patriotic Cato considered less the letter of the law than general equity and expediency. It was just, he said, that those who were devising the murder of the supreme magistrate, and of all good men, and the subversion of the state, should be punished by death for those wicked and traitorous compassings ; and that it was expedient that those who shewed a design to do the greatest mischief to their country, should be for ever deprived of the power. Cicero took the same side with Cato. The majority of the senate concurred. The conspirators were put to death without a formal trial.’

Dr. B. then adds the succeeding remark, which stands chiefly on his own authority :

‘ This was certainly a deviation from the usual course of law, but a deviation, from the irregularity and violence of the democracy absolutely

solutely necessary. So unfavourable is democracy to tranquillity and order, that almost every step which the senate at any time took for restoring public peace was literally a deviation from the constitution.'

In England, the three estates may indeed legislatively decree the death of an individual; and then he dies by law, though by an *ex post facto* law, and such as we never can approve: but the senate of Rome, even with the consuls at its head, was not the legislature of that city; and hence a man might perhaps be authorised to say that, however guilty the adherents of Catiline might be, they were *murdered*, because their guilt was never proved,—or, which is the same thing, proved only to the satisfaction of an interested party,—their accusers.

The inference drawn by the author from his account of the various revolutions of Rome is thus stated at the end of the 14th chapter:

'Thus have we seen that the prevalence of democracy was the principal cause of the misfortunes of Rome, and that the wisdom and patriotism of the senate frequently made the evils cease to flow, but as they could not dry up the source the cessation was only temporary. Democracy cherished the vicious, overcame the virtuous, perverted the able, to ruin their country. From democracy the Romans had almost fallen under the hand of Hannibal; from democracy were the Gracchi the authors of violence and insurrection, Saturninus and Sulpicius of massacres, Marius of civil war; from democracy sprung the conspiracy of Cataline, the combination of the triumvirate, the murders of Clodius, the frustration of Cicero's ingenuity, benevolence, and patriotism; the inefficacy of Cato's virtues, and the perversion of Cæsar's unequalled intellect. From democracy exalting Cæsar sprung permanent despotism, and the atrocious wickedness of succeeding emperors. Domitian, Caligula, and Nero, were the lineal descendants of democracy. Whoever with impartiality and common observation studies the history of the greatest nation which the ancient world ever saw, will perceive that to aristocratic authority and exertions it owed its rise, to prepollent democracy it owed its fall; will in the detail of democratic operations see disorder, convulsion, confiscation, rapine, massacres, and every species of injustice, oppression, and cruelty; and in the general result, will behold the consummation of human misery.'

In the 15th and last chapter, Dr. B. comes home to England, and makes his remarks on the different disturbances or struggles of the democratic part of the community, from the days of John Ball in the reign of Richard II.; and he concludes the work with the following eulogium of the British constitution.

'Our constitution, for a century ascertained and confirmed, is of all political systems recorded in history, the most perfectly fitted for the attainment and preservation of individual and national happiness.

Our

Our jurisprudence has a most exact coincidence with natural ethics. It allows every action, every exertion of freedom, which morality sanctions. Its restraints are commensurate with the restraints of conscience. We may speak, write, do whatever we please, if we abstain from injury. Our polity secures to our law the full operation and effect. The judicial examiners of our conduct are men taken from ourselves, and having the most powerful motives to justice, as on the purity of their judgments depends their own security.

‘ Our lawgivers can make no laws which do not equally bind themselves as the rest of the community. Our PARLIAMENT has an *IDENTITY* of INTERESTS with us ; that being the case, it matters little to individuals whether they have a vote or not in the election of its members. My rights, who have no vote, are as well secured as those of any elector in the kingdom. No man can be deprived of his liberty, property, or life, but for his own act of private or public injury. Every one of common understanding, industry and conduct, may generally earn a comfortable independent livelihood, and is in case of unavoidable misfortune, relieved from want. Individual distress is removed by general prosperity, and general liberality resulting from excellence of political system.

‘ To secure the enjoyment of our happiness undisturbed by domestic and foreign enemies, some of our property is applied. The legislature finds it necessary to expend a part to preserve the whole. Its wisdom and humanity apportion imposts to the ability of the contributor, from the average property of its members, paying itself a very large share.

‘ Our CHURCH is equally removed from fanaticism and infidelity ; pious without enthusiasm, liberal without laxity ; by precept and example inculcating virtue and religion. The political principles it conformiste those of our civil polity. It grants indulgence to Non-teaches ars, in every opinion not productive of vices and impiety, or subversive of our happy establishment.

‘ Our KING has an *IDENTITY* of INTEREST with the several orders, civil and ecclesiastical, and with the people at large. The friends and enemies of the people, the establishment, and the sovereign are the same. Every true PATRIOT is a lover of the CONSTITUTION and of the KING.

‘ Under such a system, and the characters which it produces, we of this country enjoy, and have long enjoyed, a happiness unequalled in the annals of history. Malignants may try to make the weak and ignorant fancy otherwise, but it must be either ignorance of fact or incapacity of reasoning, that can produce assent to such notions. The more a man is conversant with the history of mankind, and their comparative state in different situations, the more clearly will he see, that none in the various constituents of HAPPINESS equal, or ever equalled the SUBJECTS of the BRITISH GOVERNMENT.

We have thus given a detailed report of the contents of a work, the literary merits of which, independently of its political principles, will reflect honour on the author. Attached as we are most sincerely to a mixed government, we are ob-

liged by principle to concur with him in all that he says to deter mankind from adopting pure monarchy, pure aristocracy, or pure democracy; we believe that no *one* of them *alone* is calculated to secure the happiness of the governed: but that a proper mixture of all three is the best and surest foundation on which the pile of liberty can be raised. We should not however be warranted in saying that Dr. B. gives democracy fair play; for he dwells with pleasure on its defects, and throws its advantages into the back ground and the shade. He is not the judge who impartially sums up the evidence on both sides of the question, but the advocate engaged against democracy, and instructed by his brief to say nothing about it but what might persuade the jury to convict.

ART. VI. *English Lyrics.* 8vo. pp. 60. 2s. 6d. Printed at Liverpool. Cadell jun. and Davies, London. 1797.

THAT the human mind is not at all times adequate to every customary exertion,—or that, while it is in a progressive state with respect to its general attainments, some one of its energies should necessarily droop and degenerate,—are not among the doctrines which we hold; and though it has been common to apply such a strain of speculation to the works of fancy, in a period distinguished for scientific improvements, we are fully convinced, from the productions that come under our survey, that the theory is not founded in fact. In particular, the experience of a few past years has abundantly proved to us, that never was there a time in which *English poetry* was cultivated with more genius, nor with happier effect; and if we still want *great works* to put in parallel with those of former eras, yet our *minor poets* (*minor* in bulk, not in merit) may be advantageously compared with those of any age.

These remarks have been suggested to us by the perusal of several small volumes that have lately passed under review; and we regard the compositions now before us as productive of no inconsiderable evidence to the same purpose. It is true that the pieces of which the work consists cannot be quoted as *finished* performances; and that they bear some marks of inattention, and perhaps of defective judgment:—but, in the essential qualifications of fancy and feeling, of sensibility to the charms of nature, and of skill in the diction of poetry, we must assign to them a very respectable rank. The following lines, we imagine, will justify our applause of these ‘English Lyrics’ in the opinions of most readers:

*\* Lines found in a Bower facing the South.*

- ‘ Soft Cherub of the southern breeze,  
Oh ! thou whose voice I love to hear  
When lingering thro’ the rustling trees,  
With lengthened sighs it sooths mine ear :
- ‘ Oh ! thou whose fond embrace to meet,  
The young Spring all enamoured flies,  
And robs thee of thy kisses’ sweet,  
And on thee pours her laughing eyes !
- ‘ Thou at whose call the light Fays start,  
That silent in their hidden bower  
Lie penciling with tenderest art,  
The blossom thin and infant flower !
- ‘ Soft Cherub of the southern breeze,  
Oh ! if aright I tune the reed  
Which thus thine ear would hope to please,  
By simple lay, and humble need ;
- ‘ And if aright, with anxious zeal,  
My willing hands this bower have made,  
Still let this bower thine influence feel,  
And be its gloom thy favourite shade !
- ‘ For thee of all the cherub train,  
Alone my votive muse would woo,  
Of all that skim along the main,  
Or walk at dawn yon mountains blue ;
- ‘ Of all that slumber’d in the grove,  
Or playful urge the gossamer’s flight,  
Or down the vale or streamlet move,  
With whisper soft, and pinion light.
- ‘ I court thee, thro’ the glimmering air,  
When morning springs from slumbers still,  
And waving bright his golden hair,  
Stands tiptoe on yon eastern hill.
- ‘ I court thee, when at noon reclined,  
I watch the murmuring insect throng  
In many an airy spiral wind,  
Or silent climb the leaf along.
- ‘ I court thee, when the flow’rets close,  
And drink no more receding light,  
And when calm eve to soft repose,  
Sinks on the bosom of the night.
- ‘ And when beneath the moon’s pale beam,  
Alone mid shadowy rocks I roam,  
And waking visions round me gleam,  
Of beings, and of worlds to come.
- ‘ Smooth glides with thee my pensive hour,  
Thou warm’st to life my languid mind ;  
Thou cheer’st a frame with genial power,  
That droops in every ruder wind.

- ‘ Breathe Cherub ! breathe ! Once soft and warm,  
Like thine, the gale of Fortune blew,  
How has the desolating storm  
Swept all I gazed on from my view ! .
- ‘ Unseen, unknown, I wait my doom,  
The haunts of men indignant flee,  
Hold to my heart a listless gloom,  
And joy but in the muse and thee.’

If splendour and elegance of imagery constitute the striking features of this piece, the next that we shall transcribe is not less distinguished by tender and benevolent sentiment :

‘ *For the Blind Asylum, Liverpool.*

- ‘ Stranger, pause—for thee the day  
Smiling pours its cheerful ray,  
Spreads the lawn, and rears the bower,  
Lights the stream, and paints the flower.
- ‘ Stranger, pause—with soften’d mind,  
Learn the sorrows of the Blind ;  
Earth and seas, and varying skies,  
Visit not their cheerless eyes.
- ‘ Not for them the bliss to trace  
The chizzel’s animating grace ;  
Nor on the glowing canvas find  
The poet’s soul, the sage’s mind.
- ‘ Not for them the heart is seen,  
Speaking thro’ th’ expressive mien ;  
Not for them are pictur’d there  
Friendship, pity, love sincere.
- ‘ Helpless, as they slowly stray,  
Childhood points their cheerless way ;  
Or the wand exploring guides  
Fault’ring steps, where fear presides.
- ‘ Yet for them has Genius kind  
Humble pleasures here assign’d ;  
Here with unexpected ray,  
Reach’d the soul that felt no day.
- ‘ Lonely blindness here can meet  
Kindred woes, and converse sweet ;  
Torpido once, can learn to smile  
Proudly o’er its useful toil.
- ‘ He, who deign’d for man to die,  
Op’d on day the darken’d eye ;  
Humbly copy—thou canst feel—  
Give thine alms—thou canst not heal.’

Several of the other poems rise to a higher strain, and aim, not unhappily, at the sublime in sentiment, and the creative in imagination.

We shall beg leave to hint to the author, that, in some of the longer pieces, more care to avoid occasional prosaic lines and expressions would have been well bestowed; that perhaps their effect might have been improved by judicious pruning; and that we cannot always admire his irregular metre, the changes in which seem directed by no system either of melody, or appropriation to the subject. We believe, indeed, that this is an almost universal fault in our irregular lyrics; which, on that account, are usually less pleasing than stanzas of equal and measured return.

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ART. VII. *The Adventures of Hugh Trevor*. By Thomas Holcroft. Volumes IV. V. VI. 12mo. 10s. 6d sewed. Robinsons, &c. 1797.

IT is not without considerable disadvantages that a work of fancy, which has been left incomplete, is finished after so long an interval as three years. The author himself may find some difficulty in resuming the exact tone of feeling with which he formerly wrote; and in *splicing*—if the vulgarity of this expressive word may be pardoned—the incidents of the second part with those of the first. It will not be surprising if the reader, also, should have lost some portion of the interest which he took in the fortunes of the persons of the drama; and if many particulars of the story, necessary to be recollected, have vanished from his memory. If Mr. Holcroft has been able to rise above these difficulties, the greater merit will be ascribed to his work; and whether this be the case, it rests with the public to determine.

The general characters of the performance are still so much the same; that we may properly refer our readers to our account of the first three volumes, in the *Rev.* for October 1794, p. 149, &c. for an idea of its leading design and distinguishing features. The author still keeps in view, though not so constantly as before, the question concerning the most eligible profession for a young man: he still conducts his hero from one project to another, that he may be taught, by observation or experience, the inefficiency of each for the purpose of happiness, and its inconsistency with strict principles of moral rectitude; and, as the natural consequence of this new series of experiments, he leads him through various changes of opinion, situation, and character. In one respect, however, Hugh Trevor remains through the whole unaltered: he retains, in every situation, his passion for Olivia; and their mutual fidelity, according to the usual termination of novels, is rewarded by a

happy marriage. This *quotidian* conclusion is rendered still more trite, by introducing, as usual, a wealthy relative, who brings home from abroad a large fortune, to bestow on his nephew a title to a rich inheritance; and to furnish him with a present independence; which he owes not to his own meritorious exertions, but to the mere caprice of fortune. How much more apposite would the conclusion have been to the design, had the hero, after having passed through several disappointments in the choice of a profession, at last fixed on one which, instead of shocking, might have gratified his moral feelings, and which might have afforded him and his Olivia a liberal competency. Such appeared to us the author's original intention; and such a profession the previous incidents of the piece must have presented so fully to the writer's imagination, that it is surprising that it was not without hesitation adopted. Having, at some expence of probability, provided Trevor in a moment of necessity with a benefactor, who, from a philanthropic motive, and with the hope of improving the science of surgery, amused his leisure hours with anatomical dissections, what could have been more natural than that this patron, instead of sending his *protégé* to the inns of court only to learn to hate both the principles and the practice of the law, or putting him under the patronage of an ambitious and unprincipled man of rank only to sell his independence for a seat in parliament, should have afforded him an opportunity of studying anatomy and learning the practice of surgery under some able master; and thus have introduced him to an innocent, liberal, and useful profession? This alteration might have shortened the story, but it would, in our opinion, have materially improved it. Has the author any objections to this profession which he has not stated? His review of the professions is incomplete, without the desided adoption or rejection of that of the healing art.

Some other particulars in the narrative lie fairly open to animadversion. That Evelyn, a man of independent fortune, should retire into the country, without any professional inducement, in order to make anatomical dissections; that he should keep a band of *resurrection-men* in pay, to supply his dissecting room with subjects from the neighbouring churchyard; that he should make it his practice to perform his anatomical dissections in the night; that, on an acquaintance of only a few hours, he should form so romantic an attachment to a young man, as to advance him, within a few months, four hundred pounds for projects which promised little benefit; and even to furnish him with a qualification for parliament; are circumstances

circumstances which cannot very easily be reconciled with probability.—Was it not possible for the author to afford Trevor other occasions of displaying his zeal in the service of his mistress, than by employing him *three times*, in the course of the novel, in rescuing her from personal danger? Trevor's connection with Sir Barnard Bray too nearly resembles that in the former volumes with Lord Idford: in both, he is required to become the tool of his patron, and to make a sacrifice of integrity and independence to interest. The description of the election manœuvres wants the recommendation of novelty, and is tediously protracted. Except the hero himself, scarcely any of the characters which principally figured in the former volumes appear with distinction, or excite interest, in the present. The reader is tantalized with the bare sight of his old friends Turl and Wilmot. The bishop, indeed, is brought again on the stage for a very good purpose,—to exhibit a shocking but instructive picture of the fatal effects of luxurious gluttony, by falling from his seat, after a sumptuous dinner, in an apoplectic fit. Few readers, we fancy, will feel much interest in the story of the printer, who stole Trevor's satirical pamphlet against the earl and the bishop, and was bribed to suppress the edition which he had printed by a *douneur* of an hundred pounds. Small incidents, which can serve no other purpose than that of protracting the tale, ought not to be admitted in a work of this kind.

In short, we find in these volumes less variety of interesting occurrences than in the former: yet we would not be understood to insinuate that the author's inventive powers have deserted him: the reader will meet with several incidents, in the course of the narrative, which will forcibly strike his imagination, and tenderly touch his feelings. Of the former kind is the terrific scene, admirably drawn, of the anatomical room, which Trevor and his fellow-traveller mistake for a house of murder: of the latter, is the whole tale of the generous and kind hearted carpenter, Clarke.

Among the new characters in these volumes, that of Clarke, indeed, is certainly entitled to the first place. His hardy bravery in the boxing-match with Trevor, who had unintentionally injured him; his generous forgiveness, after having been nearly killed in the combat; his disinterested gratitude; the undisguised warmth of his heart; the simplicity of his language and manners; his modest expressions of inferiority; and, more than all, his honest reverence of virtue; unite to render the portrait of this worthy mechanic highly interesting; and the reader will regret that, after the fourth volume, he so seldom makes his appearance. This striking character will be best exhibited

hibited to our readers in a short specimen. Clarke, having followed Trevor, to return him ten pounds which the latter had sent to him as an acknowledgement for his kind attentions, overtakes him, and refuses to keep the money :

“ I will not ! I will not ! I would not forswear myself for all the money in the world ! And I have sworn it, again and again. So take it ! Nay, here, take it !—If you don't, I'll throw it down in the road ; and let the first that comes find it ; for I'll not forswear myself. So pray now, I beg, for God's sake, you will take it ! ”

“ I found it was in vain to contend with him : he was too determined, and had taken this oath in the simplicity of his heart, that it might not be possible for him to recede. I therefore accepted the money : but I endeavoured, having received it, to satisfy his oath, to persuade him to take a part of it back again. My efforts were fruitless. “ He had three half crowns,” he told me, “ in his pocket ; which would serve his turn, till he could get more : and he had left five guineas at home ; so that there was no fear his wife and children should want.”

“ Happy, enviable, state of independance ! When a man and his wife and family, possessed of five guineas, are so wealthy that they are in no fear of want !

“ Having complied, because I found, though I could equal him in bodily activity, I could not vanquish him in generosity, I requested him to return to the place we just had passed through, and take up his lodging.

“ He replied, “ I'o be sure he was a little tired ; for he had set out a good hour after me, and I had come at a rare rate. Not but that he could keep his ground, though I was so good a footman ; but that it did not become him to make himself my companion.”

“ Companion ! ” said I. “ Why are not you going back to Bath ? ”

“ No : I have taken my leave of it. I shall go and set up my rest in London. I have not been sharking to my master. I thought of it some time since, and gave him fair notice ; and more than that, I got him another man in my room ; which is all he could demand : and I hope he will serve him as honestly as I have done.”

“ What, would you forsake your wife and children ? ”

“ Forsake my wife and children ! ”

“ [There was a mixed emotion of indignant sorrow and surprize in his countenance.]

“ I did not think, Mr. Trevor, you could have believed me to be such a base villain.”

“ I do not believe it ! I never could believe it ; I spoke thoughtlessly. I saw you were too happy together for that to be possible.”

“ Forsake my dear Sally, and our Bill, and Bet, and —— ? No ! I'd sooner take up my axe and chop off my hand ! There is not another man in England has such a wife ! I have seen bad ones enough ; and, for the matter of that, bad husbands too. But that's nothing. If you will do me the favour, I should take it kind of  
you

you to let me walk with you, and keep you company, now night is coming on, to the next town; and then you may take some rest, and wait for the stage in the morning. I shall make my way; and find you out, I suppose, fast enough in London."

"Are you then determined to go to town?"

"Yes: it is all settled. I told Sally; and she did cry a little to be sure: but she was soon satisfied. She knows me; and I never in my life found her piggish. God be her holy keeper!"

"Why then, come along. We'll go together. If I ride, you shall ride: if you walk, so will I."

"Will you? God bless you! You know how to win a man's heart! There is not so good or so brave a fellow, I mean gentleman, upon the face of the earth, damn me if there is! I beg your pardon! Indeed I do! But you force it out of one! One can't remember to keep one's distance with you. However, I will try to be more becoming."

'The manner of Clarke was more impressive than his words: though they, generally speaking, were not unapt.'

The character and story of Wakefield exhibit in strong colours an unprincipled libertine, reclaimed by generosity: yet we have our doubts whether Wakefield ever gives sufficient proofs of *renovation*, to justify the declaration of Trevor, 'He is a man, whom I am proud to say, I love.'

In the representation of humorous characters, Mr. Holcroft, in the present not less than in his former publications, shews himself a master. The loquacious and crafty Glibly, with his "glossy tongue," is a good portrait. In reply to Trevor's remark, that he knows no good that can result from disowning the truth, Glibly says, "My dear fellow, truth is a very pretty thing on some occasions; but to be continually telling truth, as you call it, oh Lord! oh Lord! we should set the whole world to cutting of throats."

The style of this performance is natural, lively, and correct; and it is happily varied in the conversations according to the characters. The dialogue, for example, of the carcase-stealers in the dissecting room is admirably characteristic. The letter from Trevor's servant to his master, begging his pardon for having presumed, when he thought him drowned, to help himself out of his purse to the wages then due to him, is an excellent specimen of rude simplicity. Mr. Holcroft has the happy art of expressing vulgar ideas in vulgar language, without extravagance or grossness. In the delineation of character, too, he possesses a bold and satirical pencil:—we present our readers with that of Counsellor Ventilate.

'This gentleman was characterized by those manners, and opinions, which the profession of the law is so eminently calculated to produce. He had a broad brazen stare, a curl of contempt on his upper-lip, and

and a somewhat short supercilious nose. His head was habitually turned upward, his eye in the contrary direction, as if on the watch in expectation to detect something which his cunning might turn to advantage, and his half-opened mouth and dropping jaw seemed to say, "What an immense fool is every man I meet!"

His whole manner and aspect appeared to denote that he was in a continual revery; and that he imagined himself in a court of law; brow-beating a witness, interrogating an idiot, or detailing cases and precedents, to shew the subtlety with which he could mislead and confound his hearers. A split-hair distinction without a difference gave him rapture; and whenever it happened to puzzle, which was but too often, he raised his left shoulder and gave a hem of congratulation to himself: denoting his conviction that he was indisputably the greatest lawyer in the world!

With the moral sentiments of this work we are, in general, much pleased: just reflections are frequently interspersed through the narrative, and are always neatly and forcibly expressed. Two or three observations, which have particularly attracted our attention, we shall quote:

‘Perhaps every human being conceives that, when he is gone, there will be a chasm, which no other mortal can supply; and I am not certain that he does not conceive truly.’—

‘Of all the insolence that disturbs society, and puts it in a state of internal warfare, the insolence of fashion wounds and embitters the most. It instantly provokes the offended person to enquire—‘What kind of being is it, that takes upon him to brave, insult, and despise me?’—

‘Of all the pleasures of which the soul is capable, those of friendship for man and love for woman are the most exquisite. They may be described as—“the comprehensive principle of benevolence, which binds the whole human race to aid and love each other, individualized; and put into its utmost state of activity.” Selfishness may deride them; and there may be some so haunted by suspicion, or so hardened in vice as to doubt or deny their existence. But he that has felt them in their fullest force has the best as well as the grandest standard of human nature; and the purest foretaste of the joys that are in store, for the generations that are to come.

‘This is the spirit that is to harmonize the world; and give reality to those ideal gardens of paradise, and ages of gold, the possibility of which, as the records of fable shew, could scarcely escape even savage ignorance.’

We cannot express equal satisfaction with all the speculations of this ingenious writer. To his fundamental principle, that universal benevolence is the first law of social order, we have no objection: but we cannot admit every conclusion which he seems inclined to deduce from it. We cannot suppose that this law ought to supersede all written precept, and that all attempts to subject men to the authority of specific injunctions are injurious to society. Yet this, if we understand him rightly,

is the drift of all that Mr. Holcroft has repeatedly advanced, in different parts of this work on the subject of law. In a work of this kind, where there are various interlocutors, it is not easy to learn with certainty the sense of *the author*: but we think that we cannot mistake his meaning, when we suppose that he not only disapproves many of the laws in our statute book, and many forms and fictions with which the English law is encumbered, but law itself, as a fruitless and even wicked attempt to bring *individual actions* under the limitation of *general rules*, and an injudicious restraint on the exercise of the principle of universal justice. 'To all that he has repeatedly suggested to this purpose, it may, we think, be satisfactorily replied, That the great use of knowledge is to enable us to form general rules from individual facts; and that, though general rules may not always exactly suit particular cases, or may not be always faithfully or judiciously applied, it is better for mankind to have an imperfect guide, than none at all; and better for Englishmen to bring their cause before 'a bench of English judges, who have twice ten thousand volumes to consult,' than to 'tell their tale to a Turkish Cadi, who decides according to *his* notions of right and wrong,'—or perhaps more frequently according to his humours, interests, and passions. Till all men shall be perfectly wise and good, they must be governed; and governors will be more safely trusted with the execution of the collected will of the state, than suffered to follow their own unregulated and uncontrolled judgment. Those parts of this work, therefore, which tend to dissolve the bonds of law and property, are in our judgment liable to a more serious objection, than that they are a heavy interruption of Hugh Trevor's story. Perhaps, however, Mr. Holcroft will acknowledge his speculations to be mere theories, and will say, as Trevor has said, 'I have frequently been led to doubt whether principles the most indubitable must not bend to the mistakes and institutions of society: this doubt is to me the most painful that can cross the mind: but is is one from which I cannot wholly escape.'

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ART. VIII. *Count Rumford's Experimental Essays, Political, Economical, and Philosophical.* Essay VI. Of the Management of Fire, and the Economy of Fuel. 8vo. 3s. 6d. Cadell jun. and Davies. 1797.

IT must give pleasure to every friend of economical improvement, to find that this truly valuable philosopher proceeds in disclosing the result of his reasonings and experiments relative to some of the most important topics in the great *art of living*.

living. So much, we believe, is the public convinced of the utility of his plans, that little more seems necessary for us at present, than to announce his additional essays as they appear. Yet, as a'l our readers may not be equally desirous of seeing the detail of each particular part, it may be expected from us to afford that information of the contents of each, which shall enable them to judge for themselves how far they are interested in its subjects.

The present Essay holds forth in its title a topic of discussion very generally interesting; for who is not immediately or remotely concerned in the proper management of that great agent, *fire*? Some remarks on the importance of this subject, and on the extent of the actual waste of fuel, introduce the *first chapter*; which also contains experiments to ascertain the amount of this waste, and a description of various kitchens, with the contrivances employed by the author in them to make a saving of heat.

*Chap. II.* treats of the generation of heat in combustion, and especially of the effect of a current of air in promoting it. The principles of air-furnaces are elucidated; and the mode of regulating the quantity of air which enters a closed fire-place is described.

*Chap. III.* relates to the means of confining heat, and directing its operations. As this is a subject connected with general philosophy, and as we do not recollect to have seen so clear and instructive an account of the process of *conducting* heat, we shall take the liberty of making an extract from this part:

‘ To confine Heat is nothing more than to prevent its escape out of the hot body in which it exists, and in which it is required to be retained; and this can only be done by surrounding the hot body by some covering composed of a substance through which Heat cannot pass, or through which it passes with great difficulty. If a covering could be found perfectly impervious to Heat, there is reason to believe that a hot body, completely surrounded by it, would remain hot for ever; but we are acquainted with no such substance; nor is it probable that any such exists.

‘ Those bodies in which Heat passes freely or rapidly, are called *Conductors* of Heat; those in which it makes its way with great difficulty, or very slowly, *Non-conductors*, or bad *Conductors* of Heat. The epithets, good, bad, indifferent, excellent, &c. are applied indifferently to *conductors* and to *non-conductors*. A good conductor, for instance, is one in which Heat passes very freely; a good non-conductor is one in which it passes with great difficulty; and an indifferent conductor may likewise be called, without any impropriety, an indifferent non-conductor.

‘ Those bodies which are the worst conductors, or rather the best non-conductors of Heat, are best adapted for forming coverings for confining Heat.

‘ All

' All the metals are remarkably good conductors of Heat ;—wood, and in general all light, dry, and spongy bodies, are non-conductors: Glass, though a very hard and compact body, is a non-conductor. Mercury, water, and liquids of all kinds, are conductors ; but air, and in general all elastic fluids, *steam* even not excepted, are non-conductors.

' Some experiments which I have lately made, and which have not yet been published, have induced me to suspect, that *water*, mercury, and all other non-elastic fluids, do not permit Heat to pass through them from particle to particle, as it undoubtedly passes through solid bodies, but that their apparent conducting powers depend essentially upon the extreme mobility of their parts ; in short, that they rather *transport* Heat than allow it a passage. But I will not anticipate a subject which I propose to treat more fully at some future period.

' The conducting power of any solid body in one solid mass, is much greater than that of the same body reduced to a powder, or divided into many smaller pieces : An iron bar, or an iron plate, for instance, is a much better conductor of Heat than iron filings ; and saw-dust is a better non-conductor than wood. Dry wood-ashes is a better non-conductor than either ; and very dry charcoal reduced to a fine powder is one of the best non-conductors known ; and as charcoal is perfectly incombustible when confined in a space where fresh air can have no access, it is admirably well calculated for forming a barrier for confining Heat, where the Heat to be confined is intense.

' But among all the various substances of which coverings may be formed for confining Heat, none can be employed with greater advantage than common atmospheric air. It is what Nature employs for that purpose ; and we cannot do better than to imitate her.

' The warmth of the wool and fur of beasts, and of the feathers of birds, is undoubtedly owing to the air in their interstices ; which air, being strongly attracted by these substances, is confined, and forms a barrier which not only prevents the cold winds from approaching the body of the animal, but which opposes an almost insurmountable obstacle to the escape of the Heat of the animal into the atmosphere. And in the same manner the air in snow serves to preserve the Heat of the earth in winter. The warmth of all kinds of artificial clothing may be shown to depend on the same cause ; and were this circumstance more generally known, and more attended to, very important improvements in the Management of Heat could not fail to result from it. A great part of our lives is spent in guarding ourselves against the extremes of heat and of cold, and in operations in which the use of Fire is indispensable ; and yet how little progress has been made in that most useful and most important of the arts,—the Management of Heat !

' Double windows have been in use many years in most of the northern parts of Europe, and their great utility, in rendering the houses furnished with them warm and comfortable in winter, is universally acknowledged,—but I have never heard that any body has thought of employing them in hot countries to keep their apartments

cool in summer;—yet how easy and natural is this application of so simple and so useful an invention!—If a double window can prevent the Heat which is *in* a room from passing *out of it*, one would imagine it could require no great effort of genius to discover that it would be equally efficacious for preventing the Heat *without* from coming *in*. But natural as this conclusion may appear, I believe it has never yet occurred to any body; at least, I am quite certain that I have never seen a double window either in Italy, or in any other hot country I have had occasion to visit.

‘ But the utility of double windows and double walls, in hot as well as in cold countries, is a matter of so much importance that I shall take occasion to treat it more fully in another place. In the mean time, I shall only observe here, that it is the *confined air* shut up between the two windows, and not the double glass plates, that renders the passage of Heat through them so difficult. Were it owing to the increased thickness of the glass, a single pane of glass twice as thick would answer the same purpose; but the increased thickness of the glass of which a window is formed, is not found to have any sensible effect in rendering a room warmer.

‘ But air is not only a non-conductor of Heat, but its non-conducting power may be greatly increased. To be able to form a just idea of the manner in which air may be rendered a worse conductor of Heat, or, which is the same thing, a better non-conductor of it than it is in its natural, unconfined state, it will be necessary to consider *the manner* in which Heat passes through air. Now it appears, from the result of a number of Experiments which I made with a view to the investigation of this subject, and which are published in a Paper read before the Royal Society \*, that though the particles of air, *each particle for itself*, can receive Heat from *other bodies*, or communicate it to them, yet there is no communication of Heat *between one particle of air and another particle of air*. And from hence it follows, that though air may, and certainly does, *carry off* Heat, and *transport it* from one place, or from one body to another, yet a mass of air in a quiescent state, or with all its particles at rest, *could it remain in this state*,—would be totally impervious to Heat; or such a mass of air would be a perfect non-conductor.

‘ Now if Heat passes in a mass of air merely in consequence of the motion it occasions in that air,—if it is *transported*,—*not suffered to pass*,—in that case, it is clear that whatever can obstruct and impede the internal motion of the air, must tend to diminish its conducting power: And this I have found to be the case in fact. I found that a certain quantity of Heat which was able to make its way through a wall, or rather a sheet of confined air  $\frac{1}{2}$  an inch thick in  $9\frac{3}{4}$  minutes, required  $21\frac{1}{2}$  minutes to make its way through the same wall, when the internal motion of this air was impeded by mixing with it  $\frac{1}{3}$  part of its bulk of eider-down,—of very fine fur, or of fine silk, as spun by the worm.

‘ But in mixing bodies with air, in order to impede its internal motion, and render it more fit for confining Heat, such bodies only must be chosen as are themselves non-conductors of Heat, otherwise they

\* See the Philosophical Transactions, 1792.

will do more harm than good, as I have found by experience. When, instead of making use of eider-down, fur, or fine silk, for impeding the internal motion of the confined air, I used an equal volume of exceedingly fine silver-wire flattened, (being the ravellings of gold or silver lace,) the passage of the Heat through the barrier, so far from being impeded, was remarkably facilitated by this addition; the Heat passing through this compound of air and fine threads of metal much sooner than it would have made its way through the air alone.'

*Chap. IV.* treats on the manner in which heat is communicated by flame to other bodies; whence is deduced the most advantageous form for boilers, and the principles on which they ought to be constructed.

*Chap. V.* gives an account of experiments made with boilers and fire-places of various forms and dimensions; of the relative quantities of heat produced from different kinds of fuel; and an estimate of the total quantities of heat produced in the burning of fuel, and the quantities lost in culinary processes.

The concluding Chapter consists entirely of matters of detail; descriptions of kitchens erected in various places under the author's direction; of boilers, ovens, and fire-places for different purposes, &c. &c.; and the whole is terminated by an explanation of the six annexed plates.

N. B. Essay VII. is published, but is not yet come to our hands.

ART. IX. *The Enquirer. Reflections on Education, Manners, and Literature.* In a Series of Essays. By William Godwin. 8vo. pp. 481. 7s. 6d. Boards. Robinsons. 1797.

PHILOSOPHY, though sometimes counterfeited, and often calumniated, is the friend of man. The philosopher, who is able to discover one new truth, or even to correct one old error, is a benefactor to his species. It is not one of the least advantages derived from the division of labour which takes place in a refined state of society, that there is one class of men, whose occupation is *to think* for the benefit of the rest; and who, by the constant application of vigorous talents to the great object of public good, may produce effects which could never be expected from casual exertions. It is necessary, however, in all attempts to enlighten and improve the world, to guard with great circumspection against the illusions of fancy, the prepossessions of vanity, and the enthusiasm of an innovating spirit. The truly benevolent philosopher will advance into new ground with cautious steps, and will consider and reconsider all his plans of amelioration, before he presents them to the public.

In the class of benevolent philosophers and enlightened reformers, we are willing to rank Mr. Godwin; and we readily give him credit for good intentions, as well as for great talents. We have no doubt that the public has been instructed as well as entertained by his writings; and we are not without hope that they may contribute essentially to the correction and improvement of established systems. In proportion, however, to the height of our opinion of this writer's qualifications for being a public instructor and monitor, must be our solicitude to examine every innovation which he proposes; and to appreciate, as accurately as we are able, the value of his leading suggestions.

The present Essays, we are told in the preface, are principally the result of conversations, some of which passed many years ago: but they have nothing colloquial in their structure. They exhibit the writer's specimens rather with the confidence of a dogmatist, than with the modesty of an *Enquirer*: our principal concern, however, is with the opinions themselves; which are properly classed in the title under the heads of Education, Manners, and Literature.

In the observations on Education which Mr. G. has here offered, we find much to approve, some things to admire, and a few subjects of animadversion. We shall attempt to throw our account of the essays into an arrangement somewhat more regular than that of the author.

Concerning the *subject* of Education, the human mind, two papers are employed in an ingenious discussion of the question whether genius be natural or acquired. Genius was, many years ago, judiciously and elaborately analysed by Dr. Gerard. The subject is here treated in a more desultory way, but with more vivacity; and it is, we think, fairly established that, though divers causes may produce constitutional varieties, favourable or unfavourable to mental exertions, genius is to be considered as chiefly generated by circumstances which happen in the course of infancy and childhood. It is reasonably admitted that every man brings a certain character, or, more properly, a tendency towards a certain character, into the world with him: but it is denied that he brings an immutable character. Yet there are extraordinary cases of apparent genius, for which it would be difficult to account on any mechanical or chemical principles, or even on the theory of the association of ideas. By what generative process did one human being become the admirable Chrichton, another the musical Crotch, and a third the idiot-arithmetician Jedediah Buxton?—The progress of talent is beautifully described in the following passage:

• There.

“There is no man knows better than the man of talents, that he was a fool: for there is no man that finds in the records of his memory such astonishing disparities to contrast with each other. He can recollect up to what period he was jejune, and up to what period he was dull. He can call to mind the innumerable errors of speculation he has committed, that would almost disgrace an idiot. His life divides itself in his conception into distinct periods, and he has said to himself ten times in its course, From such a time I began to live; the mass of what went before was too poor to be recollected with complacency. In reality each of these stages was an improvement upon that which went before; and it is perhaps only at the last of them that he became, what the ignorant vulgar supposed he was from the moment of his birth.”

We entirely agree with Mr. G. in his opinion concerning the value and utility of talents: a greater vulgar error does not exist, than a notion that a lad may have too much genius: for what is genius, but an enlarged capacity of action, enjoyment, and usefulness?

On the *End* of Education,—the subject of the first Essay,—we differ in opinion essentially from the *Enquirer*. To awaken the mind, to excite the faculties, to exercise them in various directions, we acknowledge to be one object in education: but we cannot admit that it is either the sole or the principal object. A better answer cannot, we think, be given to the question, *what should a boy be taught*, than that which is said to have been given by Aristippus; *What he will want when he becomes a man*. We cannot, therefore, agree with Mr. G. in the remark, that ‘he who should affirm, that the true object of juvenile education was to teach no one thing in particular, but to provide against the age of five-and-twenty a mind well regulated, active, and prepared to learn, would certainly not obtrude on us the absurdest of paradoxes.’

With respect to *modes* of education, our *Enquirer* makes some just observations on the comparative advantages of public and private instruction. There can be little doubt that the society of a school is of great use in awakening the faculties, in producing a vigorous and active mind, and in preparing the young citizen for the world, by enuring him to preparatory scenes, similar to those which lie before him in life:—but some material objections lie against our great schools, which Mr. G. has not encountered. The course of instruction, though excellently adapted to form great scholars, is little suited to the present state of knowledge and of society, and has little relation to the future duties, occupations, or even amusements, of the man: the mode of correction is brutal and savage, a disgrace to civilized life; and the state of manners is so depraved and licentious, that these seminaries may, with too much truth,

be regarded as initiatory schools of vice. Our philosopher, however, has new projects with respect to the mode of communicating knowledge, which, if adapted, would supersede the public schools, and model anew the private academies. According to these, the customary order of things is to be inverted, the pupil is to lead, and the master to follow: young people are to enjoy perfect liberty, and to be led to knowledge, not by authority, but by inclination: the preceptor's business is only to present motives to inquiry, to furnish necessary helps, to give information, and to solve difficulties; the scholar is to be stimulated by a sense of the value of knowledge, and, in short, is to study for himself. This plan may seem promising; but is, we fear, impracticable. It might save the master the trouble of teaching, but would, perhaps, also deprive the scholar of the benefit of learning: for how shall the various branches of learning be made so interesting, as to furnish a motive superior to the strong love of amusement and exercise implanted in every young mind? In classical learning, for example, to which so much importance is justly given in these essays, by what means shall young minds be so deeply impressed with its value, as to encounter voluntarily all the drudgery of the rudiments of language for several years, in the period in which so many other things have more powerful attractions than books? We admit the utility of the study of classics, on the various grounds here stated: but we are of opinion that leisure and inclination would very seldom be found together sufficiently for this purpose, without some degree of compulsion.

On that useful *auxiliary* of education, an Early Taste for Reading, Mr. G. writes eloquently; and he suggests many good hints concerning the method by which the tutor, or parent, should guide the miscellaneous reading of his scholar. We must, however, object *in toto* to the latitude which he gives to children in the choice of books, without allowing parents at all to interpose their authority. Books are, in effect, companions; and parents might almost as safely trust their children to gather up any straggler whom they may find in the streets for an associate, as, before their judgment is in some degree matured, to read any book that falls in their way. Precaution should, as much as possible, prevent the necessity of prohibition: but, at all events, children must be kept out of bad company.

Concerning *discipline* in education, the reader will find in this volume several valuable suggestions, mixed with some eccentricities. One very important point here discussed is, how far parents, or preceptors, should reason or contend with children.

dren. The common practice of arguing with them, without giving them a chance of victory, is justly condemned; and the following admirable lesson may well deserve the attention of parents:

‘The way to avoid this error in the treatment of youth, is to fix in our mind those points from which we may perceive that we shall not ultimately recede, and whenever they occur, to prescribe them with mildness of behaviour, but with firmness of decision. It is not necessary that in so doing we should really subtract any thing from the independence of youth. They should no doubt have a large portion of independence; it should be restricted only in cases of extraordinary emergency; but its boundaries should be clear, evident, and unequivocal. It is not necessary that, like some foolish parents, we should tenaciously adhere to every thing that we have once laid down, and prefer that heaven should perish rather than we stand convicted of error. We should acknowledge ourselves fallible; we should admit no quackery and false airs of dignity and wisdom into our system of proceeding; we should retract unaffectedly and with grace whenever we find that we have fallen into mistake. But we should rather shun, than invite, controversy into matters that will probably at last be decided from authority. Thus conducting ourselves, we shall generate no resentful passions in the breasts of our juniors. They will submit themselves to our peremptory decisions, in the same spirit as they submit to the laws of inanimate necessity.

‘It were to be wished that no human creature were obliged to do any thing but from the dictates of his own understanding. But this seems to be, for the present at least, impracticable in the education of youth. If we cannot avoid some exercise of empire and despotism, all that remains for us is, that we take care that it be not exercised with asperity, and that we do not add an insulting familiarity or unnecessary contention, to the indispensable assertion of superiority.’

Other useful precepts and observations, the result of sound sense occupied in a diligent attention to interesting facts in domestic life, are presented to the reader, on the topics of *deception and frankness*; on *manly treatment and behaviour*; and on *obtaining the confidence of young people*. We are less pleased with what is offered on the subject of the familiarity arising between the master and pupil from dwelling together, or, what Mr. G. calls, cohabitation. There may be truth in the adage that familiarity breeds contempt, but it may with equal truth be said that familiarity breeds affection. In education, with due caution, more advantages than inconveniences will arise from the circumstances of the tutor and pupil residing under the same roof; and, if it be Mr. G.’s intention to extend his doctrine on this subject to other relations in domestic life, it is fraught with consequences destructive of social happiness.

The Essay on Early Indications of Character is judicious and candid. Concerning the happiness of the state of childhood

and youth, Mr. G. we think, judges too unfavourably, from the want of allowing enough, in the estimate, to the pleasures arising from novelty, and from a lively flow of animal spirits.

The Essays in the second part, on *Manners*, we shall more rapidly notice ; not because we think them inferior to the former in merit, but because they offer fewer occasions of animadversion.—We do not follow, to its utmost extent, Mr. G.'s notion concerning the practicability, or the desirableness, of enabling mankind to pass the greater part of their working hours in a perfect freedom from labour : yet we agree with him in thinking that inordinate labour is a great evil, and that a daily command of some portion of leisure is a great blessing. We therefore admit that those luxuries, and that profusion, which cause an unprofitable waste of labour, are enormous evils ; and that the character of the avaricious man is less injurious to society than that of the profuse spendthrift.—The difficulties, which, on each side, attend the question concerning the relief of beggars, are very fairly stated ; a due allowance being made on the one hand for the indisputable right of every human being to support, and, on the other, for the moral mischiefs which necessarily arise from the condition of the beggar. Some material objections appear to us to lie against the Essay on Servants. The picture which Mr. G. draws of the house of a rich man is striking, though certainly overcharged : it is as follows :

‘ The house is inhabited by two classes of beings, or, more accurately speaking, by two sets of men drawn from two distant stages of barbarism and refinement. The rich man himself, we will suppose, with the members of his family, are persons accomplished with elegance, taste, and a variety of useful and agreeable information. The servants below stairs, can some of them perhaps read without spelling, and some even write a legible hand.

But knowledge, to their eyes, her ample page,  
Rich with the spoils of time, did ne’er unrol. GRAY.

Their ignorance is thick and gross. Their mistakes are of the most palpable sort. So far as relates to any species of intellectual improvement, they might as well have been born in Otaheite. But this disturbs not the tranquillity of their masters. They pass them with as little consciousness of true equality, and as little sense of unrestrained sympathy, as they pass the mandarins upon their chimney-pieces.

‘ The fortune of the rich man is expended between two different classes of beings, the inmates of the same mansion. The first class consists of the members of the family, the second of the servants. The individuals of the first class have each a purse well furnished. There is scarcely a luxury in which they are not at liberty to indulge. There is scarcely a caprice which crosses their fancy, that they cannot

not gratify. They are attired with every thing that fashion or taste can prescribe, and all in its finest texture and its newest gloss. They are incensed with the most costly perfumes. They are enabled to call into play every expedient that can contribute to health, the freshness of their complexion, and the sleekness of their skin. They are masters of their time, can pass from one voluntary labour to another, and resort, as their fancy prompts, to every splendid and costly amusement.

The wealth of the servant amounts perhaps to ten or fifteen pounds a year; and it is not unfrequent to hear persons of ten or fifteen thousand a year exclaim upon the enormousness of wages. With this he is to purchase many articles of his apparel, coarse in their texture, or already tarnished, the ape of finery and wealth. His utmost economy is necessary, to provide himself with these. He can scarcely obtain for himself an occasional amusement, or, if he were smitten with the desire of knowledge, the means of instruction. If he be put upon board-wages, his first enquiry is at how humble a price he can procure a sordid meal. The purchase of his meals for a whole week would not furnish out the most insignificant dish for his master's table.

This monstrous association and union of wealth and poverty together, is one of the most astonishing exhibitions that the human imagination can figure to itself. It is voluntary however, at least on the part of the master. If it were compulsorily imposed upon him, there is no cheerfulness and gaiety of mind, that could stand up against the melancholy scene. It would be a revival of the barbarity of Mezentius, the linking a living body and a dead one together. It would cure the most obdurate heart of its partiality for the distinction of ranks in society. But, as it is, and as the human mind is constituted, there is nothing, however monstrous, however intolerable to sober and impartial reason, to which custom does not render us callous.

All this is in the main true, as well as what follows concerning the different appearance of the respective apartments of the master and the servant: yet we cannot admit that the character of voluntary servitude is unnatural, or its condition wretched. Servants in general, especially among the opulent, live better, are subject to fewer contingencies, have less care, less anxiety, and less labour, than would fall to their lot in any other situation. If they are subject to commands, and their actions and time are at the disposal of another; this is true of every mechanic whose labour is hired. Those who make our shoes are as truly our servants as those who make our fires. Many servants have much more leisure for amusement or improvement, than the common people in other stations.

Mr. G. lashes too indiscriminately and severely the several professions. On this subject, he plays the orator with greater latitude than in any other part of his book: yet he has not convinced us that there is no trade nor profession in which a young man has a tolerable chance of remaining honest. There is an

illiberality in general professional as well as national censures, which is scarcely consistent with, and is certainly unworthy of, the character of a philosopher. We are inclined to hope that the lying, cheating tradesman, the dishonest lawyer, the unfeeling physician, the hypocritical clergyman, are rather the exceptions to the general character, than the true representatives of the body. If any of Mr. Godwin's portraits be drawn without the caricature pencil, it is that of the soldier : which we shall present to our readers at some length :

‘ A soldier who will never fight but in a cause that he shall conscientiously and scrupulously adjudge to be good, can scarcely be a soldier by profession.

‘ But, to dismiss this consideration, it is no enviable circumstance that a man should be destined to maintain the good cause by blows and fighting. In this respect, assuming the propriety of corporal punishments, he is upon a par with the beadle and the executioner. To employ murder as the means of justice, is an idea that a man of enlightened mind will not dwell upon with pleasure. To march forth in rank and file, with all the pomp of streamers and trumpets, for the purpose of shooting at our fellow-men as at a mark, to inflict upon them all the variety of wounds and anguish, to leave them weltering in their blood, to wander over the field of desolation, and count the number of the dying and the dead, are employments which in thesis we may maintain to be necessary, but which no good man will contemplate with gratulation and delight. A battle, we will suppose, is won. Thus truth is established ; thus the cause of justice is confirmed ! It surely requires no common sagacity, to discern the connection between this immense heap of calamities, and the assertion of truth, or the maintenance of justice.

‘ It is worse where the soldier hires himself, not for the service of any portion or distribution of mankind, but for the mere purpose of fighting. He leaves it to his employer and his king to determine the justice of the cause ; his business is to obey. He has no duty but that of murder ; and this duty he is careful amply to discharge. This he regards as the means of his subsistence, or as the path that leads to an illustrious name.

‘ A soldier, upon every supposition, must learn ferocity. When he would assert the cause of truth, he thinks not of arguments, but of blows. His mind is familiarised to the most dreadful spectacles. He is totally ignorant of the principles of human nature ; and is ridiculous enough to suppose that a man can be in the right, who is attempted to be made so through the medium of compulsion.

‘ But, though it could be imagined that coercion was the means of making men wise and good, this assumption, large as it is, would not serve to establish the morality of war. War strikes not at the offender, but the innocent.

*Quicquid delirant reges, plectuntur Achivi\*.*

HOR.

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‘ \* When doating Monarchs urge  
Unsound Resolves, their Subjects feel the Scourge. FRANCIS.  
Kings.

Kings and ministers of state, but real authors of the calamity, sit unmolested in their cabinet, while those against whom the fury of the storm is directed, are, for the most part, persons who have been trepanned into the service, or who are dragged unwillingly from their peaceful homes into the field of battle. A soldier is a man whose business it is to kill those who never offended him, and who are the innocent martyrs of other men's iniquities. Whatever may become of the abstract question of the justifiableness of war, it seems impossible that a soldier should not be a depraved and *unnatural* being \*.'

On the importance of restraining the Appetite for Sensible Pleasure, for the sake of contributing to the improvement of the mind, Mr. G. preaches orthodox morality. The subject of General Reputation is largely and very judiciously discussed. The real value of reputation is well estimated; and the cases in which it coincides with merit, or recedes from it, are distinctly and accurately pointed out. Concerning Posthumous Fame, we admire the apposite illustrations which the author has given of its uncertainty; and we acknowledge that the expectation of it is for the most part a delusive dream; yet, it is an expectation so gratifying to an ingenuous mind, that we are inclined to say concerning it, as Cicero said of the hope of a future state, "If it be a dream, let me not be undeceived." The argument for Candour, from the consideration that diversity of opinion is the unavoidable consequence of different situations and modes of education, was never more happily unfolded, than in the Essay before us upon this subject:

'In those errors (says Mr. G.) which a man derives from his education, it is obvious to remark, that at least there was nothing designing or dishonest on his part in the first receiving them. The only blame that can be imputed to him, is, that he has not yielded an impartial attention to the evidence by which they are refuted. Alas! impartiality is a virtue hung too high, to be almost ever within the reach of man!

'How many men are there, that have had this evidence exhibited to them, or possessed an opportunity of examining it? Thousands of Papists, Jacobites, and republicans, as well as of persons holding an opposite sentiment, have gone out of the world, without ever attaining a fair and adequate occasion of bringing their tenets to the test.'

From this Essay, all parties, at the present time so much inflamed with mutual animosity, might learn mutual forbear-

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\* Some objection may be made to this application of the term *natural*. Can the North American savage be denied to be a child of *Nature*? Yet is he not pre-eminently distinguished by those qualities, and deformed by those habits, which are here alleged to constitute the soldier *an unnatural being*?

ance. We must not, however, pass over without censure the *unnecessary*, and we will add the *unreasonable* attack on Christianity, which is in this Essay abruptly introduced. Mr. G. ought to have studied the language of the New Testament enough to know that the faith, which it requires as the condition of salvation, is not an implicit subjection of the understanding to authority, but a rational conviction grounded on evidence, and a practical principle influencing the disposition and manners; and, consequently, that its doctrine of faith cannot be fairly brought as a proof that its spirit is intolerant.

The grand principle of universal benevolence, which is Mr. Godwin's pole-star in all his moral speculations, is employed with admirable effect in explaining the nature and determining the value of *Politeness*, in an Essay on that subject. By means of this guiding principle, sincerity and politeness, which are so often at variance in real life, are brought into perfect amity.

'Sincerity (Mr. G. beautifully as well as justly remarks) in its principle is nearer, and in more direct communication with, the root of virtue, utility, than politeness can ever be. The original purpose of sincerity, without which it is no more than idle rant and mysticism, is to provide for the cardinal interests of a human being, the great stamina of his happiness. The purpose of politeness is of a humbler nature. It follows in the same direction, like a gleaner in a corn-field, and picks up and husbands those smaller and scattered ears of happiness, which the pride of Stoicism, like the pride of wealth, condescended not to observe.'

Here, according to the division expressed in the title-page, the second part of the *Enquirer* ought to have terminated; and the remaining two Essays, which are properly literary, should have formed a third part. The first of these, or the 11th of the second part, treats of *Learning*, and suggests and unfolds an obvious but important argument in favour of learning, that it gives to a man the advantage of the labours of others; an advantage of which the self-educated man, who investigates his own thoughts, with little attention to those of others, purposely divests himself. If our limits would permit, we could with pleasure cite an excellent passage from this Essay on the true mode of reading.

The last Essay, divided into seven sections, which takes an historical review of the progress of English style, and cites examples from celebrated writers, from the age of Queen Elizabeth to that of King George the Second, both inclusive, might afford occasion for much minute discussion: but we must content ourselves with general remarks. Mr. Godwin has here made use of a new method of criticism. Asterisms, placed before words or phrases, which this critic thinks objectionable,

jectionable, are left, without any remarks, to suggest the objections to the reader. This may, in some cases, be assuming too much on one side, and expecting too much on the other. Let our readers judge for themselves. A short but famous passage from Swift's Tale of a Tub is given as a curious example of negligent and disjointed composition, and the supposed faults are, in the author's peculiar manner, *stigmatized*.

“ But Fashions perpetually altering in that Age, the Scholastick Brother \* grew weary of \* searching further Evasions, and solving everlasting Contradictions. Resolv'd therefore \* at all hazards to comply with the Modes of the World, \* they concerted \* Matters together, and agreed unanimously to lock up their Father's Will in a *Strong Box*, brought out of *Greece* or *Italy*, (I have \* forgot which,) and \* trouble themselves no farther to examine it, but only \* refer to its Authority whenever they \* thought fit. \* In consequence whereof, a while after it \* grew a general Mode to wear an infinite Number of *Points*, most of them *tag'd with Silver*. \* Upon which the Scholar pronounced *ex Cathedra*, that *Points* were absolutely *Jure Paterno*, as they might \* very well remember. 'Tis true indeed, the Fashion prescrib'd somewhat more than \* were directly nam'd in the Will: However \* that they, as Heirs general of their Father, had power to make and add certain Clauses for publick Emolument, though not \* deducible *totidem verbis* from the Letter of the Will; or \* else, *Multa absurda sequerentur*.” Sect. II.

Few compositions could stand the test of such minute yet summary criticism. We doubt whether the language of the censor himself would pass unhurt through this ordeal: but, on the principle of retaliation, we had designed to stretch Procrustes on his own bed. We desist, however, lest we should provoke the wrath of this modern Aristarchus; who is as formidable with his asterism, as the antient censor was with his obelisk †. To his own style we allow the praise of general accuracy, perspicuity, terseness, and vigour: but we must add—and the remark may be extended to a numerous list of modern writers—that, in order to avoid the looseness of expression which he censures in our old English writers, he frequently falls into a *dissolution of thought*; exhibiting conceptions in a succession of short sentences, which would have appeared with more advantage in one flowing *period*, after the Greek model, so justly admired by Lord Monboddo. Tendencies towards this fault, and towards others that are destructive of ease and simplicity, it would not be difficult to remark in the style of the age of George the Third: but it is necessary for us to terminate this article, and to take our leave of the present work; after having observed

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† Vid. *Auronii Lud. Sept. Sapientium*.

that, with all its faults, it is a production of great merit, and that, if perused with caution, it cannot fail of being perused with profit.

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ART. X. *Letters written during a short Residence in Spain and Portugal*, by Robert Southey. With some Account of Spanish and Portuguese Poetry. 8vo. pp, 551. 7s. Boards. Robinsons. 1797.

FEW kinds of publications have increased more of late years than accounts of voyages and travels: their number manifests the general esteem in which they are held by the public; and the difference in the views of different travellers shews the multitude of objects that offer themselves to the industrious and intelligent inquirer. One man, in the course of his journey, will confine his chief attention to the monuments of antiquity that present themselves to his observation; another will principally notice the present state of the country; the pupil of Linné or Gilpin will make excursions from the beaten track and the most frequented spots, the one in pursuit of the objects of natural history, the other in search of the wild beauties of the lonely mountain, the deep forest, the thundering cataract, and the placid lake; while the admirer of the fine arts, and the lover of literature and society, will visit the crowded town, the splendid mansion, and the seats of learning, in quest of his favourite objects.

Mr. Southey belongs to the latter of these classes of travellers; and, even from countries so unpromising as Spain and Portugal, from these deserted seats of the Muses, in which squalid filth, supine indifference, and idiotic superstition, have succeeded the fervor of business and the haughtiness of independence, he has brought home a rich harvest of Parnassian fruits.

The zealous Roman Catholic will doubtless object to this work, and allege that the Protestant writer has too much indulged his aversion from monkery and the convents,—with all their attendant evils, here pointed out and pronounced so fatal to human society: but the more unbiassed advocates for the just rights of mankind will applaud the warmth of interest, which he takes in what he deems the general welfare and true happiness of his fellow-creatures, in every quarter of the habitable globe.

The following translation from George of Montemayor we shall quote, as an elegant specimen of Spanish poetry:

- \* Ah me ! thou Relic of that faithless fair !  
 Sad changes have I suffered since that day,  
 When, in this valley, from her long loose hair  
 I bore thee, Relic of my Love ! away.  
 Well did I then believe DIANA's truth,  
 For soon true Love each jealous care represses ;  
 And fondly thought that never other youth  
 Should wanton with the Maiden's unbound tresses,
- Here on the cold clear Ezla's breezy side  
 My hand amid her ringlets wont to rove,  
 She proffer'd now the lock, and now denied,  
 With all the baby playfulness of Love.  
 Here the false Maid, with many an artful tear,  
 Made me each rising thought of doubt discover,  
 And vow'd and wept—till Hope had ceas'd to fear,  
 Ah me ! beguiling like a child her lover.
- Witness thou how that fondest falsest fair  
 Has sigh'd and wept on Ezla's shelter'd shore,  
 And vow'd eternal truth, and made me swear,  
 My heart no jealousy should harbour more.  
 Ah ! tell me ! could I but believe those eyes ?  
 Those lovely eyes with tears my cheek bedewing,  
 When the mute eloquence of tears and sighs  
 I felt, and trusted, and embraced my ruin.

\* \* The first stanza of the original alludes to a Spanish peculiarity. The hair of Diana was kept in green silk.

Sad changes have I suffered since that day,  
 When here reclining on this grassy slope,  
 I bore thee, Relic of my Love ! away,  
 And faded are thy tints, green hue of Hope !

\* The love-language of colours is given at large in the following extract from the "*Historia de las Guerras civiles de Granada*."

"Mudava trages y vestidos conforme la passion que sentia. Unas vezes vestia negro solo, otras vezes negro y pardo, otras de morado y blanco por mostrar su fe; lo pardo y negro por mostrar su trabajo. Otras vezes vestia azul mostrando divisa de rabiosos celos; otras de verde por significar su esperanza; otras vezes de amarillo por mostrar desconfianza, y el dia que hablava con su Zayda se ponía de encarnado y blanco, senal de alegria y contento."

"Zayda altered his dress according to the emotions he felt. Sometimes he wore black alone, sometimes black and grey. At other times he was in purple and white, to shew his constancy, or black and grey, to express his grief; sometimes in blue, denoting that he was tormented by jealousy; sometimes in green, to signify hope; sometimes he was in yellow, to show doubt; and on the day on which he spoke to Zayda, he clad himself in red and white, to express his joy and satisfaction."

- ‘ So false and yet so fair ! so fair a mien  
 Veiling so false a mind who ever knew ?  
 So true and yet so wretched ! who has seen  
 A man like me, so wretched and so true ?  
 Fly from me on the wind, for you have seen  
 How kind she was, how lov’d by her you knew me ;  
 Fly, fly vain Witness what I once have been,  
 Nor dare, all wretched as I am, to view me !
- ‘ One evening on the river’s pleasant strand,  
 The Maid too well beloved sat with me,  
 And with her finger trac’d upon the sand,  
 “ Death for DIANA—not Inconstancy !”  
 And LOVE beheld us from his secret stand,  
 And mark’d his triumph, laughing to behold me,  
 To see me trust a writing trac’d in sand,  
 To see me credit what a Woman told me !’

Notwithstanding the utter dislike of our ingenious traveller to monastic seclusions from social life, he seems to have been in danger of reconciliation to them, by the fascinating situation of the celebrated convent of *Nossa Senhora da Arrabida*, on the Arrabida Mountain, in Portugal ; insomuch that, after having visited this peaceful and enchanting retirement from the throng of society, he composed the following poetic “ Musings” on this occasion :

- ‘ Happy the dwellers in this holy house !  
 For surely never worldly Cares intrude  
 On this retreat, this solitary shade,  
 Where QUIET with RELIGION makes her home.  
 And ye who tenant such a goodly scene \*  
 Must needs be good ! here all is calm and fair,  
 And here the mirror of the mind reflects  
 Serenest beauty. O’er these woodland haunts  
 The insatiate eye, with ever new delight,  
 Roams raptur’d, marking now where to the wind  
 The tall tree shakes its many-colour’d boughs,  
 Making wild melody, and now the sport  
 Of many a sea bird o’er the tranquil deep,  
 And now the long reflected line of light  
 Where the broad orb of day refulgent sinks  
 Beneath old Ocean’s bound.—To have no cares,  
 To have no kindred with the reptile race  
 Of Man—no Wants to fetter down the soul  
 Amid the knaves and ideots of the world,  
 Almost, ye dwellers in this holy house !

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‘ \* Never did I behold scenery so wild and so sublime as the mountain presented, and which, continually varying as we advanced, always displayed some new beauty. The gum cistus was the most common plant ; it was luxuriously in blossom, and the sun drew forth its rich balsamic fragrance, &c. &c.’

Almost I envy you! you never hear  
 The groan of Wretchedness; you never see  
 Pale Hunger's asking eye, nor roam around  
 Those huge and hateful sepulchres of Men,  
 Where WEALTH and POWER have rear'd their palaces,  
 And VICE with horrible contagion taints  
 The human herd. That strange EGYPTIAN\* Youth,  
 Who first amid the pathless desert dwelt  
 Self-exiled from the world, knew well the world  
 He left: the accursed Tyrant of Mankind  
 Had sent his Ministers of vengeance.  
 The mob with blind and blood-hound fury join'd  
 The chase of Murder. Danger was abroad.  
 Danger and Death, and Treason lurk'd at home  
 Beneath a brother's smile: far in the wilds,  
 When many a year had thinn'd his hoary locks,  
 Old PAUL remembered all the ills he fled,  
 And blest his lonely lot. I too could love,  
 Ye tenants of this holy solitude!  
 To sojourn here, and when the sun rides high  
 Seek some sequestered dingle's deepest shade,  
 And at the cooler hour along the beach  
 Stray with slow step, and gaze upon the deep:  
 And, whilst the evening breezes bath'd my brow,  
 And on mine ear the rude and restless roar  
 Re-echoed, muse on many a lesson taught  
 By hard Experience. Yet may yonder deep  
 Suggest some not unprofitable thought,  
 Monastic brethren! Would the mariner,  
 Tho' many a tempest swell its maddened waves,  
 And many a whirlwind o'er the reeling mast  
 Impel the mountain surge, quit yonder deep  
 And rather float upon some tranquil sea,  
 Whose moveless waters never feel the gale,  
 In safe stagnation? I must yet fulfil  
 Some tasks, some duties; and those well fulfill'd  
 BELOVED! then will we together seek  
 The cot of INDEPENDANCE. Pleasant then

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\* † In the Lower Thebais (during the persecution of Decius) there was a young man named Paul, to whom, at fifteen years of age, his parents left a great estate. He was a person of much learning, of a mild temper, and full of the love of God. He had a married sister, with whom he lived. Her husband was base enough to design an information against him, in order to obtain his estate. Paul, having notice of this, retired to the desert mountains, where he waited till the persecution ceased. Habit at length made solitude agreeable to him; he found a pleasant retreat, and lived there fourscore and ten years. He was at the time of his retirement 23, and lived to be 113 years old. This is the first distinct account of an hermit in the Christian Church."

*Milner's History of the Church of Christ.*

To think that we have walk'd amid mankind  
 " More sinn'd against than sinning." Pleasant then  
 To muse on many a sorrow overpast,  
 And think the labour of the day is done,  
 And as the evening of our lives shall close  
 The peaceful evening, hail with firmest hope  
 The approaching dawn of everlasting day !

Mr. Southey, however, has by no means confined himself to the *poetical* history of Spain. With respect to Portugal, he has enriched his book with an abridgment of a very curious and valuable manuscript, written by a Portuguese secretary of state, containing plans for the improvement of his native country; and he has given several anecdotes, and other interesting particulars, concerning the manners and modes of life of the inhabitants. On the whole, these letters contain a large portion of information, communicated in a very agreeable and lively manner.

ART. XI. *An History of the principal Rivers of Great Britain.*  
 Vol. II. Folio. 4l. 4s. Boards. Boydell, and Nicol.

**I**N the Review for December 1794, we gave our opinion of the first volume of this instructive and entertaining work; and it is with pleasure that we again accompany the ingenious editor in his course along a river, the banks of which present to the delighted spectator the richest productions of nature, and the noblest monuments of human art.

The former volume left us at Kingston in Surrey; and, though we now approach the capital, the same rural scenery continues, but is embellished by a greater number of beautiful seats and villas; many of which are rendered peculiarly interesting by having been the abodes of men distinguished by useful learning, and by virtue.

The first object that now strikes us, on either border, is Strawberry-hill, the seat of the late Earl of Orford, better known and much esteemed in the learned world by the name of Horace Walpole. It is constructed in the Gothic style, with suitable accompaniments; and the whole is strongly expressive of the elegant but peculiar taste which characterised the author of the *Castle of Otranto*. Not far distant, is the beautiful villa which has been celebrated for having been the residence of Mr. Pope, at which he wrote the greater part of his poems, and at which the constellation of wits, who adorned the beginning of the present century, frequently met, and conversed on the most important and interesting subjects:—the disposition of that man is not to be envied, who can contemplate this spot without feeling some emotion.

Richmond.

Richmond-hill next presents itself to our view, the beauties of which have been celebrated by the foremost of our descriptive poets—Thomson. The house in which he passed his latter years since became the property of the Honourable Mrs. Boscawen, widow of the brave Admiral of that name; and who, in the alterations which she made in the gardens, took considerable pains to express her admiration of that excellent poet and truly good man.—The editor fails not to give the history of the Palace of Richmond, which contains many curious particulars.

The neighbouring hamlet of Sheen is well known as being the favourite residence of Sir William Temple: from this place, many of his most entertaining letters are dated; and here he had an opportunity of rejecting those splendid offers of wealth and honours, which, though it is the pride of philosophy to despise them, few men know how to refuse.

Pursuing our course down the river, we now behold Sion-house\*, which, from its peculiar style of magnificence, seems to merit the particular description here given of it. We would borrow the words of the editor, did we not fear that most of our readers have already met with accounts of this celebrated building.

We are next entertained with a description of the Royal Gardens of Richmond and Kew; from which we pass on to the busy town of Brentford. Here we must bid adieu, not without regret, to those rural and picturesque scenes on which our imagination has so long dwelt with pleasure: but the prospects which succeed, though not so pleasing to the eye of the poet and the painter, may be more interesting to the philosopher and the politician. The extensive manufactures which now open themselves to our view, the wonderful contrivances for the diminution of labour, the wharfs and warehouses full of the choicest productions of every soil and clime, are certainly objects of high importance, and must impress the reflecting mind with an exalted idea of our national prosperity. Let us, however, suspend these reflections for a moment; and, as we pass through the village of Mortlake, contemplate with heartfelt satisfaction the house which was occupied, at the beginning of this century, by the benevolent Edward Colston. ‘This gentleman expended upwards of seventy thousand pounds in charitable institutions, chiefly in the city of Bristol, where he died in the year 1721; and in which place his living and testamentary charities are honoured and acknowledged by annual

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\* Originally a convent, founded by Henry V.; now belonging to the Duke of Northumberland.

commemorations.'—A tribute of respect is likewise duly paid to the excellent Sir John Barnard, who died in 1764, and was buried in the chancel of Mortlake church. Of this true patriot, intelligent merchant, and upright magistrate, we have a judicious and well-written life in the *Biographia Britannica*.

The author seems to be much attracted by the Duke of Devonshire's beautiful villa at Chiswick; and he offers several observations respecting it which appear to be dictated by good sense and a just taste, closing them by a very deserved encomium on the Earl of Burlington, who built it, and to whom it belonged before it passed by marriage into the Devonshire family.

The writer's account of Cromwell, Earl of Essex, who was born at Putney, may be entertaining to many of our readers; particularly as it relates some circumstances of his birth and education, which, we believe, are not generally known:

' Thomas Cromwell, Earl of Essex, an eminent statesman and distinguished character in the reign of Henry VIII., was the son of a blacksmith. Tradition continues to point out the place of his birth, which is in some measure confirmed by the survey of Wimbledon Manor, taken in 1617; as it describes "an ancient cottage, called the Smith's Shop, lying west of the highway leading from Putney to the upper gate; and on the south side of the highway from Richmond to Wandsworth, being the sign of the Anchor." As his extraction was mean, his education was low; but his genius predominated over both. He was, during a considerable period, in foreign countries, where he is supposed to have been engaged in the secret service of the King, and was some time a soldier in the army of the Duke of Bourbon, at the siege of Rome.

' On his return to England, he was admitted into the family of Cardinal Wolsey, as his Solicitor; to whom he proved a faithful servant and sincere friend. After the Cardinal's fall, the King employed him (Cromwell) in various services, for which he was rewarded by being successively appointed a Privy Counsellor, Master of the Jewel-office, Clerk of the Hanaper, Chancellor of the Exchequer, Principal Secretary of State, Master of the Rolls, Lord Keeper of the Privy Seal, a Baron of the Realm, and Vicegerent over all the spiritualities under the King, who was declared supreme head of the church. All the power resulting from his high station, and the royal favour, he employed in promoting the Reformation; and with this view he became the chief instrument in dissolving the monasteries, depressing the clergy, and expelling the monks. The King at length advanced him to the dignity of Earl of Essex, constituted him Lord High Chamberlain of England, and loaded him with the confiscated estates of religious houses. Nor can it be considered as an uninteresting circumstance in the life of this extraordinary man, that, among the numerous possessions he acquired by the royal favour, we can number the manor of the place where he was born.

' But the plan he formed to secure his greatness proved his ruin; such is the weakness of human policy, and the short-sighted views of  
man.

man. He had employed all his power to procure a marriage between Henry and Anne of Cleves; and, as her friends were all Lutherans, he imagined that such a circumstance might tend to bring down the Popish party at Court: at the same time, he naturally expected great support from a Queen of his own making. But the capricious monarch taking a disgust to his bride, conceived an immediate and irreconcilable aversion to the principal promoter of the marriage. He was accordingly accused of heresy, which was wholly improbable, and of other offences, which he could have justified by the King's orders: but so enraged was his late master against him, that no one dared to appear and plead his cause. One man, to his honour be it recorded, proved the friend of the fallen Cromwell, when every other friend had forsaken him: Archbishop Cranmer addressed a letter to the King in his favour, in which he solemnly declared it to be his opinion, that no prince ever had a more faithful servant. He suffered on Tower Hill, with great fortitude and composure, in the month of July 1540. His character has been differently treated by different parties: but it is well known that he preferred more men of abilities and integrity, both ecclesiastical and laymen, than any of his predecessors. Nor shall we hesitate to declare our opinion, that he deserved a better master, and a better fate.'

In passing through Battersea, the celebrated Lord Bolingbroke is the subject of the author's panegyric. We are ready to allow, in the fullest extent, his Lordship's wonderful powers of genius: yet, as we have always considered that not merely the *possession* but the proper *application* of talents is essential to the formation of a truly great man, we cannot but express our wish that the ingenious author had moderated his encomiums on one whose private character was stained with vices, and whose philosophic writings are in many respects hostile to the best interests of morality and religion.

On Chelsea Hospital, the writer enlarges with that benevolent and patriotic pleasure, which the contemplation of establishments of that sort naturally inspires. London and Westminster afford so many objects worthy of attention, that it is not easy to make such a selection as may gratify the curiosity of the reader, without being tedious and prolix. In this respect, the editor merits great praise. Without entering into minute particulars or uninteresting details, he gives a comprehensive view of what is most remarkable and deserving of notice in those famous cities.

Westminster Abbey and St. Paul's Church are too well known, to render it necessary for us to make any quotations from that part of this work which relates to these magnificent edifices; which have long been the subject of national pride, and are never viewed without admiration; the former exhibiting a noble specimen of Gothic architecture, when brought to its highest degree of possible perfection; the latter abounding

in the chaster beauties of Greece and Rome, with every decoration that is consistent with true taste and a just attention to the rules of the art.

The following historical account of London Bridge, however, we conceive to be too interesting to be wholly omitted :

‘ We proceed to London Bridge, whose antiquity carries back our inquiries to a very early period of the English history. The year of its foundation is not ascertained by antiquarian sagacity, but it appears to have been built between the years 993 and 1016, since, in the first of them, Unlaf the Dane, according to the Saxon Chronicle, sailed up the river as far as Stanes; and in the latter, Canute, King of Denmark, when he besieged London, caused a channel to be formed on the South side of the Thames about Rotherhithe, for conveying his ships above the bridge. If any credit is to be given to the traditionary account of the origin of the ancient wooden bridge, given by Bartholomew Linstead, the last prior of Saint Mary Overy’s convent, London is indebted for this structure to that religious house. Stow seems to be of this opinion; but the persons who continued his work allow no other merit to the monks of this convent, than that they gave their consent to the erection of the bridge, on receiving a sufficient recompence for the loss of the ferry by which they had been supported; and that this conjecture is not without foundation, appears from the appropriation of lands for the support of London-bridge, at so early a period as the reign of Henry I. In the year 1136, it was consumed by fire; and in 1163, it was in such a ruinous state as to be rebuilt, under the inspection of Peter, curate of St. Mary Colechurch in London, who was celebrated for his knowledge in the science of architecture. At length, the continued and heavy expence which was necessary to maintain and support a wooden bridge becoming burthensome to the people, who, when the lands appropriated for its maintenance proved inadequate to their object, were taxed to supply the deficiencies, it was resolved in the year 1176 to build one of stone, a little to the west of the other, and this structure was completed in the year 1209. The same architect was employed, who died four years before it was finished, and was buried in a beautiful chapel, probably of his own construction, dedicated to St. Thomas, which stood on the ninth pier from the north end, and had an entrance from the river, as well as the street, by a winding staircase. In the middle of it was a tomb, supposed to contain the remains of its architect. But though so much art and expence were employed in building the bridge with stone, it suffered very much from a fire in the streets at each end of it; so that from this accident, and other circumstances, it was in such a ruinous condition that King Edward I. granted a brief to the bridge-keeper, to ask and receive the benevolence of his subjects through the kingdom towards repairing it. It would be equally irksome and unnecessary to enumerate all the casualties which befel London-bridge, till the corporation of London came to the resolution, in 1746, of taking down all the houses, and enlarging one or more of its arches, to improve the navigation beneath it: but *it was ten years* before this resolution

was carried into effect. The space occupied by the piers and sterlings of this bridge is considerably greater than that allowed for the passage of the water; so that half the breadth of the river is in this place entirely stopped. But instead of making *repairs*\*, the whole ought to have been removed, as a very magnificent structure might have been erected, at a much less expence than has been employed in maintaining the present nuisance to the river, and disgrace of the city. The last alteration cost near £.100,000, and without answering its principal object, which was to diminish *its* fall [the fall of what?] at the ebbing of the tide, and consequently to lessen the danger of a passage which has proved a watery grave to so many people. This vast work appears to have been founded on enormous piles driven closely together: on their tops were laid long planks, ten inches thick, strongly bolted; and on them was placed the base of the pier, the lowermost stones of which are bedded in pitch, to prevent the water from damaging the work: around the whole were the piles which are called the sterlings, designed to strengthen and preserve the foundation: these contracted the space between the piers in such a manner, as to occasion, at the return of every tide, a fall of five feet, or a number of cataracts full of danger, and, as they have proved, of destruction. This structure has been styled, by ancient writers, the wonder of the world, the bridge of the world, and the bridge of wonders; and how well it deserved this pompous character will be seen from the description of its form and condition, previous to that alteration to which it owes its present appearance.

The Thames, in this part of it, is 915 feet broad, which is the length of the bridge. The street that covered it consisted, before the houses fell to decay, of lofty edifices, built with some attention to exterior regularity: it was 20 feet wide, and the buildings on either side about 26 feet in depth. Across the middle of the street ran several lofty arches, extending from side to side, the bottom part of each arch terminating at the first story, and the upper part reaching near the tops of the houses; the work over the arches extending in a straight line from side to side. They were designed to prevent the buildings from giving way; and were therefore formed of strong timbers, bolted in the corresponding woodwork of the houses that flanked them. Thus the street on the bridge had nothing to distinguish it from any narrow street in the city but the high arches just described, and three openings, guarded with iron rails, which afforded a view of the river. But the appearance from the water baffles all description, and displayed a strange example of curious deformity. Nineteen unequilateral arches, of different heights and breadths, with sterlings increased to a monstrous size by frequent repairs, served to support a range of houses as irregular as themselves; the back part of which, broken by hanging closets and irregular projections, offered a very disgusting object; while many of the buildings overhung the arches, so as to hide the upper part of them, and seemed to lean in such a manner as to fill the beholder with equal amazement and

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\* Quære the authority for the use of this word, in the sense of *repairs*?

horror. In one part of this extraordinary structure, there had formerly been a draw-bridge, which was useful by way of defence, as well as to admit ships to the upper part of the river, and it was guarded by a tower. It prevented Fauconbridge, the bastard, from entering the city in 1471 with his armed followers, on the pretence of liberating the unfortunate Henry from his imprisonment in the Tower. It also checked, and indeed seemed to annihilate, the ill-conducted insurrection of Sir Thomas Wyatt, in the reign of Queen Mary. In the times of civil dissension, which rendered this kingdom a continual scene of turbulence and bloodshed, this tower was employed to expose the heads of traitors; and an old map of the city, in 1597, represents this building as decorated with a sad and numerous exhibition of them. But though the passage over the bridge is very much enlarged and improved, and forms a very handsome communication between the city of London and borough of Southwark, we cannot but lament, as if the miserable contrivance of the bridge itself were not a sufficient impediment to the navigation, that the four arches, which have been so long occupied by an engine to supply the neighbourhood with water, still continue to be incumbered with it.

On quitting London, Greenwich may be considered as the first object worthy of our notice, famous for the birth of two queens, and yet more celebrated for the hospital for old and disabled seamen; which, in magnificence, equals if not surpasses any building in England. The docks at Woolwich, from their national importance, cannot but be interesting to every lover of his country; and the busy scene which this place exhibits is not without charms to a reflecting mind. The banks on both sides of the river, hence to its mouth, are flat and marshy, and consequently afford few objects which can please the eye, or strike the imagination. The author, who is indefatigable in his search after beauties of nature, or art, makes an excursion to Maidstone, Penshurst, and even to Tunbridge; of which places he gives a pleasing account. He then visits Rochester and Sheerness, with accounts of which he concludes.

We must not take leave of this production without observing that, in point of composition, the present volume is superior to the former; that the matter seems in general to be better arranged; and that the language is more easy and natural. We have received both pleasure and information from the perusal of it; and the plates greatly contribute to its magnificence, its entertainment, and its utility.

ART. XII. *An Essay on National Pride.* To which are added Memoirs of the Author's Life and Writings. Translated from the original German of the late celebrated Dr. J. G. Zimmermann, Aulic Counsellor and Physician to his Britannic Majesty at Hanover, by Samuel Hall Wilcocke. 8vo. pp. about 320. 5s. Boards. Dilly. 1797.

WITH the writings of Dr. Zimmermann our readers have long been acquainted; and of the circumstances of his life, and the characteristics of his mind and temper, a full account was presented to them in our last Appendix, p. 515, & seq. On the Memoirs prefixed to the present volume, therefore, we need not dwell: but they will prove acceptable to the English reader, who is not in possession of the French work from which we drew our information, and who may wish for farther particulars than our limits would afford.

The work before us is one of the most amusing of the author's productions; and although many of the facts rest on slight and even suspicious authority, it is not destitute of instruction. It consists of a bead-string of anecdotes instancing national pride in individuals and communities, neatly arranged under several sections; as of pride founded on imaginary advantages—on reputation for art and science—on a peculiar constitution of government, &c.

The following passages will exemplify the writer's manner and sentiments:

'The love of our country is little more in many cases, than the love of an ass for his manger. But the intelligent and accomplished Lady Mary Wortley Montague, after a long course of travels through Asia, Africa, and the greatest part of Europe, was firmly of opinion that an honest English country gentleman was the happiest of men; for he does not trouble his head to know, nor indeed would he believe, that Greek wine is better than stout ale; he is convinced that the richest fruits of Africa have neither the fine yellow tints nor the fine flavour of his golden pippin; that Italian *becafico* are *nothing like* so nice as a piece of roast beef; in short, that there can be no perfect enjoyment out of Old England.

'We always must contemplate with pleasure a nation which loves itself, exalts its own countrymen, prefers its own manufactures to those of foreigners, esteems its own writers, and by having the highest opinion of itself, and all that belongs to it, is as happy as possible, either in imagination or reality, for both are the same. Let, therefore, our philosophy call the prejudices which arise from education ever so destructive and mistaken, which make a Moor believe his country the finest in the world, and that God himself was at the trouble of creating Ethiopia, while the other parts of the globe were made by his deputed angels; or those which induce a Laplander to seek for an earthly paradise among his Norwegian and primæval snows;

or a Swiss, as the penetrating Doctor Smollet says in his *Travels*, to prefer the barren mountain of Soleure to the fertile plains of Lombardy; suffer others to behold their own country with partiality; suffer them, like the peasants round San Marino, to believe that they are the only good and honest men on earth; suffer them to take the little circle that forms their horizon for the rule of all possible extension, and let their governors be wisely anxious to give the greatest importance and extent to the trifling interests of the small tract, beyond which they think there is nothing worthy of a thought, at least, let the space be ever so unbounded on the other side of the hedge, they care not about it, but think there is a Deity who will attend to the whole; for content makes happy fathers, happy citizens, and happy subjects, with no better fare than black bread, hard cheese, and butter-milk.

‘ This is all I can say in favour of that species of national pride, founded on imaginary advantages. It would be a good excuse for this pride, and an alleviation of the ill it causes, in consequence of its attendant contempt, if it could with any justice be said that contempt lessens hatred as much as it does envy, which is the painful and corroding sorrow pervading the mind on the perception of another’s happiness or good fortune. Whoever envies a rich man for his wealth, finds his envy lessened, when he plainly perceives that this Cræsus is a fool; whoever envies a man of learning for his science, is sure to find his envy diminish, if he can persuade himself that his worldly knowledge rises infinitely superior to that of this man of letters. But hatred consists in wishing for the calamity of another: an enemy, for instance, is a subject of hatred in proportion as he awakens our fears; he may be inexpressibly contemptible, but his power may be great; and we shall never cease hating him till his power can have no influence either on our happiness or misery.

‘ The mutual hatred of nations for each other, however, in nowise decreases by their mutual contempt; the Greeks were full as much animated by both passions against the Persians; the populace among Christians look on the Jews, without exception, as dead to every sentiment of virtue and benevolence, and deeply sunk in the most contemptible covetousness, usury, and villany. It is, therefore, almost an article of religion, and a meritorious work, to persecute the Jews on account of the abhorrence which is felt for them; and to hate them because they are contemned and despised. Contempt and hatred for another nation, are no where united with more force and expression than in the English against the French. A foreigner, if not dressed like an Englishman, is in great danger of being assailed with dirt for being thought a Frenchman; but in a thousand instances the French return this contempt. We may form, without exception, very just conclusions of their other opinions respecting the English, from the French accounts of the warlike actions of their valiant neighbours; of which the *Jumonville* of M. Thomas is a remarkable instance. This is an heroic poem, in which the national hate and lust of revenge has inspired the author, one of the greatest geniuses and most upright men of France, to take occasion, from the firing of three or four guns from a small fort and the death of  
about

about eight Frenchmen, to set up a lamentation as if it was a St. Bartholomew's massacre.'—

'The pride which proceeds from an ignorance of foreign affairs, deprives a nation of many advantages which flow from an acquaintance with the inventions and knowledge of other nations. Armed with impenetrable prejudices against every useful innovation, it fixes its regard solely and listlessly on the soil it treads on, and thereby remains for ever enthralled by political superstition, which cleaves to the barren pride of ancestral worth, and condemns whatever is without precedent, however good in itself.'—

'The Italians are, with reason, proud of the reputation of their nation in the arts and sciences. The Italian cities had scarcely reared the standard of liberty, before the light which had previously illuminated Greece and Rome burst through the shades of the Gothic chaos; the flame of these revolutions vivified the arts and sciences, and produced immortal master-pieces of every kind. By the liberal employ of the riches, [which] an extensive commerce and flourishing manufactures had brought to Florence, and impelled by that desire of fame which patronizes the operations of genius, and gives birth to the noblest designs and actions, this city strove for the attainment of every species of renown. Europe beheld patriotism, sound policy, and military fame, regenerated together with the arts and sciences; the sources of which had so long been dried up during the barbarous ignorance of the middle ages. Florence was before and under the Medici what Athens was in the zenith of its glory. Italy, priestly Italy, was of all the European states the first where the fine arts were cultivated, protected, encouraged, and rewarded. From that country were emitted the first sparks which announced and kindled the brightest flame of returning knowledge. A Franciscan monk, advanced to the papal throne, Sextus the Fifth, contributed more to the embellishment of Rome in his short pontificate of five years, than Augustus, the lord and master of the riches of the world, in a reign of forty. From Italy came those sciences which have since produced such abundant fruits in the rest of Europe; to her we are in particular indebted for the fine arts, and it is to her numerous inimitable productions, that we owe the good taste now so universally diffused among us.

'The veneration of the Italians for great men essentially contributed to their formation. Florence is crowded with monuments erected to perpetuate their fame, both by the sovereigns and private individuals of the country. The house built by the celebrated Viviani very near Santa Maria Novella, exhibits a striking mark of his gratitude towards the famous Galileo, whose disciple he always called himself; the front of the house is decorated with the statue in bronze of this renovator of one of the most sublime sciences; and on the panels, between the windows, are inscribed the dates and particular descriptions of those discoveries with which Galileo enriched the magazine of knowledge.

'The esteem of the Florentines for these monuments erected during the fine age of the arts is so great, that they hold it a kind of sacrilege even to clean, scrape, and polish those images, which, standing in the open air, generally undergo an ablution in the spring. The  
hundred

hundred and sixty public statues, which strike the eye of a stranger, and attract his notice as much as the finest ornaments of the most flourishing city of Greece did Pausanias, are exposed to all the injuries of the weather, and entirely left to the care of the populace, who respect them as sacred relics. This respect descends from parent to child, and is founded on a taste for the sublime and beautiful, which the habit of seeing such things admired and hearing them praised renders natural; and this habitual attachment to the fine arts is so inherent in the Italians, that the ladies of Rome and Florence can discourse with as much propriety on the subject, as ever a German professor did on the science he practises.

‘The Florentines bear a striking similitude to the ancient Athenians, in the veneration they profess for whatever has any relation to their country. Florence is in their eyes with respect to the whole of Europe, what Athens in the famous panegyric of Isocrates is represented to be with respect to all the rest of Greece. They view in Florence every excellence of every kind and every age; and, in regarding other nations, owing to this self-esteem, they behold nothing but barbarity and ignorance; they fancy that they alone have invented, produced, and practised every thing that is useful or agreeable.’—

‘All expectation of the revival of a noble pride, however, seems to be vain, when, in a free nation, there are too many people in whose eyes Phocion was a fool; too many who look down upon a hero with a haughty pity; who do not believe that there ever existed any great men; who think fame an empty bubble, because it has always proved impossible for them to do any thing worthy of it; who contract their brows into the appearance of a frown, which visibly betrays their timorous emotions, when the word freedom is pronounced by an adventurous innovator in their presence; who would exclude from the press the most sublime monuments of the honour of their formerly simple and unsophisticated nation, in which the heroic deeds of their fathers are depicted in the most lively colours, by which the love of virtue, of concord, of liberty, of religion, of the country, and of the laws, would, like a stream of fire, rush into every heart, and awaken in it at the same time an utter aversion to the poison of foreign manners, to prodigality, to effeminacy, and to avarice; adverting, in their support, this shameful and pitiful maxim, “That it is dangerous to pull down an old house over your shoulders.”’

This translation is made with more fidelity, but with somewhat less elegance, than the French version by Mercier; who abridged what was tedious, and varnished what was offensive.

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ART. XIII. *The History of the Reign of George the Third, King of Great Britain, &c. from the Conclusion of the Seventh Session of the Sixteenth Parliament in 1790, to the End of the Sixth Session of the Seventeenth Parliament of Great Britain, in 1796.* By Robert Macfarlan, Esq. Vol. IV. 8vo. pp. 650. 9s. Boards. Evans. 1796.

**I**F our readers will give themselves the trouble of turning back to our accounts of the former volumes of this work, in Rev. vol.

vol. xliii. p. 187; vol. lxvii. p. 420, and N. S. vol. xvii. p. 90—they will find, on comparing the several articles, that we have thought the writer entitled to a considerable portion of praise for industry in collecting and correctness in relating facts; and that we have been disposed to allow his work a place, if not in the first class of historical writings, among those useful compilations which are distinguished by the name of *Annals*; and, though this is not the title under which Mr. Macfarlan has chosen to present his work to the public, he himself, at the close of the preface to this volume, gives it the appellation of *Annals of Europe*. Under this comprehensive character, the present volume, especially, may have pretensions to be considered; for it is in fact a general retrospect of the affairs of Europe through the period mentioned in the title. Besides the parliamentary history of Great Britain for those years, which may perhaps be said to be the principal object of the work, and in which the author has condensed, with considerable ability, the leading arguments on each side in the more important debates, this volume contains heads of the contest in 1790 between Russia and Sweden; a connected view of the origin, progress, and termination of the war in India; a history of the French Revolution, from its commencement, to the late unsuccessful negotiation; an account of the rapacious partition of Poland; and particulars of the late disturbances in America. The larger part of the volume might more properly be considered as a portion of the history of France, than of that of England; and here the reader will find little which has not been repeatedly related in other publications.

At the commencement of this history, we were inclined to give the author credit for an attachment to the genuine principles of British freedom: but, in the sequel, we saw occasion to remark that his tone on this subject was lowered; and we must now confess that, whatever spirit of liberty might have animated his pen in the outset, it is by this time almost, if not altogether, evaporated. The preface, indeed, contains a confident boast of impartiality; and the writer values himself on having, in an age in which men must not speak what they think, ‘discovered a mode of expressing his sentiments, so as not to disgrace a freeman, either by the concealment or perversion of truth, whose cause he has invariably espoused, having courted no party.’ The general spirit of this volume by no means agrees with this declaration. The author has indeed discovered a mode of expressing his sentiments which will give no offence to the present administration, nor to the advocates for the present war, and which would probably pass muster with any minister of any despotic power in Europe: but we

cannot think that he has at the same time been so fortunate as to adopt a mode of expression, which will suit, we will not say *warm republicans*, but—even the temperate and consistent friends of the British constitution. In his description of the several stages of the French revolution, of French leaders, and of French proceedings, all is invective, without any appearance of discrimination or moderation. The measures of our administration in commencing, conducting, and continuing the war are justified; the common language of the alarmists against the friends of freedom is adopted; the appellation of “acquitted felons” is quoted without censure as the language of government; and even the severe sentiments of the Scotch courts on certain occasions are maintained. The political spirit with which the volume is written may be sufficiently seen in the following short passage, on the subject of the late state trials :

‘ In Ireland steps had been taken to assist a French invasion by debauching the minds of the populace and inveigling the soldiery ; but in England no overt acts of treason had been committed, or at least no acts, which juries could be induced to declare treasonable. Of what lawyers style constructive treason many persons, that on this occasion came before a court of justice, were certainly guilty ; but, as the acts charged in the indictments did not seem to aim directly at the sovereign’s life, to which treason in its most obvious acceptation points, petty juries discovering no immediate intention of this crime in the conduct of the culprits, acquitted those, whom, if accused of sedition, they would have condemned. The escape of the republican leaders in England through this mistake in the mode of prosecution, which proceeded from the error of the interpreters of the law rather than of the ministers, was the cause of much triumph to the minority, who declaimed with violence against the tyranny of government, the partiality of grand juries, and the injustice of the reports made by committees of both houses asserting the reality of conspiracies against the constitution.

‘ But, when it appeared that the ancient doctrine of constructive treason inculcated by the sages of the law would not in these enlightened times be adopted by twelve men on their oaths, indictments for sedition instead of treason took place, the remaining culprits were convicted and punished, and those who had hair breadth’s-escapes were deemed only acquitted felons. In Ireland and Scotland a few suffered for treason, and several were banished for fourteen years to Botany-Bay for sedition. Stanhope, Lauderdale, Grey, Sheridan and Fox condemned the sentences awarded in the North as illegal, cruel and vindictive, since the punishment in England for sedition extends no farther than fine, imprisonment, or the pillory. But, after a minute and laborious discussion, the strict adherence of the Scotch judges to the law and long established practice of their country was indisputably evinced ; and the officious interference of the minority in a question, which they either did not or would not understand, only redounded to their disgrace, as upon a division in the Lower

House they could only reckon in their favour about thirty voices and in the Upper only one, that of Stanhope, the mover of the question.'

After having read this passage, will the reader suspect the author of being a friend to a *radical reform* of parliament? Yet he says, on the affair of Mr. Tooke's petition :

'The petition was clearly intended by Tooke for arresting the public attention, and for convincing the people by so bold and decisive a step of the rotten constitution of the Lower House. Why then did not the members prove the petition, if it was a false and scandalous libel, to be so in the committee? Tooke offered to prove all his allegations, but was denied that liberty. Here then both parties were at issue, but the House declined the contest, and allowed the affair to sink, as they called it, into merited oblivion. Did this superciliousness arise from the notoriety of the facts stated in the petition, and from the impossibility of disproving them? This was the conclusion which their conduct dictated to the nation, and the ferment, which soon agitated the island through its whole extent on the subject of representation, demonstrates the impolicy of attempting the suppression rather than the removal of a grievance. With the knowledge already possessed by the people, and with the light constantly pouring from the press, they neither will nor should rest contented without a radical cure of the evil.'

This is not the only instance of inconsistency to be found in the volume. In one passage, Mr. Burke is highly extolled as a writer whose predictions have been so fully confirmed by the event, that even his enemies must 'confess, that though his oracles were delivered in prose, he was no less a prophet than a poet:' yet in another, the author speaks of him with contempt under the same character: 'By literary admirers he is extolled as a poet, and by clerical devotees idolized as a prophet; being often filled with the inspiration of the former, if not swelled with the *insanity* of the latter.'

The following will hardly be considered as a fair, certainly not as a flattering, portrait :

'Richard Brinsley Sheridan, a member of distinguished talents, and a much better comedian than his father. With a countenance generally enriched with rubies he has a figure not ungraceful, and a distinct utterance, but not a commanding voice nor pleasing fluency of language, the stream of his oratory, like that of most authors, running through an uneven and rocky channel. Hesitation and repetition, however, are not so frequent in his studied harangues, and in them his party is fond of comparing him to Pitt; whom he follows at a long interval, having Fox Burke and others far before him in the oratorical race. Though said by partizans to reconcile conciseness with ornament, and to unite Burke's golden tide of eloquence with Fox's subtlety, vigour and variety, he is in fact rather a good debater than a great orator. Greece and Rome produced but two such characters; and we have now the happiness of seeing the first specimen in modern times of

so rare an accomplishment. Sheridan's speeches like his friend Fox's are better in the reading than in the delivery; and therefore, *as a slovenly, petulant and venomous Scotch peer*, who, though suffered by the Patrician politeness of the Upper House to discharge his crudities, would be coughed down by the Plebeian impatience of the Lower, always turns his face to the reporters, so ought Sheridan to address the galleries rather than the Chancellor of the Exchequer. This gentleman's comick powers are confessedly great, but unfortunately a talent for satire is generally reckoned an indication of a bad heart; and his intimate acquaintance with Jews is thought to have improved his system of morality just as much as Fox's new-born Saviour has advanced their fortune. Why it is said 'should we be surprized at the derangement of the Prince of Wales's finances, when Sheridan was his companion and adviser?' His frequent attempts at wit, which is often tinctured with gall and venom, break the thread of his reasoning and bewilder both himself and the audience. Hence more attention is paid to his jests than his arguments; and he is often heard rather for amusement and laughter than for instruction and persuasion. Add but prodigality to the worst character in his best play, and you will have according to fame, here perhaps a liar, his picture drawn by his own pencil.'

The words marked in *Italics*, in the above extract, are a sample of the rudeness and indecency of language which this writer often manifests; and, in his general narration, he most usually speaks of persons only by their name, or the mere word which forms their titles, without their appropriate designations: as Grey, Jervis, Abercrombie, *York*, *Moir*, *Howe*, *Lauderdale*, *Lansdowne*, *Cobourg*, *Clairfait*, &c. &c. However the dignity of history may demand this sacrifice of *etiquette* in speaking of remote periods, or of natives of other countries, it is an obtrusive incivility in the annals of recent events, and in denoting living personages \*. Besides this objection, the style is generally incorrect, especially in respect to the essential point of punctuation. *Retrogade* we observe printed instead of *retrograde*, and various other instances of 'slovenly' inattention. We are sorry thus to detract from the praise which we bestowed on the preceding parts of this work: but the present volume is more a hasty and violent party publication, than a correct and impartial history:—although, as annals of the times, it still has merit.

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\* We remark a mistake in p. 457, where the author has endeavoured to assign his appropriate title to the Right Hon. Lord Amelius Beauclerk, Captain of the Dryad Frigate. He erroneously calls him the Hon. Capt. Beauclerk.

ART. XIV. *A Philosophical and Practical Treatise on Horses, and on the Moral Duties of Man towards the Brute Creation.* By John Lawrence. 8vo. pp. 400. 7s. sewed. Longman. 1796.

A DECLARATION in the preface, that this work has been written under the pressure of many disadvantages, in consequence of 'two of the most powerful incentives in nature,' (one of which we can easily guess,) is sufficient to disarm criticism; and we are inclined, with little farther consideration, to acquiesce in the author's maxim, that it is scarcely possible for a man, who is tolerably acquainted with his subject, to write such a number of pages without furnishing hints adequate to the price of the book, in the contemplation of a reader who is interested in it. It is true that the various topics here discussed are for the most part superficially treated; and on all of them, perhaps, it would be necessary to seek elsewhere for thorough information; yet we have perused the volume with entertainment, and, as we think, with instruction. We do not, indeed, hold in high estimation a part on which its popularity is evidently meant to be founded, the chapter on *the rights of beasts*; since all that is valuable in it is already well known to those who *wish* to be humane, and does not surpass the simple text "the merciful man is merciful to his beast;" nor can we much approve the proposed interference of the legislature, to enforce a conduct which nothing but habits and principles of benevolence can effectually regulate. Besides, Mr. L. is professedly an *amateur* of the turf, a friend to docking and cropping, to such feats as trotting 16 miles within the hour, &c.; so that even *philosophy* has not quite secured his consistency, though we readily believe him to be, on the whole, a man of humanity. He writes, too, like a man of education; and his style, though not in perfect good taste, is lively and expressive. There is a considerable sprinkling of odd cant terms of the turf and stable, some of which have puzzled us as much as the word *moldy-warp* does him; which last we should have thought a reader of old books would readily have found out to mean a *mole* \*.

Without analysing this book, we shall give a taste of it, from a part in which we think the author as much *at home* as any where. It is in the chapter on 'the Equestrian Art.'

'The present times, mature however they ought to be in the science, are far enough from deficient in caricatures in horsemanship. Observe that tall, thin figure, riding up Rotten Row, bolt-upright upon his horse, as though he were impaled, his stirrup-leather of an

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\* Want, or Wunt, is another common name for this under-ground inhabitant of the earth, in the midland and northern counties of England.

excessive length, the extremity of his toe barely touching the stirrups, as if afraid of it; his lily hands adorned with ruffles volant, and his head with a three-cocked hat, as sharp as a north-easter; the head of his steed decked out with extraordinary trappings, and the stern secured by a crupper. This is a 'Toe-jockey, or a taylor on horse-back.'—

'Some you will see, who, under the *mistaken notion*, that it is the go, to lean forward, because they have seen something like it, at a race; hang quite over their horses necks: these equestrians make a small mistake, by bending at the hip joint instead of the middle of the spine, which, by protruding their postic parts, gives them the semblance of being just in the act of offering an oblation to the necessary goddess. Others thrust their legs out from the horses sides, in defiance of all ordinary gate-ways. Behold that knowing *dog* from Rumford, or the interior of Essex, with a quid in his mouth, an *Indian* waving from his *squeeze*, his horse shuffling along, dot and go one, or budging forward in that delightful *rack*, between trot and gallop; the rider's whole foot, and part of his leg, thrust through the stirrup, and his toe projecting downward, as if he meant to dig a hole in the road; he rows the living engine along, by alternately striking the flank and shoulders with his heel and toe, whilst his arms in unison, beat the devil's tattoo against his own sides.

'The modern seat on horse-back, and it seems to have owed its establishment to reason, confirmed by experience, is, to set naturally and easily upright upon your saddle, as you would in your chair; your knees about as much bent, and turned inward, your toes somewhat out, and upward, your leg falling nearly straight, and your foot home in the stirrup; your back-bone prepared to bend in the middle, upon occasion, your elbows held close to your sides, your hands rather above the horse's withers, or the pommei of the saddle, and your view directed between his ears. This is the true turf or New-market seat, and the best exemplification of it, that I am able to give, is the portrait of Samuel Chifney, the jockey, upon a horse named Baronet, once the property of his Royal Highness the Prince of Wales.

'The decline of Riding-house forms in this country, and the universal preference given to expedition, fully confirm the superior use and propriety of a jockey-seat. Indeed, our riding-schools are now considerably reformed from the stiffness of ancient practice, in all respects. But the reader, on a reference to Hughes's publication, will find we do not entirely agree in all points. It was the practice formerly in the schools, and, indeed, pretty generally upon the road, to ride with the tip of the toe only in the stirrup; as if it were of more consequence to prepare for falling with safety, than to endeavour to sit securely. Those who preserve a partiality for this venerable custom, I would advise to suspend a final judgment, until they have made a few more essays upon a huge, cock-tail half-bred; of that kind, I mean, which "cannot go, and yet wont stand still;" and will dart from one side of the road to the other, as if they really desired to get rid of their burden. Nor is the ball of the foot a proper rest; chiefly, because inconvenient to that erect, or rather almost kneeling posture, which is required in speedy riding. The riding-house:

house seat is preserved, by the balance or equipoise of the body, solely; that recommended here by the firm hold of the knee, which is obviously strengthened by the opposite directions of the knee and toe, the one in, the other outward. The use of a fixed seat is to enable the rider to give his horse the proper pulls, without which every experienced jockey knows he can neither go steadily and well, nor last his time. It is not the custom of the schools to spur the horse with a kick; but spurring is always so performed, upon the road and field; as the military mode of giving that correction would quite derange a jockey-seat, and would be on other accounts inconvenient.

The writer's introductory chapter contains a survey of English works on farriery, which is entertaining, though slight, and seems principally intended to introduce some criticism on Mr. Taplin. This latter gentleman undergoes some pretty severe strictures, both as to matter and style; probably intended to prepare the way for Mr. L.'s second volume, which, by the anticipation of the contents, we see is to treat on farriery properly so called. The subjects of *this* are chiefly horses in general, their kinds and paces, and the arts of riding and shoeing.

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ART. XV. *Medicina Nautica*: An Essay on the Diseases of Seamen: comprehending the History of Health in His Majesty's Fleet, under the Command of Richard Earl Howe, Admiral. By Thomas Trotter, M. D. &c. &c. Physician to the Fleet. 8vo. 7s. Boards. Cadell jun. and Davies. 1797.

THOUGH we cannot but think the title of this work somewhat too assuming, since it might lead to expect a complete system of naval medical practice, instead of an account of the occurrences, with respect to health, of the channel fleet for three years, yet the volume appears to us to contain various things well worthy of notice; to those, especially, who are immediately concerned in preserving the health of seamen. Dr. Trotter's merits, as a careful observer and an active promoter of improvements in this department, are well known to the public; and the present work is characterised by the same spirit which distinguished his former efforts. It commences with two *discourses*; the first, chiefly addressed to the new medical board of the navy, and proposing several improvements; among which that of *additional emolument* to the medical attendants is not forgotten:—the second principally relates to the *character of a British seaman*; and as this is a subject at present peculiarly interesting, we shall make some extracts from a description taken from the life, and bearing all the marks of truth.

‘That courage which distinguishes our seamen, though in some degree inherent in their natural constitutions, yet is increased by their habits

habits of life, and by associating with men who are familiarized to danger, and who, from national prowess, consider themselves at sea as rulers by birth-right. By these means, in all actions, there is a general impulse among the crew of an English man of war, either to grapple the enemy, or lay him close aboard: Frenchmen shudder at this attempt; and whenever it has been boldly executed on our part, they run from their quarters, and are never to be rallied afterwards. Nor does this courage ever forsake them; we have seen them cheering their shipmates, and answering the shouts of the enemy, under the most dreadful wounds, till, from loss of blood, they expired.

It is only men of such description that could undergo the fatigues and perils of a sea life; and there seems a necessity for being inured to it from an early age. The mind, by custom and example, is thus trained to brave the fury of the elements, in their different forms, with a degree of contempt, at danger and death, that is to be met with no where else, and which has become proverbial. Excluded, by the employment which they have chosen, from all society, but people of similar dispositions, the deficiencies of education are not felt, and information on general affairs is seldom courted. Their pride consists in being reputed a thorough bred seaman; and they look upon all landmen as beings of inferior order. This is marked, in a singular manner, by applying the language of seamanship to every transaction of life, and sometimes with a pedantic ostentation. Having little intercourse with the world, they are easily defrauded, and dupes to the deceitful, wherever they go: their money is lavished with the most thoughtless profusion; fine cloaths for his girl, a silver watch, and silver buckles for himself, are often the sole return for years of labour and hardship. When his officer happens to refuse him leave to go on shore, his purse is, sometimes, with the coldest indifference, consigned to the deep, that it may no longer remind him of pleasures he cannot command. With minds uncultivated and uninformed, they are equally credulous and superstitious: the appearance of the sky, the flight of a bird, the sight of particular fishes, sailing on a certain day of the week, with other incidents, fill their heads with omens and disasters. The true-bred seaman is seldom a profligate character; his vices, if he has any, rarely partake of premeditated villany, or turpitude of conduct; but rather originate from want of reflection, and a narrow understanding. Hence he plays the rogue with an awkward grace, though the degree of cunning which he occasionally practises towards his creditors bespeaks art: but from them he has learned the way to over-reach; and it ought to be remembered, that they have a particular interest in emptying his pocket as quickly as possible; for his bargains with the world are limited to his landlord and slop-seller. In his pleasures he is coarse, and in his person slovenly; he acquires no experience from past misfortunes, and is heedless of futurity.—

Some new traits are engrafted on the character, by coming on board a man of war, and to be traced to the custom of impressing them. This is apt to beget a sulkiness of disposition, which is gradually overcome, when he recollects that he only resigns his own liberty for a season, to become a champion for that of his country. It, however, often preserves a determination to watch every opportunity

tunity for effecting his escape: it is also the source of numerous deceptions, by making him assume diseases, to be an object for invaliding. Hence he employs caustics, to produce ulcers; inflates the urethra, to give the scrotum the appearance of hernia; and drinks a decoction of tobacco, to bring on emaciation, sickness at the stomach, and quick pulse. Under trials of this nature, there is exercise for both patience and discernment on the part of the officer and surgeon; but there is rarely occasion for punishment. A well-regulated ship soon reconciles all disaffection. This war has been singular for few desertions; and general punishments have scarcely been known in the Channel Fleet. His real diseases spring from causes peculiar to a sea life; laborious duty, change of climate, and inclement seasons, bring on premature age, and few of them live to be very old.'

Some observations are added to this section, relative to raising men for the navy, dress, diet, &c.

An abstract of the state of health in the Grand Fleet from Jan. 1794 to Dec. 1796 follows; which, consisting of particular narrative, affords us no matter for observation. The most important circumstances are afterward noticed under distinct heads.

*Contagion* is the important subject of the next section. We do not find any thing either very new or very precise in the author's theoretical notions on contagion: but there are some practical remarks relative to it which deserve attention. Dr. T. is a decided enemy to the project of destroying contagion by fumigations, and he particularly objects to the use of the nitrous acid as proposed by Dr. Smyth for this purpose. With a view of *preventing* a trial of this method on board a ship infected by a contagious fever, Dr. T. wrote a letter to the Secretary to the Admiralty, of which he fairly gives the copy; as also of that of Drs. Blair and Blane, containing some remarks on it. Readers will judge for themselves respecting the propriety of his conduct on this occasion: but we are rather disposed to question some of the chemical principles of Dr. T.'s letter, and to think that it has somewhat of the appearance of artifice designed to infuse a prejudice against the method recommended by Dr. Smyth. That a friend to improvement should interfere to preclude a fair experiment, whatever may be his private opinion of the probable success, is certainly not to be expected; and such interference will naturally be ascribed to some other reason than disinterested regard to the public good. We do not mean, however, to assert that Dr. T. has not, on the whole, sufficient grounds for a greater reliance on his own plan for extinguishing contagion, which consists in the immediate separation of the sick from the sound, cleanliness, free ventilation, and the proper use of fires to correct cold and moisture.

The chapter on *Typhus* contains Dr. T.'s general mode of treatment of this fever; which, under its different forms, comprises almost all the offspring of contagion in these climates. He does not rely on any one particular medicine, but rationally varies his remedies according to circumstances; and he seems mostly to depend on supporting the vital powers, and counteracting morbid impressions, by grateful and salubrious diet, and wholesome air.

The chapter on *Yellow Fever*, in our opinion, might have been spared; since the author has little or nothing to say on this fatal disease but what he derives from other writers. His ideas on the means of preserving the health of Europeans in tropical climates, by a lower and less stimulant diet, &c. have also been anticipated by observers on the spot.

The remaining diseases particularly noticed are Catarrh, Dysentery, Small-pox, Rheumatism, and Scurvy. With respect to the latter, a remarkable circumstance came under Dr. T.'s observation, which was an almost general prevalence of the scurvy in the Channel Fleet during the year 1795. This alarming occurrence he attributes to the hard winter of that year, which destroyed almost all vegetation, and to the reduction of the allowance of fresh beef in harbour. The speedy good effects of lemon juice and fresh vegetables, when they could be procured, are too familiar to all the practical observers of this disease, to require to be illustrated with minuteness, or to give Dr. T. credit as being a *discoverer* in this point; yet he ought to be allowed due praise for the spirit and perseverance with which he urged the due supply of these articles, and *himself* superintended their distribution.

Sir Roger Curtis's paper, on the means used for eradicating a malignant fever on board his ship, is a valuable addition to the similar matter of this volume: but it is to be observed that fumigation with brimstone was copiously used in his process; and it is not easy to suppose that it did not greatly contribute to the success of the plan.

Thoughts on preserving the health of seamen; an appendix on the treatment of recent venereal infection; and a case, communicated by Mr. Burd, a naval surgeon, of amputation at the shoulder joint; occupy the remaining pages of the volume. These articles suggest to us no particular remarks.

On the whole, as we before observed, though we think that this work might have been better composed, and that, by aiming at too much, it has been unnecessarily extended and diversified, we do not hesitate to recommend it to the perusal of those for whose instruction it was particularly designed.

## MONTHLY CATALOGUE,

For JULY, 1797.

## MILITARY and NAVAL AFFAIRS.

Art. 16. *The Naval Gazetteer; or Seaman's Complete Guide.* Containing a full and accurate Account, alphabetically arranged, of the several Coasts of all the Countries and Islands in the known World; shewing their Latitude, Longitude, Soundings, and Stations for Anchorage, &c. &c. Illustrated with a correct Set of Charts, from the latest and best Surveys. By the Rev. John Malham. 2 Vols. 8vo. 16s. Boards. Allen and West.

THIS is a Geographical Dictionary, designed for the use of navigators; and it is executed on a plan more extensive than any other on the same subject which has hitherto been offered to the public. We readily agree with the author, that the undertaking and accomplishment of so arduous a task are proofs that he is not of a disposition to shrink from difficulties, nor to be intimidated by long and persevering labour. In the introduction is given a treatise on geography, which includes an account of the winds and tides; and some nautical observations are added which are very useful, particularly those respecting the management of vessels on a lee shore, but which are not so clearly explained as might be wished. In the geographical descriptions, the author has given directions for avoiding dangers, and all other information that he could collect necessary for pilotage; and he has carefully consulted the discoveries of modern navigators. The whole bears the character of diligence and ability; and we are of opinion that the *Naval Gazetteer* is a valuable addition to the *Seaman's Library*.

Art. 17. *Military Instruction from the late King of Prussia to his Generals.* (Illustrated with Plates.) To which is added, (by the same Author,) Particular Instruction to the Officers of his Army, and especially those of the Cavalry. Translated from the French, by Lieut. Foster; first (or Royal) Dragoons. 8vo. pp. 320. 7s. 6d. bound. Egerton.

Having reviewed the former of these treatises about thirty years ago, when the first English translation of it came before us\*, and innumerable editions of the latter treatise having already appeared, it is unnecessary for us to dwell on the contents of either. At the same time, we think Mr. Foster entitled to praise for reviving two works, which must ever be useful and interesting to gentlemen of his profession; and we must do him the justice of adding, that he has executed his task in a neat and tolerably correct manner.

Custom has authorized the suppression of the letter *u* in honour, favour, and some few other words: but Lieut. Foster has perhaps carried this licence too far, in extending the elision to the words *endeavor*, *valor*, *ardor*, *harbor*, *labor*, *color*, &c. &c.

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\* See Rev. vol. xxvi. p. 58.

## TRAVELS.

Art. 18. *Travels in North America.* By M. Crespel. With a Narrative of his Shipwreck and extraordinary Hardships and Sufferings on the Island of Anticosti, &c. &c. 12mo. 3s. sewed. Low. 1797.

The principal part of this little volume of travels is a translation from a narrative published in France many years ago by M. Crespel. The most interesting particulars are the account of an expedition undertaken in the year 1728, by order of the government of Quebec, then belonging to the French, against a nation of Indians called the Outagamies, who inhabited a part of the country near the lake Michigan, distant about 450 leagues from Montreal; and the particulars of the shipwreck of a French merchant vessel, in which M. Crespel had taken his passage with the intention of returning to Europe.

The expedition against the Outagamies, or, as they were called by the French, the Fox Indians, was undertaken with the inhuman design of destroying that nation. The party sent on this expedition were 400 French, and several hundreds of Indians of different tribes. M. Crespel was chaplain to the party. The success was not equal to their wishes, as the Outagamies, having notice of their approach, fled, except four poor wretches; and besides the murder of these in cold blood, they could *only* burn the huts and destroy the harvest of Indian corn. What the Indians had done to provoke this expedition is not mentioned.—The account of the shipwreck exhibits scenes of distress that have seldom been equalled.

## RELIGIOUS and POLEMICAL.

Art. 19. *The Charge of the Right Reverend Thomas Lewis O'Beirne, D.D. Lord Bishop of Ossory, to the Clergy of his Diocese in his Annual Visitation 1796.* 8vo. 1s. Dublin. London, Rivingtons. 1797.

The open attacks that have been made, not only on the *teachers* and *professors*, but on the *doctrines* of Christianity, the indefatigable industry with which Atheism has been propagated, and the impieties with which some modern publications abound, cannot but be a subject of affliction to every friend of religion and virtue. If we add that the Atheism of the present age does not terminate as it formerly did, in mere speculation, but has been reduced to practice, every liberal and discerning mind must acknowledge, that it is particularly incumbent on the clergy of all denominations of Christians to exert themselves with more than common diligence, in such perilous times; to discourage licentiousness; to fortify the minds of the persons committed to their care against the arts of seduction; and to recommend the doctrines which they teach, by exhibiting in their own persons examples of every Christian virtue.

Impressed with these sentiments, as it appears, the Bishop of Ossory delivered the Charge to his Clergy which is now before us; and it reflects great honour on the learning, piety, and good-sense of the dignified author. It is written with force and energy; and the important truths which it conveys are expressed with such clearness, and

and placed in so strong a light, that it could not but have produced its desired effect on his auditors; and we conceive that the publication of it may prove essentially serviceable to the cause of Christianity, as the greater part of the admonitions contained in this Charge are not less applicable to the Clergy of England than to those of Ireland.

After these encomiums, our readers may expect an extract from the work, as well to support the judgment which we have passed, as to give a specimen of the style and sentiments of the author. To enforce the observance of the duties which he recommends to his Clergy, the Bishop reminds them of the solemn engagement which they contracted at their ordination; and on the subject of the *internal call*, a term of some ambiguity, he expresses himself as follows:

‘ In judging of the *internal call*, we must carefully avoid the extremes of enthusiasm, on the one side, and on the other, of that laxity of principles, and that absence of all spiritual and christian feeling on those points, which so many allow to themselves. It would, certainly, be presumptuous and dangerous, in embracing our profession, to search for any *sensible* movements, or interference of the Holy Spirit; any influence or controul, operating on the soul by a *perceptible* impulse. Ours cannot be the confidence to call upon the Lord, *who knows the hearts of all men, to show*, by a visible and indisputable interference, *whom he may have chosen to take part of the ministry and apostleship*, as when the lot fell upon Matthias, and he was numbered with the eleven. We are not to expect that *prophecies should have gone before on us into the world*, as on Timothy, to determine whether this charge has been committed to us, in the same fullness, and with the same efficacy, as to that pattern of the pastoral and episcopal character. All we can do is to judge of our call in a rational manner. We are to look to the ordinary course of Providence, as it determines the different states and conditions of life. We are to estimate the qualifications, with which nature may have fitted us for the profession. And we are to examine our motives and views in embracing it.

‘ The designs of virtuous and religious parents, tracing out for us, with pious and anxious care, our line in life; their diligence in giving us the education, and cultivating in us the dispositions, best calculated to fit and prepare us for that line; even the views and wishes of friends and protectors, who, without any unjust, improper, or unbecoming interference, solicitation, or importunity on our part, may have it in their power to give us an establishment in the church, and may have early directed our views and our studies to that object; a strong propensity and preponderating inclination, early conceived, and assiduously indulged,—all these are to be received as the ordinary interferences of Providence, and by them we may be enabled to form a rational judgment of our calling, as far as they go.

‘ Our next rule is from our qualifications. The strongest indication we can have, of Providence having designed us for any particular calling in life, is our having received the gifts and talents necessary to answer its ends, and promote its purposes. Now the gifts and talents, necessary for the profession you have embraced, may be considered, either as they are natural or moral. As to the natural gifts, all cannot be apostles; all cannot be evangelists; all cannot be prophets.

phets. There must be a diversity of talents, for the different purposes and objects of our ministry. But knowledge to instruct, and discernment to guide, are essential to all God's ministers; and he, who discovers not within himself a capacity for gaining this knowledge, and a promise and prospect of this discernment, has strong reasons to fear that God never designed him to be a teacher among his people.

'It is, indeed, justly observed by one of the most primitive bishops of whom the church of Christ could boast, in modern days \*, that "more sinners are converted by holy, than by learned men." St. Jerom prefers an holy simplicity to an unsanctified eloquence, and bishop Burnet observes, that "a great measure of piety, with a small proportion of learning, will go a great way in the usefulness of a minister of the gospel." Still, however, some proportion is necessary; and the design of our religion being to lead men to the knowledge of the truth that is in Christ Jesus, or to confirm them in it, and the object of our ministry being to promote that design, it is obvious that a capacity to acquire that knowledge ourselves, and the talent to communicate it to others, are preliminary essentials to the qualifying a person to embrace the ministry. By the consciousness, therefore, of every individual, how far he possesses that capacity, or may hope to acquire that talent, he may judge, in this instance, of his calling.

'The moral qualifications, as they are, doubtless, the most essential, so are they, also, the more strongly marked. Habits of industry and application, early planted, and assiduously nurtured; habits of sobriety, of temperance, of frugality; decency of demeanour; mildness and suavity of disposition; seriousness of manners; chastened and restrained desires; an inviolable love, and uniform practice of truth; purity and steadiness of principle, and honesty and integrity of heart—I will not assume the confidence to pronounce that in these dregs of christianity, and with this accumulated mass of human weaknesses, and human imperfections, with which we are surrounded, no person ought to *lay his hand to the ark of God*, or enter into the *fold of Christ*, as the *shepherd and feeder of his flock*, whose conscience does not bear him witness, that he vitally and practically possesses all the moral qualifications which I have here enumerated.—But this I can venture to assert with confidence, that he who does not discover within himself, the seeds and principles of these moral qualifications; that he who, from the experience of his youthful years, has not some assurance of his possessing a temper of mind, and a frame of constitution, fitted to cultivate, cherish, and mature them, can never, with safety or truth, affirm, that he "trusts he is inwardly moved, by the Holy Ghost, to undertake the ministry."

#### POETRY and DRAMATIC.

Art. 20. *Original Miscellaneous Poems.* By Edward Atkins Harrop: 12mo. pp. 131. 6s. sewed. Dilly.

The poems in this small volume are very unequal: but the best, in our opinion, is the *Sea-boy*;—which we shall take the liberty of extracting:

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' \* Bishop Wilson.'

• Full

' Full many a time and oft  
 The sea boy sits aloft,  
 And cheerly whistless in the maintop shrouds :  
 Thro' lubbers-hole he thoughtless creeps,  
 And soundly 'midst the tackling sleeps,  
 High rais'd amidst the mischief-pregnant clouds !  
 ' His bosom's free from terror's sigh,  
 Though round him forked lightnings fly,  
 And raging billows rock him in their foam !  
 He hears loud peals of thunder roar  
 Unnotic'd ; for he thinks no more  
 Than that the gale will kindly waft him home !  
 ' He thinks not of the raging wind,  
 But only those he 's left behind,  
 Whose bosoms feel the throbs of anxious care ;  
 He, lull'd by hope to fearless ease,  
 Undaunted ploughs the stormy seas,  
 And sings of Kate, his lov'd and absent fair.'

The following, also, is not an unpleasing specimen :

‘ EX TEMPORE,

‘ TO A BEAUTIFUL YOUNG LADY WHO WAS ALARMED AT A SEVERE  
FLASH OF LIGHTNING.

' Shrink not, fair Harriet ! Jove's enamour'd fire,  
 Which plays in forked shape around thy frame,  
 Shews that thy beauties do but Heaven inspire  
 With admiration, and an am'rous flame !  
 'Twill nought avail thee from celestial pow'r  
 To fly, possessing charms which are divine ;  
 For gods and men, fair maid, will ev'ry hour  
 Acknowledge, that *attraction* must be thine.'

' The Beggar' is a very indifferent imitation of Mrs. Barbauld.  
 In his Elegy written in a Country Church Yard, Mr. H. attempts  
 to rival Gray, but fails in the arduous task. With no better suc-  
 cess, he writes an oriental Eclogue ; as if it were an easy matter to  
 catch the glowing imagery and harmonious numbers of Collins.—We  
 suspect that the Ladies will not thank this poet for the compliments  
 which he bestows on them in his sonnet intitled 'Woman,' for the chief  
 qualities by which he distinguishes the sex are, fickleness, frailty, and  
 inconstancy : yet he terms Woman the masterpiece of Nature !

Art. 21. *The Volunteer* : a Poem. 4to. 1s. Vernor and Hood. 1797.

Mr. Burke, in his essay on the sublime and beautiful, seemed to  
 think that obscurity on some occasions contributes very much to the  
 sublime in writing. We conceive that the author of the poem before  
 us has adopted this opinion in the fullest extent, for he is not only  
 obscure, but unintelligible. To be satisfied of the truth of this re-  
 mark, we have only to read the first 20 lines of the poem before us.

' Oh thou ! who raging through the Abyss of Night,  
 Beheldest Creation bursting on thy Sight !  
 Yet feltest the rising Passion flush to Joy,  
 When Nature's God commanded to destroy :

Thy

Thy Voice then frightened Day-light from the Sky,  
 And Virgin Life shrunk back to shun thine Eye;  
 Yet shrunk in vain—her Offspring doomed thy Prey,  
 Thy Breath infected ere they saw the Day;  
 Whilst gathering Strength the Poison grew more fierce,  
 'Till all Existence sinking felt the Curse.  
 Yet how the Nations shuddered at the Storm,  
 That brought thee raging in a Conqueror's Form!  
 Sounds hoarse the Triumph of War—in youthful Pride,  
 The God of Valor rushes by thy Side!  
 Hence through the Ranks of Life, thy Car has rolled  
 O'er Pikes which Fancy trembles to behold.  
 Now Despotism's Self, thy Ruffian Band  
 Have torn the Staff from Freedom's sacred Hand,  
 Bath'd in her Blood, though boasting to be free,  
 At her own Shrine they serve no God but thee.'

The author gives an account of the Norman conquest, and of the feudal system. He then describes the spirit of innovation which has prevailed in France, together with the cruelties that have accompanied it; and he concludes with expressing a firm reliance on the valour and loyalty of our English yeomanry, when exerted to repel any force that our enemies may send to invade this Country. — There are many patriotic sentiments scattered through this poem, but we cannot compliment the author on his talents.—The following lines are a fair specimen of the work :

' There the long Ranks of generous Soldiers come,  
 Whilst thrills the liquid Flute, and rolls the Drum;  
 Onward they march, no mercenary Band,  
 But armed spontaneous for their native Land :  
 Flushed with no frantic Zeal by Meteor led,  
 Or Spectre beckoning round the Midnight Bed :  
 To drink no Brother's Blood their Swords are drawn,  
 Or persecute where Iron Despots frown ;  
 To Freedom and their King their Vows preferred,  
 Who rally round the Fane their Fathers reared ;  
 Protecting Youth extends his Arm to save  
 From Insult, Age, who seeks a quiet Grave ;  
 Stands the pale Virgin in mute Anguish lost,  
 Whose glowing Lover joins the gallant Host ;  
 Who feels conflicting Passions tear his Breast,  
 Till Indignation triumph o'er the Rest :  
 There Thousands kneeling lift the streaming Eye,  
 The breathing Prayer floats trembling to the Sky ;  
 Oh ! by sweet Mercy ushered, may it bring  
 Descending Concord, hovering on its Wing.'

Art. 22. *Meditations by Moonlight* ; a Poem. 8vo. 1s. Johnson.

This poem, like many others on subjects of a similar kind, abounds in confused imagery and trite moral reflections ; while the versification, though sometimes tolerably smooth, is on the whole languid.—The following lines are selected as a favourable specimen :

' The

' The Minstrel now by nature's charms inspir'd  
 Feels with seraphic warmth his bosom fir'd ;  
 Beneath some venerable oak reclin'd  
 Whose chequer'd leaves scarce whisper to the wind,  
 That pregnant with the rich perfumes of night  
 Wakes every sense to rapturous delight.  
 Or gazes on the Moon's enamour'd beams  
 Who through the opening foliage sweetly gleams,  
 Upon the flow'ry bank invites to rest ;  
 Or softly stealing o'er the lucid breast  
 Of some lorn stream, that scarcely seems to flow,  
 Surveys her image in the waves below.  
 Pensive he winds alone the margin green  
 Charmed with the solemn stillness of the scene ;  
 Through spangled meads, and awe-inspiring groves,  
 By wayward fancy led, enchanted roves,  
 Where Dian faintly sheds a glimmering ray  
 And moves the lone companion of his way ;  
 Where not a sound pervades the listening ear ;  
 Unless the wakeful bird perchance be near  
 To tell her sorrows to the peaceful shades,  
 Or rustling zephyrs wake the sleeping glades ;  
 The heaven-aspiring thought to earth recall  
 Or the deep gurgling of the waters fall.  
 Where brooding night sits jealous of her sway  
 And e'en disputes the empire of the day,  
 'Mid lengthning shadows, that sublimely spread  
 Rival the gloomy mansions of the dead.'

Art. 23. *Britain's Genius* ; a Song ; to the Tune of " Come and listen to my Ditty."—Occasioned by the late Mutiny on board his Majesty's Ships at the Nore. By C. A. Esq. 8vo. 6d. Cadell jun. and Davies. 1797.

A very good ward-room song, well adapted to the subject. We conclude that the Muse of *Anstey* has laudably seized the occasion to manifest her loyalty, and her zeal for the honour and welfare of Old England : justly persuaded that the sentiments contained in this little salt-water production 'are congenial with the feelings of the public, and of every TRUE BRITISH SAILOR.'

Art. 24. *The Fatal Sisters ; or, the Castle of the Forest* ; a Dramatic Romance of Five Acts. With a Variety of Poetic Essays. By Edmund John Eyre, of the Theatres Royal Bath and Bristol ; late of Pembroke College, Cambridge ; and Author of the *Maid of Normandy* ; or *Death of the Queen of France*, a Tragedy ;—*Consequences* ; or the *School for Prejudice*, a Comedy ;—*The Dreamer awake* ; or, *Pugilist matched, &c.* 8vo. pp. 142. 4s. sewed. Longman. 1797.

This publication is intitled "*The Fatal Sisters*," because the Classical Furies, Megæra, Alecto, and Tysiphone, compose the chorus ; the poetic parts of which are much indebted to Gray's famous ode bearing the same name. It is a drama constructed on

materials

materials taken from modern romances; in which Mr. Eyre has ventured to seize the wand of magic fancy with powers too feeble to use it. The incidents and characters want novelty; the story is trite; and the sentiments and diction are vulgar. Perpetual puns are substituted for wit and humour; and where the writer is not a plagiarist, his poetic efforts are lost in obscurity and bombast. Elvira, in one scene, talks of a poor captive *hunted by the heel* of misery. In another scene, Athold exclaims that

‘Night now hath hung her mourning vesture on the back of Day.’

We transcribe the following passage from the author’s prefatory address to the critics, as it may amuse the reader by the simplicity of the narrative and the topics of self-condolance. It will, moreover, also justify in his eyes the seeming ill-nature of our strictures on this dramatic romance, and on the general unsuitness of the writer for stage composition.

‘Though I have been some time a labourer in the dramatic vineyard, yet, disappointment has always soured the fruit. As often as I have presented my manuscript to managers, as often have I met repulse; their situation may, in some degree, plead an apology for any apparent negligence of conduct. The number of new pieces offered may reluctantly oblige them to return the copies *unread*, with an observation to the author, or his friend, that the play is not adapted to the stage.—A strange *fatality* has, indeed, attended all my dramatic attempts.—When my tragedy of the “Maid of Normandy” was preparing for representation at the Theatre Royal, Bath, the Lord Chamberlain, by his prohibitory mandate, consigned it to oblivion.—Thus were my hopes of fame destroyed by the interference of a power, which, no doubt, was regulated by prudential motives.—

‘Through the friendly interposition of Mrs. Siddons and Mr. Graham (for which I am much beholden to them,) the following dramatic Romance was offered to both managers, as worthy of their notice, but the event has proved that *they* were of a different opinion.

‘Take then my Muse, ye candid critics, to your fair review; if you discover any beauties in her, for truth’s sake approve them; if you find her too much clouded with imperfections, for truth’s sake *openly detect them*.’—Well said, Mr. Eyre! That’s fair and honest!

From one among the ‘Poetic Essays,’ we have chosen the following stanzas for the reader’s perusal, as the most amusing of the collection:

*A Comic Song, written in the Year 1796.*

‘In days unlike these, modest Women there were,  
Who turn’d up their locks, but each wore their own hair;  
Each curl was roll’d up, then, like sausages neat,  
As if they would say to the Gents, “Come and eat.”—

‘Walk’d very upright to display all their graces,  
Had very long waists, but not any long faces;  
Secur’d round with hoops, were their Daughters and Nieces,  
Which kept ’em, like Barrels; from—falling to Pièces.

‘But

' But Fashions will vary ; now each Lady of ton,  
*Will blush like Carnation when the paint is put on;*  
*Now rigid Economy seems all the true taste,*  
 For in no sort of families seen any *Waste.*

' They tuck up their sleeves, once adorned with studs,  
 So they look just like Laundresses come from the suds ;  
 The reason is plain : for so naked the World goes,  
*That Misses, like Nations, are out at THE ELBOWS.'*

These quotations may be sufficient to induce the reader to suspect that Mr. Eyre flatters himself, when he says in his address to the critics, ' My Flowers may perhaps grow wild in the field of Poesy, but even in the most *barren soil*, there are plants which send forth a grateful perfume.' The lines which we have marked in *Italics* are notorious transgressions of the rules of *English Prosody* ; and the last two lines are *very wild Flowers* indeed.

Art. 25. *The Battle of B-ng-r* ; or the Church's Triumph : a Comic-Heroic Poem ; in nine Cantos. 8vo. 3s. Johnson, &c. 1797.

The Heroic-Comic Muse, which inspired the great Boileau when he wrote the famous *Lutrin*, seems to have lately paid a visit to the humorous author of the production now before us.—It is needless for us to enlarge on the subject of the present performance, as every reader must instantly perceive, from a glance only at the title, that it is founded on a late curious trial. This new *Bangorian* contest does not seem to have furnished a profusion of materials for the poet : but the deficiency of Fact is amply supplied by Fancy. The following extract from Canto III. will afford our readers a satisfactory specimen :

' 'Mox the celestial goddesses above,  
 That grace the mansion of almighty Jove,  
 A Nymph there is, whose province is to raise  
 In man's cold-heart devotion's melting blaze :  
 For oft, too oft, forgetful of his God,  
 Poor earthly man betrays his native clod.  
 Her name is ZEALA—through the world she flies,  
 Love in her looks, and ardor in her eyes :  
 Nor can the iciest mortal well withstand  
 The glowing touch of her enchanting hand.  
 Yet, neither stiff, nor stern, she gently bends  
 Her willing vot'ries to her purpos'd ends.  
 Martyrs she makes, but martyrs meek and mild ;  
 Who ne'er revile, although they be reviled :  
 In Virtue's cause, a vigor she inspires ;  
 But never kindles Persecution's fires.

' Once on a time, as this celestial Maid,  
 In quest of converts, through Tholosa stray'd ;  
 There, in a Convent (horrible to tell !)  
 A lecherous fri'r compress'd her in his cell.  
 From this commixtion a dire dæmon came ;  
 And ZALOTISMUS is that dæmon's name—

Rapid his growth ; for his half-heav'nly birth  
 Gave him advantage o'er the sons of earth.  
 Foster'd by popes and kings, behold him rise,  
 In a short space, to an enormous size !  
 His fame by strolling priests is blazed abroad ;  
 And men mistake him for a demi-god.  
 Whole nations eagerly embrace his laws ;  
 But, chief, Iberia's sons support his cause.  
 There temples, there to him were altars rear'd ;  
 With human blood those altars were besmear'd :  
 Religion sanction'd the devouring flame,  
 And infants trembled at this Moloch's name.

‘ Thus erst ; but now he sees his pow'r decline ;  
 No bloody trophies more bedeck his shrine :  
 No fiery *san-benitos* more adorn  
 The Moor or Jew, condemn'd to public scorn.  
 Yet, yet a week of years ; the world shall see  
 His throne o'erturn'd ; and fair Iberia free !

‘ Yet still on Tajo's banks he holds his court ;  
 Thither the zealots of the West resort.—  
 A hooded band, th' emissaries of Rome,  
 Support his empire, and surround his dome.  
 In the first porch of this stupendous place,  
 Stands PERSECUTION, with an iron face.  
 In his right hand a scorpion-scourge he bears,  
 Betinged with human blood and human tears ;  
 And in his left he grasps a brand of fire  
 Ready to light the dread funereal pyre.  
 Cut deep in stone, above the monster's head,  
 ΕΙΔΕ ΚΑΙ ΦΟΒΟΥ clearly may be read.

‘ In the remotest part of this abode  
 Is the apartment of the grisly God.  
 There Phœbus never shews his chearful face ;  
 Tapers of yellow wax supply his place ;  
 Such as at dismal dirges are display'd  
 To half-illuminate the half-damn'd dead.  
 High, on a throne of rough and rusty steel,  
 Sedately sits the spurious son of Zeal.

‘ Dame SUPERSTITION, his beloved bride,  
 Sits, like another Thais, by his side.  
 Pale is her visage, peevish is her mien :  
 For she is often troubled with the spleen.  
 Her weeds are black ; but with a copious store  
 Of gaudy trinkets they are tinsell'd o'er—  
 Beads from Loretto, Agnus-Dei's from Rome,  
 And christen'd relics from a catacomb :  
 Crosses and medals with indulgence fraught ;  
 And images, that miracles have wrought :  
 Like that which lately, at Ancona, drew  
 Just adoration, from the Turk and Jew !

Behind his throne, to catch his dire commands,  
His armour-bearer, FANATISMUS, stands.  
Screws, racks and pulleys; sulphur, pitch and tar;  
With other implements of holy war;  
Lie piled around him: all in order fair,  
As in the Tow'r our guns and pistols are.'

We were particularly pleased with the personification in the foregoing extract; it seems to us entirely new, and sufficiently descriptive.

Art. 26. *An Ode to the Livery of London*; on their Petition to His Majesty for kicking out his worthy Ministers, &c. &c. By Peter Pindar, Esq. 4to. 2s. 6d. Walker. 1797.

This eccentric genius seems, in the present instance, to have been less happy than heretofore in the choice of subjects for the employment of his singularly sarcastic Muse. The Livery of London!—who, the deuce, ever before heard of them in the regions of Parnassus, or the Aonian haunts of the Sacred Nine!—Neither dignity nor drollery seems generally attached to the name of this worshipful body of citizens;—nor wit, nor satire;—except *such* wit and *such* satire as, formerly, it was the custom of “His Majesty’s Servants” to exhibit on the Lord Mayor’s anniversary, in the ribald comedy of “*The London Cuckolds*.”—It was, no doubt, our Poet’s intention, however, to *give* some degree of dignity, and of drollery too, to this numerous body of citizens, [we mean not the Cuckolds but the Liverymen,] by the present celebration of their late bold attempt to induce His Majesty to discard his “worthy Ministers.” He professes to explode that frustrated measure; and he loads the presumptuous petitioners with hard names and opprobrious epithets; in the choice and number of which, were he *serious*, he would seem to rival the mercenary paragraphers who daily figure in the newspapers; at the same time that, by a mock *defence*, he slyly aims at being more severe on our state pilots, than are the “good men and true of the city of London,” when he takes notice that

‘——— They have the *impudence* to say,  
That LIVERYMEN, compos’d of *common clay*,  
Should boast to SOVEREIGNS their superior sense;—  
Inform them that their MINISTERS tell lies,  
Are raggamuffins, wicked, and unwise.’

This Ode is episodically enriched; as Peter’s well-known manner is, by a pleasant tale of *John and Joan*; and to this leading poem is added, in *another ode*, a fresh attack\* on Sir Joseph Banks, ‘on a report in the newspapers, that Sir Joseph was made a Privy Counsellor.’—The present poetic faggot is bound up with a ‘JEREMIAD; addressed to *George Rose, Esq. of the Treasury*.’ In this concluding piece, the Poet affects to lament his own fallen state, ‘in these iron times:’ complaining that he degrades his wit—once ‘sharpen’d for Kings and Queens,’ but now,—‘paltry mark!’—‘forc’d to fire at *Wrens*!’

\* See Peter Pindar’s “Sir Joseph Banks and the Emperor of Morocco,” M. R. vol. lxxx. p. 57.

On the whole, we do not feel ourselves inclined to rank this publication among the happiest and most splendid of the multifarious effusions of this very peculiar and original satirist.

### EDUCATION, SCHOOL BOOKS, &c.

Art. 27. *A compleat Dictionary of the English Language*; both with regard to Sound and Meaning: one main Object of which is to establish a plain and permanent Standard of Pronunciation. To which is prefixed a Prosodial Grammar. By Thomas Sheridan, A. M. The Fourth Edition, revised, corrected, and enlarged. 2 Vols. large 8vo. 14s. Boards. Dilly. 1797.

The general estimation in which the public hold Mr. Sheridan's Dictionary is a convincing proof of its merit: but it must necessarily happen, in a work of this nature, that perfect accuracy is only to be attained by a series of editions under the superintendence of properly qualified persons; whose care in retrenching superfluities, correcting errors, and supplying deficiencies, may make each new impression a step towards perfection. Mr. Churchill, the Editor of the present edition, has fulfilled his undertaking in a manner highly creditable to himself, and advantageous to the work. Upwards of three thousand new words are added, and several instances of vicious pronunciation are rectified. Much, however, remains to be done, many common words are yet to be added, and many to be excluded. *Bashaw* and *Beglerbeg* are inserted, but *Emir* is omitted. *Botany* is inserted, but *Conchology* and *Entomology* are omitted. A great number of composite words, that are pronounced in the same manner as the simple words of which they are formed, ought to be left out, not explained; such as *Bear-fly*, an insect; *Bear's-breech*, a plant; &c. and such Johnsonian words as *Discalceation*, the act of pulling off shoes, and *Contradictionousness*, inconsistency, might be omitted; not merely without any loss, but to the great advantage of the book as a work of real utility.

Mr. Churchill speaks of his labours with great modesty, and says that the demand for the book was too urgent to allow him to employ upon it as much time as he should otherwise have thought proper.

Art. 28. *English Exercises*, adapted to the Grammar lately published by L. Murray; consisting of Exemplifications of the Parts of Speech; Instances of false Orthography; Violations of the Rules of Syntax; Defects in Punctuation; and Violations of the Rules respecting Perspicuity and Accuracy. Designed for the Benefit of private Learners, as well as for the Use of Schools. By Lindley Murray. 8vo. pp. 340. 3s. Darton and Harvey. 1797.

We have been much pleased with the perusal of these exercises: they occupy, with distinguished excellence, a most important place in the science of the English language; and as such we can warmly recommend them to the teachers of schools, as well as to all those who are desirous of attaining correctness and precision in their native tongue.

We mentioned Mr. Murray's Grammar in our No. for July 1796, p. 345.

## POLITICAL, &amp;c.

Art. 29. *A Letter to the Hon. Thomas Erskine*; containing some Strictures on his View of the Causes and Consequences of the present War with France. By John Gifford, Esq. Author of a Letter to the Earl of Lauderdale, &c. &c. 8vo. pp. 171. 3s. Longman. 1797.

'Affectation and hypocrisy,' says Mr. G. (p. 170) 'which the refinement of modern philosophy has dignified with the equivocal appellations of *liberality* and *moderation*, are not the weapons of TRUTH.' Under the influence of this principle, in its utmost latitude, the present publication appears to have been written. It is violent, scurrilous, and abusive, yet without force, satire, or humour. It concludes with this paragraph: 'A firm determination to suffer no imposition to be practised upon the public, on a point of such extreme importance to the nation, and a wish to display the conduct of your party in a proper point of view, led me to submit, in a state of health but ill-calculated for mental exertion of any kind, to the trouble of perusing your tract and exposing its defects;—To use your own language—"These considerations induced me to travel through one of the most dull, despicable, and miserable performances, that ever I had been doomed to read."

Art. 30. *A Letter to John Gifford, Esq.* containing Strictures on the Tendency of his Writings in general, and of his Letter to the Hon. Thomas Erskine in particular. 8vo. 1s. Crosby.

If we knew Mr. Gifford only by his letter to Mr. Erskine, we should pronounce that he did not deserve so respectable an antagonist as the author of this epistle.

Art. 31. *Considerations on the Depression of the Funds*, and the present Embarrassments of Circulation: with Propositions for some Remedies to each. By J. Brand, M. A. 8vo. 2s. R. White. 1797.

After having described, and endeavoured to account for the late extreme depression of the Stocks, Mr. Brand suggests various remedies or palliatives. 1. Adulterating the Coin; which Beccaria, in his *Trattato delle Monete*, has shewn to be always injurious at the moment of alteration, and to operate not at all after it is detected and understood. 2. The Taxation of Exports; which would diminish still farther the demand for our declining manufactures. 3. An Equalization of the Land-tax; which, as appears to us, ought to be accomplished by selling off totally, at 20 or 25 years' purchase, the old tax, and assessing a new, an equitable, and a heavier one. On this favourite topic, let us hear the author:

'This ill-omened inequality has already cost the empire one civil war: a plan of a parliamentary union between the Colonies and the Mother Country, was drawn up by a gentleman who had visited many provinces of America, and laid before Dr. Franklin, a considerable time before the rupture.—That acute politician approved the detail of it, as sufficiently liberal in its provision for the weight of the Colonies in the House of Commons, according to the population they

had then acquired ; yet he rejected it as inadmissible, on account of the injustice he imputed to majorities in that house, even to their own countrymen, which he contended to be manifested by this inequality. To annihilate it, would diminish the hazard of a second series of intestine hostilities, far more dangerous than the first, by raising the present price of stock ; alleviating future war taxes by reducing the terms on which money is to be borrowed, accelerating the return of confidence in the national strength at peace, by a more rapid rise of the funds ; and depriving the disaffected in certain counties, of an argument which may be played off with terrible effect there, to involve every thing in confusion.

‘ I continue to consider this equalization as “ the anchor of national hope ;” and it is heartily at this juncture to be wished, when the necessity of this equitable concession is so urgent, the benefits that would result from it so great, that some leading men of the remote districts, in and out of Parliament, would form a junction, and come forward with an offer to establish it. I am sanguine in the expectation they would not be long a minority in their own counties ; but some opposition they may there probably encounter.—This would be the best mode in which an event, desired for a whole century by all who had maturely weighed this matter, and regarded the interest of their country, could be brought about ; but if their equitable proposition should not be supported at home, still with the accession of the weight of the aggrieved counties, they might form a majority to carry the measure into effect, although the first mode is by far the best, and it may lose half its value for want of celerity in carrying it into execution.’

Mr. Brand’s style is simple and argumentative : his mathematical knowledge is highly respectable ; and his information is varied, select, and trust-worthy. He has an acuteness, a *subtlety* of intellect, which gains admiration for its dexterity ; even when the character of his arguments can neither claim approbation nor impress conviction. He is at times tedious, but is ambitious of display ; and it seems that he had rather be the skilful sophist of error, than defend with usual resources a tenable opinion. He belongs to the class of *arguers*, not to that of *orators*. He shuns the more obvious paths of investigation, often treads on the brink of paradox, and seems only solicitous to draw forth Truth when she lies perdue at the bottom of the well.

Art. 32. *The Political Salvation of Great Britain*, by Means entirely new, rendered necessary by the Urgency of Circumstances : concluding with a Remedy for the depreciated State of the Funds, highly interesting to Stockholders. By a Gentleman independent of Party. 8vo. pp. 87. 2s. 6d. Wright. 1787.

We have found in this tract no novelty that is not highly objectionable. The author is of opinion that the Legislature of France should not have been divided into two sections, although the history of all republics, and chiefly that of the French republic, demonstrates that a single and uncontrolled legislative assembly, however constituted, is always inclined to become arbitrary and tyrannical. He proposes to raise 100,000,000*l.* for the purpose of buying up consols

at 65, when their market price should be only 48 *per cent.* in order to bring up the remaining stock to par, and to prevent the stockholder from repining at the consequences of the situation of the country. This independent gentleman seems to have forgotten that, in every thing which relates to the public debt, the interests of two parties are to be equally respected; those of the nation on one side, and those of the national creditors on the other. Before he publishes another pamphlet, we beg leave to recommend to his careful perusal that chapter of the history of Tom Jones, in which Fielding proves that an author will write the better for having some knowledge of his subject.

Art. 33. *Outlines of an Attempt to establish a Plan for a just and regular Equivalent for the Labour and Support of the Poor; and to reconcile the Weights of the Kingdom to one Standard, by connecting them with the Copper Coinage.* 8vo. pp. 68. 2s. Debrett.

Various plans for uniformity of weights and measures have been proposed by speculative men, and the plan of this author is perhaps as feasible as any other. In the object itself, there is nothing difficult of attainment. In several countries, an uniformity of weights and measures at this time subsists, regulated by standards of different descriptions. In the United States of America, the standard, to which every thing of this kind is referred, is a pendulum carefully preserved in a subterraneous apartment; which oscillates once in a second in a certain latitude. This standard is certainly preferable to that which is here proposed.

The other subject which our author discusses, the wages of labourers, is of infinite difficulty. It is connected with such a multitude of circumstances that are perpetually varying, and it involves so many jarring interests, that Adam Smith, Charles Fox, Wm. Pitt, and several other able political economists, in speculation, have given it as their opinion that no legislature should interfere with it,—but that it should always be left to the free operation of existing causes. Notwithstanding such high and imposing authority, we will not go so far as to say that some regulations may not be made respecting the wages of the poor, which may be advantageous to them without being injurious to the wealth and prosperity of the country: but we believe that such regulations must originate from persons possessed of the highest knowledge and talents. The author of the present publication has contributed his mite; and so far the community is certainly obliged to him. Some useful hints may, perhaps, be gathered from every writer on the subject.

Art. 34. *Letter to a Minister of State, on the Connection between the Political System of the French Republic and the System of its Revolution.* Translated from the French of Mallet du Pan. 8vo. pp. 56. 1s. Longman.

It was the opinion of the late illustrious Edmund Burke, that the French revolution originated principally with the politicians whose object was the aggrandizement of their country. If this were their purpose, it must be confessed that their efforts have been crowned

with complete success. The present pamphlet is written to prove the great principle of the political school of which Mr. Burke was the founder and support, that none of the governments of Europe could be safe if the French revolution were permitted to proceed. We find nothing remarkable either for force or novelty in this production. It is written throughout in that pleasing shewy style for which M. Mallet du Pan is distinguished.

Art. 35. *A correct Detail of the Finances of this Country, &c. &c.* By Charles Hales, Esq. 12mo. pp. 40. 1s. Trepass. 1797.

This pamphlet consists chiefly of statements, which will be found much more clearly and correctly given in the late financial publications of Lord Lauderdale and Mr. Morgan\*.

Art. 36. *The Substance of the Speech of the Right Hon. C. James Fox* on Mr. Grey's Motion in the House of Commons, 26th May 1797, for Leave to bring in a Bill to amend and regulate the Election of Members to serve in the Commons House of Parliament, as reported in the Morning Chronicle. 8vo. pp. 33. 2d. Debrett.

This is the fullest and best written report that we have seen of this celebrated speech.

Art. 37. *Thoughts on the Defence of Property.* Addressed to the County of Hereford. By Uvedale Price, Esq. 12mo. 1s. Debrett. 1797.

Mr. Price recommends a plan of association for the defence of property, against the danger which might arise during the time of a foreign invasion, 'from profligate and desperate men, who having no property, and fancying themselves screened by the protection of a foreign enemy and by the confusion which their coming would occasion, might attack those who had property.' The plan is principally proposed for the security of the inhabitants of the country, whose detached situation renders them more exposed and less protected than the inhabitants of towns; and though it has been more particularly addressed to the county of Hereford, where it has already taken considerable effect, the author recommends it to be extended through the whole kingdom.

It might be asked, (says Mr. Price,) will it be safe to arm so numerous and independent a body? It might be asked with more truth and force, will they be safe if unarmed and unconnected?

This little pamphlet contains many useful remarks, which, if the war should be prolonged, will well deserve serious consideration.

Art. 38. *Plain Thoughts of a Plain Man*, addressed to the Common Sense of the People of Great Britain: with a few Words, en passant, to the uncommon Sense of Mr. Erskine. 8vo. pp. 113. 2s. 6d. Bell, Oxford-street. 1797.

Though this pamphlet is modestly, or rather artfully, intitled 'Plain Thoughts,' it is in our opinion the most laboured production that has appeared for a considerable time in defence of his Majesty's ministers. According to the ministerial axioms of the day, the au-

\* See the Reviews for May and June.

thor maintains the necessity of continuing the war for Belgium, and other objects which Buonaparté has compelled us to abandon. To dispute the writer's opinions on those subjects, at this time, would be paying a bad compliment to the understanding of our readers. We shall therefore content ourselves with selecting one or two passages, from which they may judge of his style :

‘ It may be considered also as an advantage obtained by the war,—that it has worked a change in the moral as well as political opinions of the French nation. It has lowered the crest of Atheism,—and has taken from Death the character of an eternal sleep. Such impious principles and fatalising deliriums are no longer blended with their public deliberations, or [nor] are held forth to the faith of a deluded people ; while, freed from the terror of infidel persecution, devotion may once more seek its altars, and misery find consolation in the offices of religion. We have continued the war till France can be considered by none but the worst of men as an example for imitation, and till its accumulated distress, the fruit of its unparalleled atrocities, must make every reasonable being look with horror on revolutions, and feel the most active energies to support any system of government that produces social comfort, and affords protection in the enjoyment of it.

‘ The war may also be said, with great truth, to have shortened the tyranny of Robespierre, and to have converted his reign of terror into a system of comparative moderation ; which has led to somewhat of a regular form of Government. With a change in the political establishment of France, different political opinions have arisen, that have brought its people back to some degree of that civilization which they once appeared to have abandoned for ever. In 1793, it was declared in France, that all men were equal ; that population, and not property, was the sole basis of representation ; that insurrection was a sacred duty ; that these principles should be promulgated in foreign countries ; and that all who embraced them should be supported and assisted by the arms of France.—In 1795, property was declared to be the basis of representation ; and those who did not pay a direct contribution to the state, as well as persons in domestic servitude, were excluded from the right of suffrage. The government has assumed a mixed form, consisting of three parts, one of which bears an aristocratic character : the system of governing by clubs and societies has been altogether abolished, and the circulation of democratic opinions formally renounced. The armies of France are no longer guided by an unrelenting and savage spirit of massacre, and have restored the rights of honourable war.’—

‘ If Democratic insolence, that can no longer look with hope to the banks of the Rhine, should direct your attention beyond the Alpine mountains, to the triumphs of a Gallic army on the plains of Italy, you will behold a very affecting addition to the miseries of Europe. You will there contemplate another example of the delirium of France, who, while her own fields want husbandmen, and her cities are thinned of their inhabitants, employs the spirit and sheds the blood of her people, to obtain the delusive splendour of distant dominion. You will there view a French army desolating fruitful pro-

vinces, raising ruinous contributions on an unresisting people, and despoiling the seat of the arts of those treasures from which it derived that distinguished name. Alas! how many of those sublime paintings, produced, as it were, by the pencil of inspiration, and almost realizing the works of inspired writers, have been torn from the altars where piety had placed them, to adorn the gallery of the Louvre, and to receive there the alternate admiration and derisions of a vain and apostate people! But these, and every other advantage that France can boast, have been acquired by an unexampled profusion of blood. It appears to be in the policy of her Rulers, to lessen her people; on the principle, such as it is, that while their destruction diminishes the public burthen, it exhausts the strength of their enemies. The numbers, indeed, of her citizens cannot be calculated, which have polluted the plains of Germany and Italy; which have glutted the Northern Wolf, and the Alpine Eagle. Nevertheless, France, with all her conquests, is like a garment, whose owner consoles himself, for all its filth, patches and rottenness, in an embroidered border, though its weight daily adds to the wear and tear of the miserable drapery it adorns.

Art. 39. *A short Statement of Facts*, with some Reflections; occasioned by a Pamphlet entitled "The Plain Thoughts of a Plain Man." By a real Plain Man. 8vo. 1s. Debrett. 1797.

This author is certainly much better entitled than his opponent to call himself a plain man. In the spirit of this character, he says, 'I am not one of those that think the wonderful eloquence of Messrs. Pitt and Fox an indispensable requisite for a good minister. On the contrary, I think it has done infinite mischief. I should wish the prime minister to be mute, except when called upon to give necessary information to the House, in their deliberations. Plain truth itself is eloquence sufficient, and wants no other garb. For that situation, we now want plain sense and honesty only; indeed, these are qualifications we might expect now from every part of the community, even from the present ministers and their supporters; because, unless they calculate very wrong, every thing that is dear to them is in imminent danger. These are not ordinary times, where a man can serve his interest, and gratify his vanity and ambition at the expence of the state, without a material and perceptible injury to it.'

If the assertion in the beginning of the following passage be true, we may form some judgment concerning the peace to be negotiated under the auspices of his Majesty's present chief minister.

'When lately abroad, I was long and intimately acquainted with men of high respectability, who were well informed of the temper and projects of the French Directory, who have assured me, and gave me unquestionable proofs, that it is determined, to the full extent of circumstances, to humiliate Mr. Pitt. Let us ask how is his humiliation to be separated from that of the country he governs? And it is their opinion also, that, on the contrary, should the French have to treat with a different set of men, they are ready to do so on most liberal and fair principles. That very idea, if built on a sure foundation, is a sufficient ground for a change of administration; for what have

have they done for their country, that we should sacrifice even the most trifling punctilio for their sake? nay, every thing should give way to our country's welfare; and had they an atom of regard for it, or their future reputation, long ere now they would of their own accord have quitted their places. The infatuation of some still cries out, Who have we to do better? The nation at large should answer, Who have we to do worse? And are there then no honest men in the state that are likely to do what the exigencies of the times require, but those who have almost ruined it? Fellow countrymen, I know, in common with you, that the right of changing ministers belongs to the crown: but I know also that the King wishes the general welfare as much as we do; but he is misinformed by the self-interested men that surround him. Let us then unite, and approach the throne with affection and truth: for our present situation loudly calls on every individual to put his civil existence into activity. However, let us remember to do so with the calmness and duty of faithful subjects, as well as with the firmness of freemen, by a universal adoption of the petitioning spirit which is happily gone forth for peace and a change of administration. No man that possesses 20 l. a year, either by inheritance or honest industry, can be indifferent to our present situation, and the prosperity of the state. Apathy on the present occasion is a crime, which your children, to the remotest generation, will call you to an account for: and consider well, that it is an imperious duty on you to scorn any temporary advantages or influence contrary to your affection and duty to your country. Our constitution gives us that privilege, and, though some late acts of parliament in some measure militate against it, we still have liberty enough to express our sentiments collectively and legally to the King, and, I hope, with effect.

Art. 40. *Letters of Crito, on the Causes, Objects, and Consequences of the present War.* 12mo. pp. 109. 1s. 6d. Debrett. 1797.

These letters, which appeared first in a Newspaper called the Scots Chronicle, form a respectable historical Essay on the French revolution, and the war which it has occasioned. We select the following passage as a fair specimen:

‘Citizens of Britain, know your own good fortune, and learn to prize the inestimable blessings of that Constitution which has been handed down by your forefathers. Are you in earnest in wishing to preserve it to the latest posterity? Be assured, that force and violence are not the proper means for effecting this important purpose. This purpose is not to be effected, either by attempting to overthrow the political system of your neighbours, or by punishing with immoderate severity such of your countrymen as take the liberty of censuring your own; but by mending your own Constitution where it is defective, by submitting it with full confidence to the free examination of all the world, and by conducting its administration in such a manner as, instead of marking jealousy and distrust, or inspiring discontent and resentment, will conciliate the love and affection, the lively gratitude, and zealous attachment of the people. The British Constitution is an old fabric, strong, massy, and well contrived, equally fitted to defend

defend against the winter storm and the summer's heat. It would surely be madness, as well as the grossest injustice, to demolish the more splendid or fashionable house of your neighbour, lest by its new-fangled ornaments it should put you out of conceit with your own; but sound-reason should teach you, as soon as possible, to repair the injuries which time and accidents have occasioned to your own building. Covet not the frippery of modern embellishments, the fancied improvements of speculative architects; but let the reparation [repairs] be executed in that style of plainness and simplicity which is agreeable to the original plan; bestowing upon it, at the same time, all the accommodation, all the free intercourse of apartments, all the light and cheerfulness, of which that plan is susceptible. If you act in this reasonable and liberal manner, there is no ground to fear that this venerable pile will ever be thrown down by its inhabitants, or that its household gods will ever be deserted.'

Art. 41. *The Inconsistencies of Mr. Pitt, on the Subject of the War, and the present State of our Commerce, considered and fairly stated: Addressed by Permission to the Right Hon. Charles James Fox. By Thomas Plummer, jun. 8vo. pp. 90. 2s. Debrett. 1797.*

Mr. Plummer has taken the trouble of toiling through the Debates of the House of Commons, for the last four years, and of giving several extracts from Mr. Pitt's speeches, in order to shew the inconsistencies of which he has been guilty since the commencement of our disastrous contest with the French republic.—The author's manner of discussing the subject may be justly inferred from the following short specimen:

'I trust I shall be exempted from any invidious or personal motives towards Mr. Pitt, in the pages I have presented to the public. As a man of talents I revere him; and from what I have always understood to be his private character, though I have not the honour of knowing him, I sincerely respect him: but as a prime minister of this country, as a man who has engaged us in a war which was commenced without necessity, conducted with profusion, and persevered in till it has nearly completed our ruin, I cannot but execrate him.'

Art. 42. *A Letter from a Naval Officer to a Friend, on the late alarming Mutiny aboard the Fleet. 8vo. 1s. Murray and Highley.*

There are many circumstances which seem to render the present an improper time for entering into a free and open discussion of all the causes of the late mutiny; and yet more improper do we consider it, in the present situation of the offenders, whatever may be their demerits, to recommend an unrestrained severity. The writer of this letter, in his zeal for restoring discipline, says that such actions as have lately been committed should be punished with decimation, and that 'it only now remains to find out and sacrifice, at the shrine of their injured country, the ringleaders of this unfortunate mutiny.' We think that the author is possessed of some ability, and that he is well informed on his subject, though we find much to which we could object:—but we are concerned that, with such pressing demands for vengeance,

vengeance, it should not have occurred, nor have been thought necessary, to offer something respecting the most advisable means of restoring among the seamen their former good-will to the service; an object which we believe to be of equal efficacy in the establishment of proper discipline, with that of inspiring dread by severity of example.

Art. 43. *A slight and impartial Examination into the several Mutinies which have convulsed that Part of the Navy destined for the immediate Home Defence of these Kingdoms, from 14th April till its total Suppression 20th June 1797. By a British Seaman. To which is added, A short History of Parker, the President of the Traitor Delegates, from the Minutes of a Naval Officer who was present at his Examination, with his Remarks on the Proceedings at Sheerness.* 8vo. 1s. Jones, Rathbone-place.

That this is a *slight* examination is more evident than that it is *impartial*. The principal part of the pamphlet is an appendix, containing the proclamations and advertisements relative to the mutiny, with some other extracts from the public papers, but not the most material which might have been selected. The author's observations in many cases are ill judged, and some of them do not appear to be perfectly correct. We have heard before, in an old song, of a sailor's sleeping as much in four hours as a landsman does in ten, but we have never before, either in prose or in verse, heard it asserted that the allowance of provisions to the seamen has been so over abundant that 'five men have ever lived upon the allowance of four, and have saved the odd man's allowance to purchase spirits, tea, and sugar,' &c. According to the late regulation, the allowance is certainly sufficient and liberal: but, previously to that, there was little reason to boast of superfluity. The author is a warm advocate for severity being exercised in regard to the mutineers; and, in an address to the seamen, he tells them that they *never can* recover their lost fame. Our sailors have always been remarkable for bold enterprizes:—we heartily wish that they may be roused to attempt *this impossibility*, and we should not fear the event.

Art. 44. *Suggestions on the Slave Trade, for the Consideration of the Legislature of Great Britain.* By Sir Jeremiah Fitzpatrick, Knt. M.D. Inspector General of Health to His Majesty's Land Forces. 8vo. 1s. 6d. Stockdale.

In this singular performance, which is written in a style by no means distinguished either by correctness or brevity, the author submits to the legislature various suggestions for the qualified abolition of colonial slavery. Of the proposed regulations, some are designed to take effect in this country, some in Africa, and others in the West-Indies. The first provides for the proper accommodation of the slaves, by excluding vessels under certain dimensions, and allotting a proportionate space for their reception; which, together with the provisions, medicines, &c. are to be inspected previously to the ship's departure. Those which relate to Africa suggest the appointment of inspectors and deputy inspectors in that country, who shall verify the description of the ship to be annexed to her register, and examine the precautions for the health of the crew and passengers; the

the deputies transmitting to their principal a report on the manner in which the slaves were procured, to be attested by the oath of the master, mate, and surgeon of the ship, and this affidavit to be transmitted to the colonies, where its truth or falsehood may be tried in a court of justice. In the West Indies, Sir J. F. proposes that the newly imported slaves shall be considered as servants indented for seven years; that of those previously introduced one seventh shall be liberated annually; that hospitals shall be established for pregnant females, and alms-houses for the infirm of both sexes: but, as the restriction of the term of servitude must diminish the value of the slave, and consequently prevent the African merchant from obtaining the best, a bounty in proportion to the ship's aerial slave-carrying space (as it is here called) is proposed, to indemnify him for that loss: while he is to be prohibited from buying a member of any family, without purchasing and actually bringing away the whole family, to be sold at the same market.

Such are the more prominent features of this well-designed but ill-digested plan: a plan which would be very ineffectual for checking the enormities perpetrated on the coast of Africa, in the prosecution of this nefarious traffic; or to remedy the evils, physical and moral, incidental to a state of colonial slavery.

#### NOVELS.

Art. 45. *The Nun.* By Diderot. Translated from the French. 12mo. 2 Vols. 8s. Boards. Robinsons. 1797.

This narrative originated, it seems, in a trick played on the Marquis of Croismare by his philosophical friends. In the year 1759, much conversation had been excited in France concerning a nun, who appealed judicially against her vows. The unfortunate recluse had interested this Marquis to such a degree, that, without having seen her, he went and solicited in her favour the counsellors of the Parliament of Paris. In spite of this generous intercession, the nun lost her cause, and her vows were adjudged valid. Meanwhile, the Marquis had quitted the metropolis and was settled at his country-seat. Diderot suggested the pretence that this nun had escaped from her convent, and that she should apply to the Marquis for assistance and protection. It was not till, in consequence, his benevolence had provided the imaginary fugitive with the situation of a governess, that the deception was unravelled; and that the letters which had moved his sensibility were acknowledged to be fictitious. These letters are here collected, amplified, and retouched. They are of a kind which must warmly interest every susceptible heart, and are indeed deeply pathetic, worthy the pupil of Richardson. Convents are depicted in unfavourable colours; and several passages, which would incur censure as indecent, have, in this work of Diderot at least, the merit of tending to deter from vice, by the disgust which it is made to excite, and by the horrid catastrophe in which it is made to terminate. The lunacy of the superior is a masterly delineation. A short extract may be sufficient:

‘The Superior, unmoved, looked at me and said, Give up your papers, wretch, or disclose what they contained.—Madam, said they \*

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\* Other Nuns, favorites with the Superior.

to her, do not ask her for them any more; you are too indulgent; you are not sufficiently acquainted with her character: she is an untractable spirit with whom it is impossible to succeed but by proceeding to extremities; she compels you to embrace that alternative, and she must suffer for it. Give us orders to strip her, and let her be consigned to the place destined for those who pursue a similar conduct.—My dear mother, I swear I have done nothing which can offend either God or man.—That is not the oath which I exact.—She may have written against us, against you, some memorial to the Grand Vicar, or to the Archbishop; God knows the description she may have given of the internal state of the house; accusation easily obtains credit. Madam, you must dispose of this creature, unless you would have our fall to be determined by her.—The Superior added: Sister Susan, consider. . . . I rose abruptly, and said to her: Madam, I have considered every consequence. I feel that I am undone, but a moment sooner or later is not worth the trouble of a thought. Do with me whatever you please, yield to their fury, consummate your injustice.—Immediately I held out my hands to them; they were seized by her companions, who tore away my veil, and stripped me without shame. They found in my bosom a miniature picture of my old Superior; they seized it: I entreated permission to kiss it once more, but the favour was refused. They threw me a shift, they took off my stockings, they covered me with a sack, and they led me, with my head and feet uncovered, along the passages. I cried, I called for help; but they had sounded the bell, to give warning that nobody should appear. I invoked Heaven: I sunk to the earth, and they dragged me along. When I had reached the bottom of the stairs, my feet were bloody, my limbs were bruised; my situation would have softened hearts of flint. With large keys, however, they opened the door of a little gloomy subterraneous cell, where they threw me upon a mat half rotted by the damp. I found there a slice of black bread, and a pitcher of water, with some coarse necessary utensils. The mat, when rolled up, formed a pillow. Upon a stone lay a death's head, and a wooden crucifix. My first impulse was to put a period to my existence. I applied my hands to my throat, I tore my clothes with my teeth; I uttered hideous cries; I howled like a wild beast, I dashed my head against the walls; I covered myself over with blood; I endeavoured to take away my life till my strength failed, which very soon happened. In this place I passed three days; I imagined myself condemned to it for life. Every morning one of my executioners visited me, and said: Obey our Superior, and you shall be liberated from this place.—I have done nothing, I know not what I am required to perform: Ah! Sister Saint Clement, there is a God in heaven.

‘The third day, about nine o’clock at night, the door was opened by the same nuns who had conducted me to the dungeon. After a panegyric upon the goodness of the Superior, they announced to me her forgiveness, and that they were going to set me at liberty.—It is too late, said I, leave me; here I wish to die.—Nevertheless they raised me up, and dragged me away; they led me back to a cell where I found the Superior. I have consulted God, said she, upon  
your

your situation; he has touched my heart; it is his will that I should take pity upon you, and I obey. Fall upon your knees, and ask his pardon. . . . I fell upon my knees, and said, My God, I entreat your forgiveness for the faults I have committed, as upon the cross you asked forgiveness for me.—What presumption! exclaimed they; she compares herself to Jesus Christ, and us she compares to the Jews by whom he was crucified.—Do not consider my conduct, said I, but consider yourselves, and judge.—This is not all, said the Superior to me; swear by the sacred obedience you have vowed, that you will not speak of what has happened.—What you have done, then, is certainly very criminal, since you exact from me an oath that I shall never reveal it. None but your own conscience shall ever know it, I swear.—You swear?—Yes, I swear. . . . This being concluded, they stripped me of the clothes they had given me, and left me again to dress myself in my own.’

This original and impressive novel will probably have a great effect in rendering it disreputable for catholic parents to immure their children in convents.

Art. 46. *James the Fatalist and his Master.* Translated from the French of Diderot. 12mo. 3 Vols. 12s. sewed. Robinsons. 1797.

We have twice \* mentioned this novel, and have only to add to our stated opinion that the translation is executed with great vivacity and propriety, and is far superior to most of those handicraft compositions, in which foreign wares are usually retailed to a British public. This work is, on many accounts, an excellent study for those who write books of fancy.

#### MISCELLANEOUS.

Art. 47. *Novum Testamentum Vulgatæ Editionis, juxta Exemplum Parisiis editum apud Fratres Barbou. Sumptibus Academiae Oxoniensis in usum Cleri Gallicani in Angliâ exulantis. Cura et Studio quorundam ex eodem Clero Wintoniæ commorantium.* 8vo. Oxonii: e Typographeo Clarendoniano. 1796.

One of the most pleasing pictures in the Iliad is that in which Homer describes Jupiter turning from the carnage and confusion on the plains of Troy, to the peaceful fields of Thrace. The reader feels the change of the scene with delight, and returns to the battle with unwillingness.—We experience an emotion of a similar kind, whenever, in the history of a murderous and ruinous war, we meet with an account of acts of humanity, or the exercise of any of the milder virtues. We dwell on them with pleasure; and, however splendid or interesting the description of the war may be, we are sorry when the episode which interrupted it is at an end.

With these sensations we have considered the publication now before us. We have long been engaged in a war the most bloody and destructive of any in which the nation was ever involved. In the course of it, a very numerous body of inoffensive and respectable ecclesiastics, driven from their homes by the calamity of the times, have found a secure and hospitable retreat in this country. Within a

\* See M. Rev. N. S. vol. xiii. p. 518, and vol. xxi. p. 578.

few months after their arrival; a sum of 40,000*l.* was collected for them by the subscription of individuals:—when this was exhausted, another subscription was set on foot, under the patronage of the sovereign, and another sum of 40,000*l.* was raised:—when this also was expended, Government took the sufferers under its own protection, and has ever since supported them with kindness and liberality. This is an act of true benevolence. To the latest times, it will reflect honour on the English nation; and perhaps the annals of the world do not record an instance of national humanity, that can be put in competition with it.

Such was the suddenness of the calamity, and such the dread of the poor exiles of being discovered in their flight, that the greatest part of them arrived here without any books of their religious worship or devotion. This circumstance gave rise to the present publication. The University of Oxford printed 4000 copies of it at the Clarendon press, and had them distributed among the French ecclesiastics, who were in want of them, under the direction of the Bishop of St. Pol de Leon. To make them a more welcome present, they were printed from the edition which was most in favour among the French clergy, that of the Barbous; and the care of the impression was committed to some French priests, who were appointed for that purpose by the Bishop of St. Pol de Leon himself.—It is a very handsome edition.

Art. 48. *Observations on the late Act for augmenting the Salaries of Curates.* In Four Letters to a Friend. By Eusebius, Vicar of Lilliput. 8vo. 1*s.* 6*d.* Cadell jun. and Davies. 1797.

This Vicar of Lilliput has produced only Lilliputian objections against the general principle of the Curates' Act. He supposes that poor rectors and vicars may, in consequence of the power given to the Bishop by this act, be exceedingly distressed by an episcopal mandate, appointing the Curate's salary. He professes, however, to have an high opinion of our present ecclesiastical governor, and pretends only to be sorry that any future diocesan should have such power vested in him. How does this comport with his assertion that hardships, particularly in the case of old incumbents, who are forced to part with three-fourths of their incomes to young curates, *actually exist*? He could not think highly of the present Bench of Bishops, if they ordered an incumbent on a vicarage of no more than 80*l.* *per annum*, who from advanced age was past service, to pay to a young curate 60*l.* If there be a case of this kind, he should have stated the fact with the names of the parties, and boldly signed his own; which would have produced more effect, than his complaining that 'the act has a tendency to deprive the beneficed clergy of a privilege, which persons in every class of the community have a right to enjoy, the liberty of fixing the salary, which they themselves are to pay to their immediate assistants.'

The Vicar of Lilliput should have recollected that the *Curate* is generally not so much the *assistant*, as the *representative*, or *locum tenens*, of the rector or vicar; that he performs the whole duty; and that, in reason, when the living will afford it, he should be allowed sufficient to support with credit his clerical profession.

Art. 49. *Dialogues in a Library.* Crown 8vo. pp. 278. 5s.  
Boards. Robinsons. 1797.

Truth, like religion, has been a greater sufferer by the impotent defences of its friends, than by the most vigorous attacks of its opposers; and in cases in which a greater or less degree of probability is all that can be obtained, a single false step has occasioned irreparable mischief. We do not in the least doubt the good intentions of the author of the publication before us, and on that very account we regret that he has exposed the cause which he defends to serious objections, on the score of his want of candor, his deficiency in argument, and his little caution with regard to facts.

The writer's intention is to establish Theism, and the principles of natural and revealed religion, from an inquiry into the phænomena of nature; a subject that has often employed the pens of ingenious men, and which scarcely needed farther illustration.

It will not be expected that we should give an analysis of a desultory publication, that, within the short space of less than 300 pages, professes to treat of the constitution of the human mind,—of the proofs of design and benevolence in the formation of the solar system, and the animal, vegetable, and mineral orders,—of Atheism, of Christianity, of the Antiquity of the World, of the Deluge, of Greek and Roman Poetry, of Religion, Philosophy, Oratory, and Medicine, and of the history of the early ages anterior to the invention of writing, and at the very dawn of civilization.

The author's remarks on the momentous question of Christianity we shall quote as a specimen of his mode of arguing:

‘*Polymetis.* Parmenio, do you belief in historical evidence?’

‘*Parmenio.* Yes, when the narrative appears to be founded upon authentic documents, and the character of the historian, in point of veracity, is not impeached.

‘*Polymetis.* But by what rule shall we judge of ancient documents, the authenticity of which it is impossible now to ascertain?’

‘*Parmenio.* I know not any other method of judging, than by the credit in which they appear to have been held during the time of their existence.

‘*Polymetis.* Should you be satisfied with the evidence of three or four men, concurring in the recital of certain facts; men who could be actuated by no motive of interest to impose upon mankind, and who should even lay down their lives in confirmation of their veracity?’

‘*Parmenio.* Of all evidence that can be produced of remote transactions, I should consider the kind you mention as the most convincing.

‘*Polymetis.* Then the authenticity of the New Testament, and the truth of the Christian religion, rest exactly upon that foundation. The history of Jesus Christ is separately related by the four Evangelists, with a little inconsiderable variation, as their memory was more or less impressed by particular circumstances, but without any inconsistency.

‘*Parmenio.* So far as their evidence relates to credible occurrences, it would be unreasonable to question their veracity; but they have recorded

corded likewise a variety of transactions contrary to the course of nature, and which therefore are difficult of belief.

‘ *Polymetis.* The recital of those miraculous transactions, so far from reflecting any discredit on their testimony, affords, in my opinion, the strongest proof of its veracity. Nothing less than personal conviction, and a notoriety of the facts, could have induced them to record events of so extraordinary and miraculous a nature, which, if not well founded, would have been effectually disproved by the inhabitants of the country. But the miracles of Jesus Christ cease to be incredible, when we reflect by whom they were performed.—They were the work of such a person as never before, nor since, has appeared in the world; the promised Messiah of the Jews, predicted by a number of Prophets: of Him whose divine nature was manifested both at his birth and crucifixion, by extraordinary incidents, and whose precepts and example transcend in moral purity the most celebrated patterns of excellence recorded in the annals of mankind.

‘ *Parmenio.* I must own that your observations impress my mind with irresistible conviction.’

On Atheism, which is the subject of the 13th Dialogue, the author has not deigned to bestow a single argument;—the manner in which it is treated will appear from the following extract:

‘ *Parmenio.* Such men (*i. e.* Atheists) are disturbers of society, and seem as much objects of public cognizance as rioters, who are committed to close custody, or the felons who are sent into banishment.

‘ *Polymetis.* They are indeed objects of reprobation, if not more properly of contempt: but beware of calling them disturbers of society, in their own hearing.

‘ *Parmenio.* Do you imagine that they are extremely susceptible of such reproach?

‘ *Polymetis.* By no means: but it would gratify them with a notion of their own importance, which is the object they have principally in view. Call them rather a nuisance to society: such an appellation, by mortifying their pride, may serve to reclaim them from absurdity. It was the opinion of Aristotle, that such men ought to be treated not with arguments, but punishments.’

The mention, as facts in natural history, of the idle tales of the halcyon’s nest, of poisonous animals containing within them the antidote to their venom, and others of equal authority, shews how far this writer is qualified to set forth “the wisdom of God in the works of creation.”

Art. 50. *An Account of the Origin and Progress of the Society for the Promotion of Industry, in the Hundreds of Ongar and Harlow, and the Half Hundred of Waltham, in the County of Essex.* Printed for the Benefit of the Society. 8vo. 1s. Cadell jun. and Davies, &c. 1797.

There are no undertakings which more justly deserve the approbation and thanks of society, than those which are intended, like the plan before us, ‘not merely to relieve but to prevent indigence.’ The association of which the present tract gives an account is

REV. JULY, 1797.

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founded

founded on the wise law made in the 43d year of Queen Elizabeth for the maintenance and employment of the poor; and institutions of a similar nature have been attended with success, not only in different parts of the kingdom, but on the Continent. In Hamburgh, we are informed, where the inhabitants are estimated at 110,000, and where no beggar is seen, but the poor are actually relieved and their children carefully instructed, the aggregate expence for a year does not exceed 14,000*l.*: while the sum annually raised in Norwich, which contains perhaps less than 40,000 inhabitants, is 24,000*l.* A great encouragement in the case here brought before us, and which shews the practicability of such institutions, is, that the greatest annual sum subscribed by any individual to the institution in this part of Essex is not allowed to exceed five shillings.—Among the observations in this pamphlet, we particularly approve of that which complains of those acts of the legislature which ‘permit parishes to farm their poor to governors of workhouses, and to affix badges to the clothes of paupers: regulations which make it painful for indigent persons of any sensibility to apply for that relief which the infirmities and calamities incident to human nature render necessary for them.’

Art. 51. *Observations on the Strength of the present Government of France, and upon the Necessity of rallying round it.* Translated from the French of Benjamin Constant, by James Losh. 8vo. pp. 100. 2s. Robinsons. 1797.

This pamphlet contains many sensible and acute observations on the present Constitution, and on the principal governors, of the French Republic. The weakness and folly of many of the surviving Girondists are well described in the following passage:

‘What then, at this crisis, was the conduct of *the men described above*, and who now proclaimed themselves, in the name of the nation, the organs of the public opinion? Though weak, they declared themselves inexorable; without power to punish, they refused to forgive; and, in the height of their absurdity, they denied an amnesty (which could alone save the country) to those very persons whom they permitted to rule over them; and whom they thus forced to secure, by violence, that impunity which they would have been willing to deserve by their actions.

‘*They* reproached the government with bitterness for every false step which it made, while they gave it no credit when it acted properly. *They* loudly demanded reparation for every thing they had suffered, though they were not inclined to grant any indulgence whatever to others. *They* accused the men in office of the ferocity of demons, while they provoked them, as if they supposed them possessed of the patience of angels. *They* involved together, without distinction, the innocent and the guilty, the weak and the criminal. Neither imprisonment nor proscription, nor all the various circumstances which hindered nearly half the Convention from taking even a passive part in the tyranny while it existed; nor even the zeal with which, since its destruction, it has rejected from its bosom (sometimes with more precipitation than regularity) such of its members

bers as were suspected to be concerned in it; could, in the slightest degree disarm the severity of these censors. *They* seemed to triumph in being able to prove, that out of 750 persons, to whom they had intrusted their lives and their fortunes, not one honest man was to be found. *They*, by their violence, changed sorrow into fear, remorse into fury; and then were astonished that this fear and this fury should not always produce wise and gentle measures.'

Art. 52. *Memoirs of Charette*, Chief of the Royal and Christian Armies in the Interior of France: Containing Anecdotes of his private Life, and Details of the War in La Vendée. By an Emigrant of Distinction. Translated from the French. 8vo. 1s. 6d. Jordan.

Those who are accustomed to peruse with pleasure the funeral orations of the French preachers, who confound a convulsory with an eloquent style, and conceive that to write a good eulogy requires no other skill than to apply vague praise profusely and unmixed, may delight in these Memoirs. They begin thus—

'Charette is dead! Weep, faithful subjects; religion has lost her most zealous defender, the monarchy its firmest support, the oppressor a protector, the unhappy a father. Weep! he has borne with him your esteem, your admiration, perhaps, alas! your hopes; he has left behind him nothing but sorrow and regret! If my talents equalled the sensibility which fills my soul, I should easily excite the sensibility of my readers; I should cause them to shed those tears which gratitude and friendship love to pour upon his tomb.—But what do I say?—The panegyrist of Charette has no need of the magic of composition, of the fictions invented at will to move and strike the passions;—no! by relating simple facts, by following this great man from his youth until the moment which terminated his days, I shall oblige even his enemies to grant him their esteem; and, perhaps, I shall have the consolation of hearing them mix their sighs with the mournful accents of my grief.'

Our readers will be at no loss to imagine, from this specimen, what entertainment they will find in the perusal of the whole performance. The historical portion of the work has, however, every appearance of fidelity, as to facts.

Art. 53. *Remarks on Shakspeare's Tempest*; containing an Investigation of Mr. Malone's Attempt to ascertain the Date of that Play; and various Notes and Illustrations of abstruse Readings and Passages. By Charles Dirrill, Esq. 8vo. pp. 96. 2s. Printed at Cambridge; sold by Rivingtons, &c. London. 1797.

We must confess that we see nothing in the conjectures of Mr. Dirrill which can invalidate those of Mr. Malone, in respect to the probable time at which our immortal Bard composed this most beautiful of his compositions. We form no decision on the dispute, as we deem it of little importance. Whether the *Tempest* was written in 1612, or between 1609 and 1616, the date for which Mr. Dirrill contends, is a question that appears to be of no consequence; and the conjectural evidence carries little conviction with it on either side.

A more interesting subject, however, calls our attention, as Mr.

Dirrill has offered *Notes* on this Play; some of which are set in opposition to those of Mr. Steevens and Mr. Malone: but, on a perusal of his remarks, we are induced to conclude that he is by no means capable of coping with the learning and acuteness of Steevens, nor with the indefatigable diligence and accuracy of Malone.

Art. 54. *Dissertations on the English Language*; with Notes, historical and critical, &c. By Noah Webster jun. Esq. 8vo. Printed at Boston in New England; sold by Dilly, London. 8s.

Art. 55. *A Collection of Essays and Fugitive Writings*, on moral, historical, political, and literary Subjects. By Noah Webster jun. Attorney at Law. 8vo. Printed at Boston; sold by Dilly, London. 8s.

These American publications, which were printed about five or six years ago, have lately been put into our hands for the purpose of announcing them to our readers. They are now so much out of date, indeed, that we must content ourselves with little more than barely giving their titles. From a slight view, they appear to be written by a man of reading and reflection, though we believe that they will be found defective in originality and exactness on this side of the Atlantic. Some of the local information in the latter work might afford matter for quotation, did it still retain the merit of novelty: but, in the changing scene of a new state, eight or ten years must naturally tend to antiquate a subject. We are sorry to observe in the latter part of this volume a very peculiar and unsightly mode of spelling, founded on a rule of pronunciation adopted by the author, but which, notwithstanding his plausible reasons for it, more mature experience will most probably induce him to abandon.

Art. 56. *A Visit to the Philadelphia Prison*; being an accurate and particular Account of the wise and humane Administration adopted in every Part of that Building; containing also an Account of the gradual Reformation, and present-improved State of the Penal Laws of Pennsylvania: with Observations on the Impolicy and Injustice of Capital Punishments. In a Letter to a Friend. By Robert J. Turnbull, of South Carolina. 8vo. 1s. 6d. Phillips and Son. 1797.

Though we have already been favoured with accounts both of the penitentiary house of Philadelphia, and of the new criminal code of Pennsylvania, yet so grateful to an humane mind is the view of improvements in the state of public happiness, that we must receive with pleasure any additional confirmation of the practicability of plans so essentially beneficial to society. Mr. Turnbull's pamphlet gives a very distinct and well-written description of the prison and its regulations, with the effects that have been experienced from them; and we readily agree with the benevolent writer, that it would have rejoiced the heart of *Howard* to have seen his leading ideas carried into perfect execution, and producing all the beneficial consequences that his most sanguine hopes could have conceived.

With respect to the Pennsylvanian improved penal code, and the writer's reasonings concerning capital punishments, we confess that they have excited a strong emotion in our minds; a considerable part  
of

of which consists of mingled sorrow and shame for the notorious faults of our own criminal jurisprudence, for the amendment of which no considerations of humanity nor of enlightened policy have been able to rouse any serious endeavours. That the nation which was the first in abolishing torture should be the most vigorous and pertinacious in exacting the dreadful forfeiture of life, for mere violations of property, is a striking and melancholy proof of the inconsistency of the human character! Meantime, publications like the present cannot but have their use in removing prejudices, and in preparing the minds of men for the calm influence of reason and equity.

## SINGLE SERMONS, &amp;c.

Art. 57. Preached at Monkwell-street Meeting-house, October 16th, 1796, on occasion of the Death of Dr. James Fordyce, formerly Pastor of the Congregation worshipping in that Place, who died at Bath, October 1st, aged 76. By James Lindsay. 8vo. pp. 66. 1s. 6d. Johnson. 1797.

Having had frequent occasion of paying a willing tribute of respect to the worthy Dr. Fordyce during his life, and being perfectly persuaded that his writings were well calculated for usefulness, particularly by forcibly impressing on young minds the love of piety and virtue; we are happy in finding that he has not finished his course without receiving a public testimony suited to his merit. The respect due to the characters and memories of faithful and able ministers of religion is well illustrated in this discourse; and the general doctrine is applied to the occasion, in a sketch of the Life of Dr. Fordyce. Contenting ourselves with a commendation of the former part of this sermon, we shall extract from the latter some particulars:

‘ Dr. James Fordyce was born at Aberdeen, of very respectable parents, who had the singular fortune of transmitting superior talents to almost every individual of a numerous family.’—

‘ Having acquired the foundation of classical knowledge at the grammar school of Aberdeen, and completed a regular course of study both in philosophy and divinity at the Marischal College in the same place, he was licensed when very young, according to the forms of the church of Scotland, to be a preacher of the Gospel, and was settled soon after as one of the ministers of Brechin, in the county of Angus. After remaining there some years, he received a presentation to the parish of Alloa, near Stirling, the inhabitants of which were prepossessed in favour of another minister, whom they knew, and prejudiced against the Doctor, whom they did not know. He entered upon this charge, therefore, under a considerable degree of popular odium. But this odium he soon overcame, not more by the able and impressive manner in which he conducted the public services of the Sabbath, than by the amiable and condescending spirit, with which he performed the more private duties of visiting, and catechising in the different districts of his parish,—duties, which, as they used to be performed by the Scotch clergy, contributed much more than preaching to the religious instruction of the lower classes of the people, and established that kind of connexion between them and

their ministers, which enabled the latter, on various occasions, to make deep and lasting impressions upon the minds of the former, and to render them in consequence more sober, more industrious, and more pious, than the same classes of the community are in any other part of the island. No one knew better how to avail himself of the advantage of this mode of instruction, than Dr. Fordyce. By his attention and assiduity in this, and the other duties of his ministry, he gained so much upon the esteem and affection of his parishioners, that prejudice gave place to admiration. Their attachment soon became unbounded, and when he left them afterwards to settle in London, his removal occasioned universal regret. This attachment was mutual; and it was owing only, as I have heard the Doctor say, to the pressing solicitation of near relations, and the natural desire of living among them, with the hope that his usefulness, upon the whole, might be rather increased than diminished, that he left a parish where he was respected and beloved, and where that love and respect enabled him to fulfil, with so much pleasure and advantage, the important ends of his Christian ministry.

It was during his residence at Alloa, that he first distinguished himself as an author by the successive publications of three sermons. One upon the *Eloquence of the Pulpit*, was annexed to the "*Art of Preaching*," by his brother David. Another upon the *Methods of Promoting Edification by Public Institutions*, was preached at the Ordination of the Rev. Mr. Gibson at St. Ninians, a neighbouring parish, in the year 1754, and published, with the charge and notes, in 1755. The third, upon the *delusive, and persecuting Spirit of Popery*, was preached the same year before the Synod of Perth, and Stirling, and shortly after its publication, came to a second edition. These sermons were all good in their kind, and all deservedly attracted notice. But that which most strongly arrested the attention, both of the audience, before which it was delivered, and of the public, to which it was given from the press in 1760, was his sermon on the *folly, infamy, and misery of unlawful pleasure*, preached before the General Assembly of the Church of Scotland. The picture, which was exhibited in this sermon, of the wretched effects of unlawful pleasure, was evidently drawn by the hand of a master. The spirit and elegance of the composition; the solemnity, animation, and feeling, with which it was delivered, produced, as I have heard, a very striking impression upon a numerous congregation both of ministers and laymen of the first respectability, and raised the preacher to an unrivalled pre-eminence among his brethren in Scotland, as a pulpit orator.

It was about this time, perhaps on occasion of this sermon, that its author received the degree of doctor of divinity from the university of Glasgow; and if there is yet any thing honourable in academical titles, prostituted as they have been by an undistinguishing distribution, the honour could have been conferred on no man, in the church to which he then belonged, with greater propriety, than on James Fordyce.

In 1760 he was unanimously invited, by the society of Protestant Dissenters worshipping in this place, to be co-pastor with, and eventually

ually successor to Dr. Lawrence, then aged and infirm; upon whose death, which happened soon after, he became sole pastor, and continued to discharge the duties of that office till Christmas 1782, when his health, which had been long declining, rendered it necessary in his own opinion, and that of medical men, to discontinue his public services. He had not preached long at Monkwell-street, when his pulpit talents attracted general attention, and procured him general admiration. The number of the society was rapidly increased, and he preached for several years, with the powers of eloquence, and the fervour of piety, to an audience always crowded, often overflowing.'—

'It would be unnecessary to enumerate, and in me presumptuous to criticise before this congregation, the writings of your late excellent and much lamented pastor. They have been extensively read, generally approved, and some of them translated into several European languages. In point of elegance and taste, they are excelled by few; in point of moral tendency, by none; and when I have said this, I need add nothing more, but that I wish a complete edition of his works were printed, and that every person, especially every young person in my hearing, were acquainted with them. With respect to his theological sentiments, they were in no extreme;—liberal, as I account them; but perhaps not such as would be deemed worthy of that character by some in our day, who are outrageous for liberality.

'His mind, however, held on in that progress, which an inquisitive mind generally does. His liberality increased with his age; yet without any of those very rapid transitions in sentiment, which are the indications of rash decision, rather than of sober inquiry;—of a light imagination, rather than a solid judgment.'—

'After resigning the pastoral care of this society in 1782, he spent the greater part of his remaining years at a retirement in Hampshire, in the neighbourhood of Lord Bute, with whom he lived in great intimacy, and to whose valuable library he had free access. Soon after the death of his brother Dr. William, he removed to Bath, where, after suffering much from an asthmatic complaint, to which he had been subject many years, and enduring that, and other pains and infirmities incident to age, with a truly Christian spirit, he ended his days October 1<sup>st</sup>, in his 76th year, as I trust you all wish to end yours, with the peace of God in his heart, and the triumphant hope of christianity, to illuminate his future prospects and dispel the terrors of impending dissolution.'

Such characters as these afford an interesting and instructive lesson to young persons: we shall not, therefore, apologize for giving them a place in our work.

Art. 58. Preached, March 19, 1797, before the Corps of Hampshire Fawley Volunteers, at the Church of St. Thomas, Winchester. By George Isaac Huntingford, D.D. Warden of St. Mary's College, near Winchester. 8vo. 1s. Cadell jun. and Davies.

This discourse is well adapted to the occasion on which it was delivered, and is with propriety dedicated to the Volunteer Corps at whose desire it was preached, and at whose request it is published.

Art. 59. *A Charge given at the Visitation of the Archdeaconry of Salop,* in the Diocese of Hereford, holden at Ludlow and Stratton, 21st and 22d June, 1796. By Joseph Plymley, M. A. Archdeacon. 4to. 1s. Robinsons.

While the *spiritual* concerns of the church fall more immediately under the care of its constituted guardians, the bishops, and they are exercising their utmost vigilance, in days of peril, that "it suffers no detriment;" the charge of its *substantial* and *visible* form,—the *edifices* which are consecrated to its services,—devolves on its inferior officers, the archdeacons. In the present decayed or decaying state of these venerable buildings, their task is scarcely less arduous than that of the diocesans themselves. Archdeacon Plymley, in the diocese of Hereford, appears to be taking most laudable pains to put, or keep, the churches of that diocese in repair; and to this object, he directs the whole attention of the clergy of his district, in the charge here presented to the public. He shews himself well read in the antient history of the churches of England, and a great admirer of the antient Gothic architecture. He appears very sensible of the great importance of preserving the buildings in such a state, as to render them comfortable and healthful to the worshippers. He reminds the churchwardens and clergy of an important truth, to which they might not perhaps have paid sufficient attention without such a monition; That 'a church which is cold, or damp, or that admits wind through cracks in its walls, or the rain through crevices in its roof, cannot be so safe or attractive, as a warm, dry, and well compacted building.' If this should be thought very obvious, it may nevertheless be recollected that obvious axioms are the basis of all science.

## CORRESPONDENCE.

The article concerning which *Rusticus* inquires was written, and sent to the press, before the receipt of his letter; nor has any alteration been made in it, in consequence of the opinion of our correspondent,—with which we are sorry not to agree.

*Philo Libertas* will see in this Number an account of the work which he mentions. We wish ever to observe the old maxim quoted by this correspondent,—*audi alteram partem*: but in the present case the advocate is *too loud to be heard*.

Other letters remain for consideration.

☞ In the last Review, p. 200. near the bottom, 'But the stoppage,' &c. dele *But*; and two lines farther, for 'The conduct,' &c. read *By the conduct*, &c.

P. 218. Art. 33. l. 1. and 7. for 'start naked,' read *stark naked*.



# THE MONTHLY REVIEW,

For AUGUST, 1797.

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ART. I. *The Works of Alexander Pope, Esq.* With Notes and Illustrations by Joseph Warton, D. D. and others. 8vo. 9 Vols. 3l. 12s. Boards. Law, Johnson, Cadell jun. and Davies, &c. &c. 1797.

ALTHOUGH it is desirable that the capital authors of all ages and countries should appear before the public with every advantage, yet the degree in which they require the illustrative labours of an editor is very different. The pure text alone of some writers is sufficient for a full comprehension of their meaning; and annotations have then the effect of distracting our attention, and mingling the ideas of other men with those of the original author. There are also writers, who, treating on local and temporary topics, or abounding in allusions to particular persons, manners, and events, can with difficulty be understood by all readers even in their own times, and necessarily become more obscure as they grow more remote. A propensity, likewise, in an author of eminence, to copy thoughts and images from other persons, will ever make it an object of curiosity to trace the source of his ideas, and to point out in what degree they have undergone alteration and improvement in passing through his mind.—Perhaps few writers have furnished, in these several views, more scope for illustration and comparison than Pope; whose subjects are often peculiar and personal, and who was a free borrower, and a skilful improver of that which he borrowed.

The works of this great poet have already, indeed, been published with a *suite* of notes, extensive enough to answer every purpose that might be wished: but the leading character of Warburton's edition is that of a *commentary* on the opinions of the author, so managed as to give him the appearance of saying what the editor supposed he ought to have said, rather than what he really designed to say. The over-refinement and the disingenuity of this annotator,—for *both* these qualities are assignable to him,—have given very general offence to men

of candour and good taste; and this disgust has been aggravated by the many instances in which he has made his notes the vehicle of his own singularities of opinion, and of his illiberal sarcasms on individuals.

It was, then, decidedly to be wished that the text of Pope should be vindicated from such an association, and should be allowed to speak its own sense, *illustrated* only by proper appendages, historical and literary;—and we believe that the accomplished writer, who has now executed the task, has long been destined to it by the hopes and expectations of almost all in the nation who could be interested in such a work. In such cases, however, hopes and expectations ever have a tendency to mount too high; though, for our part, we confess that we relied on finding “a glorious treat” for ourselves and for our readers, in the *nine volumes of Warton's Pope*; forgetful that originality is always scarce, and that there is a period at which all exertions are apt to flag. We had no pre-conception that this edition could be characterized in a sentence; and that, in order to give our readers a tolerably accurate general idea of it, we need say little more than that it is a selection of the most unexceptionable of Warburton's notes, together with the greater part of the matter of the celebrated *Essay on the Writings and Genius of Pope* digested, *totidem verbis*, under its corresponding pages. There are likewise, it is true, various notes by other hands, but they are taken mostly from printed and well known books; and there is *some* original matter, of which we shall proceed to give a more detailed account.

The *Life of Pope*, prefixed to the first volume, is a fair, candid, and natural representation of the man; written in an unstudied, indeed not always an accurate, style, and containing little information which has not been given by former biographers. The editor's intimacy with the late Mr. Joseph Spence has been the chief source of additional anecdote. We shall copy the summary of the literary character of Pope, which may be regarded as the final judgment of one who has spent a life in similar investigations:

‘Whatever might be the imperfections of our great Poet's person or temper, yet the vigour, force, and activity of his mind were almost unparalleled. His whole life, and every hour of it, in sickness and in health, was devoted solely, and with unremitting diligence, to cultivate that one art in which he had determined to excel. Many other poets have been unavoidably immersed in business, in wars, in politics, and diverted from their favourite bias and pursuits. Of Pope it might truly and solely be said, *Versus amat, hoc studet unum*. His whole thoughts, time, and talents were spent on his Works alone: which Works, if we dispassionately and carefully review,

review, we shall find that the largest portion of them, for he attempted nothing of the epic or dramatic, is of the didactic, moral, and satiric kind; and, consequently, not of the most poetic species of Poetry. There is nothing in so sublime a style as the Bard of Gray. This is a matter of *fact*, not of *reasoning*; and means to point out, what Pope *has actually done*, not what, if he had put out his full strength, he was *capable of doing*. No man can possibly think, or can hint, that the Author of the *Rape of the Lock*, and the *Eloisa*, wanted *imagination*, or *sensibility*, or *pathetic*; but he certainly did not so often indulge and exert those talents, nor give so many proofs of them, as he did of strong sense and judgment. This turn of mind led him to admire French models; he studied *Boileau* attentively; formed himself upon *him*, as Milton formed himself upon the Grecian and Italian Sons of *Fancy*. He *stuck* to describing *modern manners*; but these *manners*, because they are *familiar, uniform, artificial, and polished*, are, for these *four* reasons, in their very nature *unfit* for any lofty effort of the Muse. He gradually became one of the most correct, even, and exact Poets that ever wrote; but yet with force and spirit, finishing his pieces with a patience, a care, and assiduity, that no business nor avocation ever interrupted; so that if he does not frequently ravish and transport his reader, like his Master *Dryden*, yet he does not so often disgust him, like *Dryden*, with unexpected inequalities and absurd improprieties. He is never above or below his subject. Whatever poetical enthusiasm he actually possessed, he with-held and suppressed. The perusal of him, in most of his pieces, affects not our minds with such strong emotions as we feel from *Homer* and *Milton*; so that no man, of a true poetical spirit, is master of himself while he reads them. Hence he is a writer fit for universal perusal, and of general utility; adapted to all ages and all stations; for the old and for the young; the man of business and the scholar. He who would think, and there are many such, the *Fairy Queen*, *Palamon and Arcite*, the *Tempest*, or *Comus*, childish and romantic, may relish Pope. Surely it is no narrow, nor invidious, nor niggardly encomium to say, he is the great Poet of Reason; the *First of Ethical Authors in Verse*; which he was by choice, not necessity. And this species of writing is, after all, the surest road to an extensive and immediate reputation. It lies more level to the general capacities of men, than the higher flights of more exalted and genuine poetry. *Waller* was more applauded than the *Paradise Lost*; and we all remember when *Churchill* was more in vogue than *Gray*.

On this very just account, as we think it, we shall only remark that perhaps the force and activity of a mind, employed during 40 years in composing not a great number of poems, is estimated at too high a rate; and that some abatements might be made as to the uniform correctness and finishing attributed to his lines. The uncommon splendor of diction in some parts, and the wonderful energy and compression in others, are not seldom contrasted by extraordinary flatness and negligence; and if Pope had no better title to his elevated rank among poets than the mere evenness of a polished strain, it

would be the voice of prejudice, and not the decision of judgment, if we assigned to him the superiority over many writers of the present age. It is that truly poetical faculty of raising and adorning a subject by splendid imagery, and by the exquisite charms of language,—in his best pieces operating on the mind like enchantment,—which places Pope at an unmeasured distance above mere correct and elegant versifiers. This discriminating merit, we think, has never been so happily displayed as by Mr. Wakefield; whose warmth of feeling we should have been very glad to have seen united with the various learning and mature taste of the present editor\*.

As we have already observed that the *staple matter* of the notes in this edition is taken from Warburton, and from the editor's own previous observations in his *Essay*, we shall not enter on a regular review of the volumes, but shall content ourselves with occasional notice of any thing that strikes us as new and worthy of remark.

The following note concerning Dr. Johnson's Latin translation of the Messiah will be deemed curious by classical readers :

' Dr. Johnson, in his youth, gave a translation of this piece, which has been praised and magnified beyond its merits. It may justly be said, (with all due respect to the great talents of this writer,) that in this translation of the Messiah are many hard and unclassical expressions, a great want of harmony, and many unequal and Un-Virgilian lines: I was once present at a dispute, on this subject, betwixt a person of great political talents, and a scholar who had spent his life among the Greek and Roman classics. Both were intimate friends of Johnson. The former, after many objections had been made to this translation by the latter, quoted a line which he thought equal to any he ever had read.

—juncique tremit variabilis umbra.

The green reed trembles —

The scholar (Pedant if you will) said, there is no such word as *variabilis* in any classical writer. Surely, said the other, in Virgil; *variabile semper femina*.—You forget, said the opponent, it is *varium & mutabile*.'

In the notes to the *Ode for St. Cecilia's Day*, are some valuable remarks on English Pindaric odes, and on the lyric productions of Italy and France. We observe an odd slip of the pen in the editor's concluding sentence, where he speaks of 'Maupertuis's travels to the *north*, to measure the degrees of the meridian toward the *equator*.' It should be, a *degree* towards the *pole*.

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\* In the Review for September 1796, our readers will find some account of Mr. Wakefield's "Observations on Pope," in one vol. 8vo.

The *Essay on Criticism* is illustrated with an ample collection of notes from various sources, but thrown together in too negligent a manner. A notice by the editor concerning English writers on critical subjects, prior to Pope, is a valuable specimen of his appropriate knowledge :

‘ The first piece of criticism in our language; worthy our attention, for little can be gathered from Webbe and Puttenham, was Sir Philip Sydney’s Defence of Poesie. Spenser is said to have written a critical discourse, called The Poet; the loss of which, considering the exquisite taste and extensive learning of Spenser, is much to be regretted. Next came Daniel’s Apology; then Ben Jonson’s Discoveries, the Preface to Gondibert, and Hobbes’s Letter to D’Avenant, the Preface and Notes of Cowley, (whose prose style, by the way, is admirable,) Temple’s Essays, Dryden’s Essay on Dramatic Poetry, and his various Prefaces and Prologues, Rhymers’s Preface to Rapin, and Letter on Tragedy, and Dennis’s Reformation of Poetry, and the Essays of Roscommon and Buckingham. These were the critical pieces that preceded our Author’s Essay, which was published without his name, May 1711, about the same time with Fenton’s Epistle to Southerne; and did not, as Lewis the bookseller told me, sell at first, till our Author sent copies, as presents, to several eminent persons.’

Towards the end of the second volume several pieces are inserted that were not contained in Warburton’s edition: but we are much disappointed at not finding any evidence produced as to their authenticity. Some of them, we think, we could almost pronounce, from internal tokens, *not* to have proceeded from his pen; though we do not form this judgment merely on account of the ribaldry which they contain: since there is a sufficient mixture of that quality in some of his avowed works, to stigmatize his grave denunciations against obscenity as hypocritical cant. Surely it would have been more decorous in the reverend editor to have suffered these to have been still buried in oblivion! We see not, moreover, the propriety of printing in this collection some indifferent verses by Gay, though Pope is the subject: but we are still more surprised at finding that honor paid to a very paltry and illiberal Latin parody by Smith on the Duke of Buckingham’s epitaph, applied to the defamation of Craggs.

The *Essay on Man* is introduced by some new anecdotes which strongly exhibit the author’s fluctuations and perplexities in his philosophical and theological opinions, and prove how little he was qualified to lay down a system in these points; though no man could more happily adorn and enforce those general maxims in morality and religion, concerning which all mankind speak an uniform language. Of the notes, the greater part, and the most acute, are retained from Warburton.

ton. Others are taken from various writers in different systems. One or two by the editor may call for remark. On the latter of these lines,

“ One thinks on Calvin Heav’n’s own spirit fell,  
“ Another deems him instrument of Hell;”

Dr. W. observes that ‘ the fate of Servetus must ever remain a mark of the violence, cruelty, and intolerance of Calvin.’ This is just, but quite foreign from the purpose; since those to whom Pope alluded, as deeming this reformer an instrument of hell, were certainly not led to that opinion by his rigour against heretics. It would be well if those who, in this country, are so fond on all occasions of introducing Calvin and Servetus, would recollect Cranmer and Joan Bocher; as well as the two protestant heads of the church, Elizabeth and James.

Dr. Warburton concluded his annotations on the *Essay on Man* by an exemplification of Longinus’s five sources of the sublime, from five passages in the noble apostrophe to Lord Bolingbroke which terminates the Essay. Dr. Warton considers the commentator as peculiarly unfortunate in all his instances, none of them being applicable to the rule which they were intended to exemplify. Yet Warburton was not a *tyro* in Greek, and certainly was able to enter into the beauties of English poetry. Is it not the probable conclusion, in this case, that *Longinus is a very loose critic?*

In a note on the *Universal Prayer*, we meet with the following anecdote: “ The great Bishop Butler used to say, that if Lord Shaftesbury had lived to see the candour, moderation, and gentleness of the [then] present times in discussing religious subjects, he would have been a good Christian.” We lament to think that we have outlived the times thus characterized, and that no unbeliever is now likely to be converted by such an argument.

In the note under the delineation of the character of *Atossa* in the *Epistle on the Characters of Women*, we observe the following addition to what is copied from the *Essay on the Genius and Writings of Pope*: ‘ She (the Duchess of Marlborough) gave Mr. Pope a thousand pounds to suppress this portrait, which he accepted, it is said, by the persuasion of Mrs. M. Blount; and, after the Duchess’s death, it was printed in a folio sheet, 1746, and afterwards here inserted with those of Philomede and Cloc. This is the greatest blemish in our poet’s moral character.’ We cannot but be surprised at the coolness with which this infamous transaction is here censured. *Blemish!*—can any thing more abominably flagitious be produced from the memoirs of the vilest heroes of the Dunciad? So very bad, indeed, is it, and of so much deeper a dye than any  
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of the known *blemishes* of Pope's character, that we are by no means prepared to admit it as a fact, without better evidence than unauthenticated assertion. Mr. Wakefield's correspondent, the present Bishop of Cloyne, who also mentions the report, is very properly desirous that application should be made to the representative of the Marlborough family, in order to ascertain its truth. We cannot but wish that Dr. Warton had used his influence for this purpose, before he gave an unchecked currency to a story that must impose an indelible stain on the subject of it.

We find nothing which demands particular observation in the notes on the remainder of the poetical works. Even the *Dunciad* acquires little new illustration from the present editor; and Warburton is still the leading annotator. His ill-nature, indeed, and the poet's petulance, are occasionally corrected; and Dr. Warton shews himself to be possessed of more liberality than either of them. He might have excused himself, however, from inserting long notes from Warburton, for the sole purpose of expressing his disapprobation of them. We know not how far it was worth while to re-print the *Dunciad* as it first appeared in *three* books alone, and with its original hero Theobald, instead of Cibber. The mere omission of a book, though it might make the plan more uniform, did not require to be perpetuated in a separate impression: but it may be a just object of curiosity, to shew how much better the poem was adapted to the character of its first hero than to that of its second.

In the sixth volume is given an imitation of the second satire of Horace, intitled *Sober Advice from Horace to the young Gentlemen about Town, in the Manner of Mr. Pope*. What could possibly have induced the editor thus to contaminate his publication, by one of the grossest pieces that we ever read, is beyond our power to conceive. Are we to regard it as really the composition of Pope under a disguised title? If it were so, should Dr. Warton have been the reviver of it?—We cannot but make the same observation on a chapter in *Scriblerus*, intitled *the Double Mistress*, which was published in the 4<sup>th</sup> edition of 1741, but omitted (on better consideration) in the last. We by no means concur with the editor in thinking it such a specimen of exquisite humour; and we are certain that it is not fit to be perused by many of those who might wish to grace their shelves with *Warton's Pope*. Surely, surely, *consistency* ought to have been a little more regarded!

In the volumes of *Letters*, we find a considerable number added: but the greater part of them are short, and of little consequence. It was scarcely fair to expose old Mrs. Pope's

and Sir Godfrey Kneller's bad grammar and spelling; and we think the repetition, in the same words, of a description of an old house, in a letter from Pope to the Duke of Buckingham, and another to Lady Wortley Montague, might have been spared. Some of the most interesting of the additional correspondence is that between Pope and Aaron Hill; we shall transcribe the spirited expostulation of the latter, on account of a supposed allusion to him in the Dunciad.

‘ *From Mr. Hill to Mr. Pope.*

‘ Sir,

January 28, 1730-1.

‘ Your answer regarding no part of mine but the conclusion, you must pardon my compliment to the close of yours, in return; if I agree with you, that your letter is *weaker*, than one would have expected.

‘ You assure me, that I did not know you so well, as I might, had I happened to be known to others, who could have instructed my ignorance; and I begin to find, indeed, that I was less acquainted with you, than I imagined: but your last letter has enlightened me, and I can never be in danger of mistaking you, for the future.

‘ Your enemies have often told me, that your *spleen* was, at least, as distinguishable, as your *genius*: and it will be kinder, I think, to believe them, than impute to rudeness, or ill manners, the return you were pleased to make, for the civility, with which I addressed you.

‘ I will, therefore, suppose you to have been *peevish*, or in *pain*, while you were writing me this letter: and, upon that supposition, shall endeavour to undeceive you. If I did not love you, as a good *man*, while I esteem you, as a good *writer*, I should read you without reflection: and it were doing too much honour to *your* friends, and too little to my *own discernment*, to go to *them* for a character of your mind, which I was able enough to extract from your writings.

‘ But, to imitate your love of truth, with the frankness you have taught me, I wish the *great* qualities of your heart were as strong in you as the *good* ones: you would then have been above that emotion and bitterness, wherewith you remember things which want weight to deserve your anguish.

‘ Since you were not the writer of the notes to the Dunciad, it would be impertinent to trouble you with the complaint I intended: I will only observe, that the author was in the *right*, to believe me capable of a second *repentance*; but, I hope, I was incapable of that second *sin*, which should have been previous to his supposition. If the initial letters A. H. were not *meant* to stand for my name, yet, they were, everywhere, read so, as you might have seen in *Mist's Journal*, and other public papers; and I had shewn Mr. Pope an example, how reasonable I thought it to clear a mistake, publicly, which had been publicly propagated. One note, among so many, would have done me this justice: and the generosity of such a proceeding could have left no room, for that offensive *sneakingly*, which, though, perhaps, too harsh a word, was the properest a man could chuse, who was satirizing an approbation, that he had never observed

warm

warm enough to declare itself to the world, but in defence of the great, or the popular.

‘ Again, if the author of the notes knew, that A. H. related not to me, what reason had he to allude to that character, as mine, by observing, that I had published pieces bordering upon *bombast*—a circumstance so independent on any other purpose of the note, that I should forget to *whom* I am writing, if I thought it wanted explanation.

‘ As to your oblique panegyric, I am not under so blind an attachment to the goddess I was devoted to in the Dunciad, but that I knew it was a *commendation*; though a dirtier one than I wished for; who am, neither fond of some of the company, in which I was listed—the noble reward, for which I was to become a diver;—the allegoric muddiness, in which I was to try my skill;—nor the institutor of the games, you were so kind to allow me a share in.

‘ Since, however, you could see, so clearly, that I ought to be satisfied with the praise, and forgive the dirt it was mixed with, I am sorry, it seemed not as reasonable, that you should pardon me for returning your compliment, with more, and opener, praise, mixed with less of that dirtiness, which we have, both, the good taste to complain of.

‘ The *Caueat*, Sir, was mine. It would have been ridiculous to suppose you ignorant of it: I cannot think, you need be told, that it meant you no harm;—and it had scorned to appear under the borrowed name it carries, but that the whimsical turn of the preface, would have made my own a contradiction.—I promise you, however, that for the future, I will publish nothing, without my name, that concerns you, or your writings. I have now, almost finished, *An Essay on Propriety, and Impropriety, in Design, Thought, and Expression, illustrated, by Examples, in both Kinds, from the Writings of Mr. Pope*; and, to convince you how much more pleasure it gives me, to distinguish your *lights*, than your *shades*;—and that I am as willing as I ought to be, to see, and acknowledge my faults; I am ready, with all my heart, to let it run thus, if it would, otherwise, create the least pain in you:—*An Essay on Propriety, and Impropriety, etc. illustrated by Examples, of the first, from the Writings of Mr. Pope, and of the last, from those of the Author.*

‘ I am sorry to hear you say, you never thought any great matters of your *poetry*.—It is, in my opinion, the characteristic you are to hope your *distinction* from: to be *honest* is the duty of every *plain man*! Nor, since the *soul* of poetry is sentiment, can a *great poet* want *morality*. But your *honesty* you possess in common with a *million*, who will never be *remembered*; whereas your *poetry* is a peculiar, that will make it impossible you should be forgotten.

‘ If you had not been in the *spleen*, when you wrote me this letter, I persuade myself, you would not, immediately after censuring the *pride* of writers, have asserted, that you, *certainly*, *know* your moral life, above that of most of the wits of these days: at any other time, you would have remembered, that *humility* is a moral virtue. It was a bold declaration; and the *certainty* with which you know it, stands in need of a better *acquaintance* than you seem to have had with

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the *tribe*; since you tell me, in the same letter, that many of their names were *unknown* to you.

‘Neither would it appear, to your own reason, at a cooler juncture, over-consistent with the morality you are so sure of, to scatter the letters of the whole alphabet, annexed, at random, to characters of a light and ridiculous cast, confusedly, with intent to provoke jealous writers into resentment, that you might take occasion, from that resentment, to expose and depreciate their characters.

‘The services you tell me, you would do Mr. Dennis, even though he should abuse you, in return, will, I hope, give him some title to expect an exertion of your commendatory influence in his behalf: a man, so *popular*, as you, might secure him a great subscription: this would merit to be called a *service*; and, the more the world should find you abused in the works you had recommended, so much the more glorious proof would they see, that your morals were, in truth, as superior, as you represent them, to those of your contemporaries. Though you will pardon me the *pride* of wondering, a little, how this declaration came to be made to *me*, whose condition not standing in need of such services, it was not, I think, so necessary, you should have taken the trouble to talk of them.

‘Upon the whole, Sir, I find, I am so sincerely your *friend*, that it is not in your own power, to make me your *enemy*: else, that unnecessary air of neglect and superiority, which is so remarkable, in the turn of your letter, would have nettled me to the quick; and I must triumph, in my turn, at the strength of my own heart, who can, after it, still find, and profess myself, most affectionately and sincerely

Your, etc.’

This was one of those unpleasant difficulties in which Pope was involved by his propensity to satirize, where he had not the courage to avow his meaning; and from which he could not extricate himself without some loss of honour.

We must now conclude the remarks which suggest themselves respecting this edition. It is certainly an improvement on that of Warburton; *negatively* so, in correcting or omitting his frequent perversions of the author’s sense;—*positively* so, in the addition of a great many valuable facts and observations, either immediately connected with the text, or bearing a general reference to it. At the same time, we must take the liberty of expressing a degree of disappointment as to the care and attention bestowed on the work. There is too much of mere transcription in it from the editor’s former labours; which, though respectable, were yet for the most part the product of a less matured taste and judgment, and are not always in harmony with later opinions:—the transcription has even been so careless, that facts long past are sometimes mentioned as having just occurred; and the same circumstances are not unfrequently repeated. We might have expected, from an editor of such various reading, something more in the tracing of imitations, and

in the comparison of similar passages in other poets; on which points Mr. Wakefield has displayed so much taste and industry. We are sorry, likewise, to add that sufficient attention has not been paid by Dr. Warton to the correction of the press; many of the proper names, and particularly quotations from foreign languages, being erroneously printed. On the whole, indeed, we are constrained to observe that marks of haste are too conspicuous throughout.

A full length sketch of Pope is prefixed, taken by stealth by Mr. Hoare; which the editor calls an invaluable relic, but which, in truth, is an ill-drawn caricature. A frontispiece, however, gives us a fine bust of Mr. Pope, from a painting by Richardson.

ART. II. *Travels through Germany, Switzerland, Italy, and Sicily.*

Translated from the German of Frederic Leopold Count Stolberg, by Thomas Holcroft. 4to. 2 Vols. pp. 500 and 656, and 19 Plates. 3l. 3s. Boards. Robinsons. 1796.

OF the original work of this distinguished traveller, a detailed account occurs in the Appendix to our xviiiith vol.; and we are happy in announcing a proper, elaborate, and elegant translation of it: although we think that the poetic style attempted by Count Stolberg is too much subdued, and that his condensed significance is too much enfeebled, by the expansion of the English version. It cannot be indifferent to the formation of a just taste in opinion among us, that the English public should become acquainted with the point of view in which the recent events, that have convulsed the Continent, were seen by so polite a scholar and so accomplished a gentleman as the author of "The Island." A friend to liberty, to *republicanism*, and to the people, he is yet the patron of order, of religion, and of morals; and he views with the conscious disdain of superior rectitude those corrupt Gallican doctrines and practices, which, in 1791, (the date of these letters,) were so extensively patronized on the Continent by the populace of literature; which threatened to absorb all independence and nationality of character, and to transform the fortunate citizens of the democracies of Switzerland into apes of the debaucheries and satellites of the insolence of Paris.

The visit to the Colosseum at Rome introduces a dissertation on gladiatorial exhibitions, and on their abolition by Saint Telemachos, (one of the most meritorious men to whom the catholics have erected altars,) which we deem worthy of our selection on the present occasion:

‘ Dramatic representations were not performed in stationary theatres; but on scaffolding, which was quickly erected and removed.

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The law did not permit them to build durable theatres: but the law seldom can repress the spirit of luxury, which here had the unfortunate property of combining the creations of genius with the madness of folly. In the year of Rome 599, the Censors, Marcus Valerius Messala, and Caius Cassius Longinus, whose duty it was to restrain the increase of luxury, built a superb theatre; which was pulled down before it was finished, because P. Scipio Nasica, whom the senate declared to be a man of just intentions, opposed it with his whole power.

‘ In the year of Rome 694, Æmilius Scaurus, the step-son of Sylla, built a theatre which would contain eighty thousand spectators. The scenes were of three partitions: the undermost of marble, the middle of glass\*, and the upper of gilded wood. It was adorned by three hundred and sixty marble pillars, and three thousand brazen statues; and, when the performance of the games was ended, the whole was removed by Scaurus.

‘ The expence, in pictures, tapestry, dress, and other articles, was so great that, when his country house was set on fire by his mutinous slaves, the loss was estimated at three millions of rix-dollars; which unheard-of sum the theatre itself must have cost. These sums were the fruit of the robberies which Metella, the wife of Sylla, had shared with her blood-thirsty husband. Scaurus however was so deeply in debt that the province of Sardinia, which, as Prætor, he oppressed and plundered, was insufficient for the reinstatement of his affairs.

‘ In the year of Rome 701, Curio, whose wealth, as Pliny tells us, originated in the contests of the principal men of Rome, determined to excel Scaurus as much in novelty of invention as he was inferior to him in enormity of expence. At the death of his father, he caused two theatres to be built. You know that the theatres of the antients had always the figure of a semicircle; and that their amphitheatres were either circular or oval. The theatre which was dedicated to the exercise of genius was of Greek invention: the amphitheatre of Roman; that the citizens, in the latter, might be spectators of racing, wrestling, leaping, the fighting of wild beasts, and the combats of gladiators. The two theatres of Curio were built with their backs toward each other; but so that there was an empty space between them. A dramatic piece was performed in each of them, in the morning. In the afternoon, the theatres were both changed; for, while the people were seated upon high gradations of benches, the hinges were so artfully contrived that the theatres met each other: so that the whole suddenly formed an amphitheatre, in which combatants presented a new spectacle†. In the year 488, after the building of the city, the sanguinary combats between gladiators were first exhibited in the *Circus*, by M. and D. Brutus; who intended by this means to honour the funeral of their father. The people of

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\* Pliny xxxvi. 15. *Ima pars scenæ e marmore fuit, media e vitro, inaudito et postea genere luxuria.*—Glass can mean nothing but ornamented with glass: however, we have but a very imperfect idea of the ornamental magnificence of the antients.

† Pliny xxxvi. 15.

Campania indulged in the combats of the gladiators more early, and even during their banquets. This frantic love of cruelty rapidly increased. In the year of Rome 536, the sons of M. Æmilius Lepidus, intending to honour their father's memory, had games performed which continued three days, and in which twenty-two pair of gladiators combated. Thirty-three years afterward, seventy gladiators fought.

‘It became customary for every general, before he undertook any expedition, to present this prelude of murder to the people. Cæsar maintained some thousands of gladiators, at his own expence; and, when Ædile, exhibited games in which three hundred and twenty pair entered the field of battle. Trajan, that pride of the Pagan world! Trajan, the greatest and most benevolent of the Emperors! Trajan, whose virtue, after he became Emperor, was proverbial, “As fortunate as Augustus, as virtuous as Trajan!” even Trajan indulged this practice. He gave games during a hundred and twenty days successively, in which there were ten thousand gladiators.

‘Augustus made a law by which private individuals, who thought proper to present the people with such spectacles, should be limited not to expend above half their substance.

‘The people expressed their joy, when a gladiator received his death wound, with wild shouts: crying, *Habet! Hoc habet!* Some of the combatants engaged each other with similar weapons: such were often called Samnites; not because they really were Samnites, but because the Romans, full of ignoble antipathy against a people who had resisted their arms for a hundred years, delighted in beholding the murder of a Samnite.

‘Cruelty once indulged is not easily satiated. It requires variety of murder, and its horrible necessities make it inventive. Gladiators, who held an elastic net in their right hand, and a three pronged weapon in the left, endeavoured to cast the net over the head of their opponent; and then to pierce him with their prongs. If the attempt failed, the antagonist pursued the assailant to death. Hence the latter was called the *Secutor*, pursuer; and the former *Reliarius*, the net bearer.

‘The net bearers combated also with armed Gauls, who were called *Mirmillones*. The latter bore the figure of a fish on a helmet. These Mirmillones endeavoured to escape the net bearer, by ducking the head, and at the same moment to give a blow in the foot, that should disable his enemy; that he might afterward destroy him. It was usual for the net bearer, as he followed the Mirmillon, to exclaim, *Non te peto, piscem peto: Quid me fugis, Galle?* I do not aim at thee, but at thy fish: Why dost thou fly me, Gaul\*?

‘If a gladiator expressed a sense of pain, after being wounded, or asked for his life, the people, enraged, would frequently exclaim, *Occide! ure! verbera!* † Kill! burn! whip him! I remember some-

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\* An allusion is no doubt made to the gladiators, and perhaps to this kind of gladiator, by Terence; when he makes his old man, Simo, storming at his son for being in love with a girl, exclaim, *Captus est; habet.* Ter. An. act. I. sc. I.

† Seneca.

where to have read that they had the cruelty to apply burning irons to the half expiring, that they might induce them to exert their small remains of power.

‘ Sometimes the people pardoned such gladiators as had formerly excelled in agility, or courage. The raising of the hand, with the thumb lowered, was a token that they should live. The hand shut, with the thumb raised, was the sign of death. It was usual for the people to cry, *Recipe ferrum!* Receive the sword!

‘ As soon as a combatant was dead, slaves, whose office it was, entered, drove a hook into his body, and dragged him away through the *Porta Libitina*, or gate of death, to bury him.

‘ The gladiators were, some of them prisoners of war; some free persons, who had studied the art; and others foundlings, whose education destined them to this trade.

‘ The instructor of these combatants was called *Lanista*. The school in which they were trained was a large building, in which those who were set apart to murder, or to be murdered, were exercised.

‘ They were not at liberty to go where they pleased, when not exercising; but were each shut up in a different cell, like dogs in their kennel. In the latter times of the republic, these gladiators were made subservient to the ambition of the powerful; and were let loose, among the people, like hounds among wild beasts.

‘ When the people granted a gladiator his life, it was frequently only for the day: he must again attend the games on the morrow; and, perhaps, during their whole continuance, though they should be but just begun. Whoever had vanquished several opponents one after the other, received a sword of wood, *rudis*; which was encircled with palm; and he was from that time released from the *Arena* of the gladiators. He then hung up his sword, his shield, and his helmet, in the temple of Hercules\*.

‘ Free gladiators, who hired themselves, were paid a great price; and the *Rudiarü* a much greater: for this was the epithet bestowed on those who had received the wooden sword.

‘ In the times of the Emperors, the Roman citizens, knights, and senators, degraded themselves with combating with hired gladiators and slaves. The Emperor Commodus presented himself as a gladiator, and received for each day out of the gladiator’s treasury, *ἐκ τῶν ἀγωνομαχιῶν χρημάτων* †, about fifty thousand rix dollars. He was remarkably powerful in combating with wild beasts.

‘ \* Horace has a beautiful allusion to this custom, when Mæcenas wishes again to induce him to write.

*Prima dicte mihi, summa dicende Camæna,  
Spectatum satis, et donatum jam rude queris,  
Mæcenas, iterum antiquo me includere ludo.  
Non eadem est ætas, non mens. Vexanius, armis  
Herculis ad postem fixis, latet abditus agro,  
Ne populum extremâ toties exoret arenâ.*

Lib. i. ep. i. 1—6.

† Dion Cassius.

‘ In the time of Domitian, female gladiators rose up ; and the Romans were at last so addicted to this sanguinary spectacle, that, like their predecessors the people of Campania, they had them at their feasts.

‘ Certain combatants fought in chariots, and were called *Essediarii*. Others fought on horseback, with deep helmets ; so that they could not see each other ; and thus ran the course, with their spears, blind-fold.

‘ When once a people are accustomed to the sight of blood, the lust of indulging such horrible spectacles increases to the most outrageous phrensy. Political considerations should have taught the free Romans that a savage nation is incapable of liberty. And how savage must that nation be, whose very matrons, and vestals, were accustomed to such spectacles !

‘ The subjected Greeks were late in adopting these practices. When, in the time of the Emperor Marcus Aurelius, it was proposed to the Athenians to introduce them, in imitation of the Corinthian gladiators, the philosopher Demonax exclaimed, with noble indignation, Oh, men of Athens, rise, before you indulge in battles like these, rise, and demolish the altars which your fathers have erected to Mercy !

‘ Constantine, the first Christian Emperor, though not able entirely to suppress this horrid practice, forbade it ; being excited so to do by Lactantius. Under the Emperor Honorius, when Prudentius, a Christian poet, had endeavoured to obtain the abolition of these spectacles, Telemachos, a hermit of the East, appeared in the amphitheatre. As soon as the combat had begun, he descended, with a dignified simplicity, inflamed by the spirit of benevolence and holy zeal, into the *Arena*, and endeavoured to prevent the combatants from murdering each other. The spectators, enraged, rose and stoned him. Perhaps there may be some who will feel inclined to ridicule the simplicity of this dignified man ; though, had it been the act of a Heathen philosopher, they would have admired and cited it as exemplary. Telemachos however was the last sacrifice to this accursed custom. Honorius was moved, forbade the games of the gladiators, and from that period they were entirely abolished.’

The 55th letter deserves the attention of those who are lovers of the arts : it serves to prove how ignorant, in general, is the enthusiasm with which antique statues have been contemplated. That which has been admired for ages as an Antinous is now evinced to be a Perseus : so imaginary are the voluptuous graces which traced its contour. Various other misnomers have also been detected. Ought not this to inspire a doubt of the *inimitable* excellence of those works of Greek or Roman art,—for the age of most remaining masterpieces is very uncertain ; and to favour the opinion that it was rather the great demand for statues, occasioned by the idolatry, the fashions, and the wealth of Rome, and of the Grecian seaports, than any thing peculiar to the personal beauty or the

loose manners of the antients, that produced their skill in sculpture?

The following passage well describes the religious enthusiasm which image-worship is calculated to excite:

‘ The Tarantines, as Christians, take no less delight in their holidays than did their ancestors, as Pagans. They will ride miles, from all parts, to be present at the festivals of other towns: for which reason many persons had arrived from the neighbouring places, on the present occasion: the number of which visitors was estimated at ten thousand.

‘ The magistracy of the town intended me the honour of making me bear a star, before the solemn procession of the Saint: from which project they were with difficulty diverted, by the Archbishop. His authority, and not my heresy, was my protection.

‘ The lower orders are extremely credulous. The principal object of adoration among the men, and still more among many of the women, appears to be the silver image of the Saint. With no less zeal than that recorded by St. Paul, they seemed to emulate the Ephesians; while they exclaimed, “ Great is Cataldo, the patron of Taranto!”

‘ The statue had been taken from its shrine, and placed in the middle of the church, the preceding day; on the 9th, in the afternoon. You can form no conception of the clamour of the people; or of the loud mixture of riotous mirth, and fleeting devotion. The women uttered their feelings with tears, howlings, and hideous grimaces. Men and women, all were desirous of touching the Saint: some with their lips, others with the hand, and the most devout with their garments. One woman successfully opened herself a passage through the crowd, placed herself fervently before the image, gazed at it, and prayed to it, to excite its attention, as people are accustomed to do to those whom they would awaken from a reverie. *Hist! Hist! San Cataldo! San Cataldo!* A merchant conversed with me as zealously, concerning the uncovering of the image, as if he had spoken of the actual appearance of the Saint; although he knew he was talking to a heretic, for he had questioned me, the Sunday before, whether I would not go to mass? and I had told him I was not a Catholic. His terror deprived him of all reply. In his panic, not knowing how to conceal it, and forgetful of what he was doing, he suddenly attempted to kiss both my hands.’

A few slight errors of translation occur, as volume i. p. 407. ‘ Segestus and Hermanus;’ for *Segestes* and *Arminius*, or *Herman*: but such slips are not frequent. In vol. ii. p. 131, on the plate, we have ‘ winter-huts,’ for *huts of the vintagers*: here, however, (it is possible,) the engraver is in fault. In general, an uncommon attention to the arduous duties of a translator is observable. In the course of a preface, indeed, of some length, and marked by some peculiarities, Mr. Holcroft has informed the public that the labour and perseverance, which he found it necessary to exert in the fulfilment of his task, have

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been 'greater than it is his intention ever again to encounter, in a work where neither the thoughts, the manner, nor the materials, are his own.' He observes that

'The Writer of the following Letters has in this work proved himself to be a man of taste, of learning, and of observation: a connoisseur, a critic, a poet, and, as such rare qualities imply, intimately acquainted with men and manners. But no man can be deeply skilled in and equally well informed upon all topics; and a traveller, if a man of observation, will be induced to record facts on subjects of which he is either wholly ignorant or in part. His range of remark may lead him through every science, every art, and every age. Of this class of travellers is Count Stolberg; and, in following his erratic and devious path, which he has sometimes rather traced with slight touches than marked with a deep and daring stroke, the Translator has not unfrequently found himself in a labyrinth: from which to extricate himself, and never lose sight of his author, was a task of difficulty and address. Technical terms not known to the dictionaries, words coined with a kind of poetical licence by the Count, himself a poet and that way inclined, and scientific facts, of which sometimes the Author and sometimes the Translator had but an imperfect knowledge, aided to form this labyrinth, and increase these difficulties. Add the complex construction, indefinite grammar, licentious orthography, and perplexed idiom, of the German language; increased by that habit, to which all writers are addicted, of imagining that no man can be ignorant of subjects which are exceedingly familiar to themselves, and that therefore it is more masterly to hint at than to describe them; and the occasional dilemmas of the Translator may be in good part conceived. He is much more anxious to discover and to avow his own mistakes than to defend them; and rather willing to court criticism, for the instruction of others, than to shrink from it, that he may indulge the self-love of cowardice, deceit, and imbecility.'—

'But of what import is it, to the reader, though he may have turned over a thousand volumes a thousand times; to detect, to elucidate, or to escape error? And, if ten thousand of these errors have been thus escaped, should any remain, he is still accountable: he is still interrogated on his ignorance; and asked why he did not turn over more books, and take care to be better informed?'

Every translator, who undertakes a work of any magnitude and importance, should read this preface. It displays good sense and much candour; and it will point out to him the difficulties and duties of his office, preparing his mind to meet and overcome them, or inducing him ingenuously to relinquish a task which he is not able honestly to accomplish.

Mr. Holcroft has farther added to his labour, and strengthened his claim to praise, by subjoining an index—the desideratum of the original—recording all the miscellaneous facts which these Travels produce, and pointing them out, 'individually and collectively, to the farmer, the philosopher, the antiquary, the artist, the connoisseur, and the botanist.'

ART. III. *The History of the Campaign of 1796, in Germany and Italy.* 8vo. pp. 400. 6s. Boards. Cadell jun. and Davies, &c. 1797.

WE had occasion to notice a French account of the campaigns of Gen. Pichegru in 1794 and 1795, (Rev. N. S. vol. xxii. p. 287,) and we very much wish that a reply to that narrative, so libellous to English skill and valour, were drawn up by the temperate and well-informed author of the history now before us. He is not, indeed, very learned in the theory of tactics; nor does he, in our opinion, take sufficient pains to analyze the causes of victory in every individual instance; imposing on himself a reserve on this point: but he reports with great apparent fairness and fidelity, from authentic and original sources of information. He never imitates the gasconading reports heretofore made by Barrere, but describes events more in the natural style of Davila; and with a severe attention to reality. In the preface, he thus speaks of his design and his materials:

‘ I have neglected no enquiries, nor pains, to give to this historical account exactness and perspicuity, the only merits of which a work of this sort will admit. It seems to me, that he who writes, not on Theories, but on Facts, is absolutely bound to be impartial, both with respect to things, and to persons, whatever may be his own interests and opinions.—I have endeavoured to prove myself such to my readers.

‘ The materials from which I have composed this Work, have been partly collected from the accounts officially published at London, Vienna, and Paris; and partly procured through means of a correspondence which I have constantly kept up with some distinguished military characters on the Continent. Some of these have been and still are actually engaged in this war; and the others have watched its progress with the most attentive and intelligent observation. I have spared no pains to put together and to compare these various materials. This Work is, in fact, an abstract and a combination of all these accounts.—I have endeavoured to draw from the whole, a result if not absolutely correct, at least, as nearly so, as it was in my power to make it.

‘ The knowledge which I myself have personally had of the greater part of the theatre of the war, of some of the armies which are engaged in it, and of several of the Generals who command them, joined to some degree of experience in the subject which I treat of, cannot have failed to be of considerable use to me.’

There is no fact less decided and settled between the partizans of the regal coalition and those of the republic, than the relative strength of the opposed armies. If we listen to the British officers who are returned from the continent, we should think that the French had never won a victory without a very great superiority in point of numbers. If we trust to the official vaunts of contractors, ministers, and commissaries, the

the numbers furnished for the field have ever, before the battle, rivalled the enemy's squadrons. Untried forces over-rate themselves in order to intimidate; and conquering forces under-rate themselves in order to enhance their glory: so that various causes concur to mislead the most impartial and cautious arithmetician. Our author thus estimates:

‘ With respect to the strength of the opposed armies, it is obvious, that in order to be enabled to appretiate them with absolute precision and certainty, it would be necessary that the author should have been commander in chief, or at least an officer of the staff of both armies. His enquiries however on this point, have been numerous and extensive, and he has addressed himself for the purpose to those persons, whom their local position, and their military situation equally placed within reach of very good information on the subject. The communication which he has received from them, enables him to form a near estimate of the numbers of the French and Imperial armies, at the opening of this campaign. He thinks himself authorised to state that at this time, the two French armies, commanded by Generals Jourdan and Moreau, amounted to more than 160,000 men; and that the Imperial forces commanded by his Royal Highness the Archduke Charles, including the Saxons and other contingents of the empire, were nearly 150,000 men.’

After having described the disorderly retreat of General Jourdan, the following reflections occur,—which we believe to be very just:

‘ Thus ended the retreat of General Jourdan, a retreat of more than one hundred leagues, in which he lost near one half of his army, and was driven in twenty-five days from the frontiers of Bohemia to the walls of Dusseldorf.

‘ This retreat formed a strong contrast with that of General Wartensleben, who disputed every foot of ground with scarcely 25,000, against 50,000 men, who never suffered any considerable part of his army, to be either cut off or endangered; and who employed near two months, in retiring from the Sieg to the Naab.

‘ A comparison drawn between these two retreats, seems to confirm the opinion, that if the French are endowed with the qualities which lead to victory, they are not, in the same degree, possessed of those which are requisite to support a defeat \*; and that the latter qualifications are eminently possessed by the Austrians. This campaign of Jourdan’s proved, that if the valour of the soldiers, and the boldness of their Generals, are sufficient to render an army victorious, the only hope of safety, in case of a defeat, must be placed in the passive obedience of the troops, in the regular subordination of the officers, in the ability of the Generals, and in the solid organization of all its parts. It was to the want of all these circumstances that Jourdan owed the rapid abandonment of his conquests, and the destruction of his army. Two great defeats would not have occasioned a loss equal to that which he sustained by the want of disci-

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\* The famous retreat of Moreau will challenge this assertion. *Rev.*

pline among his soldiers, by the spirit of independance among his Generals, and of disobedience among his subaltern officers. The great irregularity in the distribution of provisions, and the extreme disorder which reigned in the interior government of his army, were more fatal to him than the sword of the Austrians. They produced disobedience and discouragement among the soldiery, caused a considerable desertion, and obliged the different corps to follow their own discretion, in directing their retreat to whatever places could provide them the substance which they were then so much in want of. A total disunion in the motions and positions of the whole army, was the consequence which rendered it impossible to oppose a victorious, active, and well regulated force. The excessive contributions, extortions, and outrages exercised upon the inhabitants of the conquered countries, excited in them the most violent animosity, which shewed itself evidently, from the very beginning of the French disasters. The disorder of their retreat, the plunder and violence by which it was marked, gave the Franconian Peasants, at the same time, new causes of resentment, and a favourable opportunity of revenging themselves. The bad military and political conduct of the French, occasioned the loss, not only of their conquests, but likewise of the Partizans they had in Germany. When conquerors they were detested; when conquered, they were despised.'

We have already alluded to an important original document, concerning the conduct of the French armies in the Palatinate, (see Rev. N. S. vol. xxi. p. 515,) which but too much corroborates the account here given of the outrages of the French soldiery.—The military character of General Moreau is, we apprehend, rather undervalued by our historian :

' Moreau having *luckily* escaped all the dangers which attended his retreat, having without any considerable loss conducted his whole army over the mountains of Suabia, having by the possession of the whole valley of the Rhine, as well as of the two bridges of Huningen and Brisach, a safe and perfect communication with France, might have thought (as it should seem) that he had done enough in saving his army, and have been inclined to retire with it beyond the Rhine. But whether this General had received contrary orders from the directory, or that he was *elated* by his successful retreat, instead of retiring into Alsace, he proposed to maintain himself in Brisgau, and to attack his enemy instead of giving way to them. Accustomed from the beginning of the campaign to successes *which he had no right to expect*, and which he owed very often to the errors of the Generals who were opposed to him, he trusted that *fortune* would continue faithful to him, and hoped to crown his retreat with a victory.'

In the concluding reflections on the first part, the writer approves the new military system of the French, which avoids sieges, and proposes to acquire the fortified places by conquering the surrounding countries; whereas, formerly, these countries were secured by getting possession of the fortified places. We suspect that this can only be advisable where the multitude are predisposed silently to favour the progress of the  
invading

invading army.—A splendid panegyric on the young Archduke Charles occurs at p. 178: he is said to have profited much from the experienced wisdom and counsels of Lieutenant General Bellegarde, by birth a Savoyard. To Guibert's work on tactics, the French have been indebted for several new ideas. The employment of balloons at Maubeuge and Fleurus, to reconnoitre the adverse force, had at least the effect of giving confidence to the soldiery. It is surprizing that the republicans never tried Marshal Saxe's project of giving armour to the cavalry: as they seem often to have studied change, for the sake of influencing the imagination of their troops.

The second part of this volume contains an account of the campaign of Italy, and it frequently corrects very prevalent misrepresentations of the bold and brilliant actions of Buonaparte. The famous battle of the bridge of Lodi is thus narrated:

‘ Buonaparte left the banks of the Po on the 9th of May, and found himself on the 10th with his advanced guard, in presence of General Beaulieu's rear-guard, which was posted in front of Lodi and the river Adda. A brisk cannonade was commenced on both sides, in consequence of which the Austrians evacuated the town of Lodi, and retired to the other side of the river. Major Malcamp (son-in-law of General Beaulieu) who commanded this Austrian corps, caused several pieces of cannon to be placed at the end of the bridge which enfiladed it, whilst some other pieces placed on the right and left took it by a cross fire. He would not allow the bridge to be broken down, not imagining that the French would under such circumstances venture to attack it. Buonaparte had not attempted to force it, because the whole of his army was not yet arrived; but as soon as the major part of it had joined him, he assembled his General Officers, and communicated to them the resolution he had formed of storming the bridge. The plan was unanimously disapproved of by his Generals. Buonaparte obstinately persisting in this rash design, assembled a council of grenadiers, to whom he made an animating speech which determined them to undertake the attack. 4,000 grenadiers and carabiniers formed themselves into a solid column, and marched towards the bridge. As soon as they arrived at its extremity, they were received by a terrible discharge of grape shot, which it was impossible to withstand. They fell back with great loss, returned twice to the charge, and were again forced back by the fire of the Austrian cannon, which enfilading the bridge, were discharged all at once close upon them as soon as they had set foot on it. The French had already suffered enormously, and it might have been expected that they would have abandoned this desperate undertaking. But Buonaparte persevering in his resolution, ordered fresh troops to re-inforce the column engaged in the attack. Six Generals putting themselves at its head, animated them by their example, inflamed them by their words, and led them back to the charge. Taking advantage of a moment, when the thickness of the smoke produced by the incessant fire, prevented the Austrians from perceiving and making a general discharge upon the French; the lat-

ter rushed upon the bridge, crossed it with rapidity, and falling impetuously upon the troops and cannon which defended its extremity, overthrew the one and made themselves masters of the other. The bridge being forced, all the other columns instantly passed it to support the former. This action equally brilliant and unexpected, disconcerted the Austrians, who abandoned their ground, finding themselves too weak to defend it, and began their retreat. It was protected by the Neapolitan cavalry, which gained infinite honour on this day. They charged the French infantry several times, always with courage, and sometimes with success. They shewed themselves, by the good countenance which they preserved, and the judiciousness of their movements, equal to the best veteran troops.

‘ Buonaparte wrote to the directory that the allies had lost in this action 2,500 men, of which 1,000 were made prisoners, and that he had taken 400 horses and 20 pieces of cannon. He had the effrontery to pretend that this battle cost him only 400 men; and certainly never did he give a more glaring proof of the falseness of his accounts. The loss suffered by his army on that occasion was universally estimated at 4,000 men; and by some even greater. The very nature of the engagement rendered it more bloody than any of the preceding actions, and the French themselves considered it as the warmest contest during the campaign. It was absolutely impossible that they should be otherwise than great sufferers on the bridge of Lodi, where they were thundered upon without intermission by artillery and musquetry; and if they were three times compelled to fall back, it was undoubtedly in consequence of the terrible fire to which they were exposed, and of the great havock which it occasioned in their ranks.

‘ One cannot however help acknowledging the intrepidity with which the French accomplished this perilous undertaking. It was a striking proof with how much indifference the French Generals throw away their soldiers lives. By making other dispositions, and by the delay of a few days, Buonaparte might have crossed the Adda with as little loss as he sustained at the passage of the Po. He would not indeed have had such brilliant things to relate, but he would have preserved some thousands of his soldiers. He would have acquired less glory, but he would have shewed more real patriotism. He forgot that the leading principle of the greatest Generals, was to spare the blood of their soldiers; and that they only considered those as true victories in which they had but a small loss to lament.’

This was not, according to our author’s severe criticism, the only blemish in the military character of Buonaparte: the time lost in the siege of Mantua is also made a topic of accusation:

‘ This town which boasts of having been founded by the Etrurians before the Trojan war, is situated upon a lake formed by the Mincio, twenty Italian miles in circumference, and two miles broad. It is large, well built, and contains a great number of churches, of which some are very richly decorated. At the time when it still belonged to the Dukes of Mantua who resided there, it reckoned upwards of 50,000 inhabitants; it does not now possess half that number. It

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has always been fortified, and its situation has made it considered in all Italian wars as the most important fortress in that country. It has sustained several sieges, and whenever it has surrendered, it has been more in consequence of a blockade and want of provisions than of open force, or the regular operations of art. Its chief means of defence consist less in its fortifications, than in the difficulties opposed to the approach and attacks of an enemy. The town being entirely surrounded by water and marshes, is only to be arrived at by three bridges or principal causeways, which are covered by works raised at each of their extremities. It communicates by these causeways with the suburbs of St. George, St. Anthony, and la Favorite, which being capable of defence, must be carried by an enemy before he can approach the town. If once the besiegers make themselves masters of these suburbs, they may easily form and maintain the blockade of Mantua, but they are scarcely more advanced towards the formation of a regular siege, as they can only open the trenches upon the narrow front of the causeways which lead into the town. The waters of the lake stagnating in summer, the place then becomes very unwholesome, and those of the inhabitants who are in easy circumstances generally leave it at that time. This unwholesomeness is not the least of its means of defence: for it is impossible to besiege it without risking the total destruction of an army by sickness. In almost every siege this place has sustained, pestilential fevers have made great ravages, both amongst the assailants and defenders of it.

‘These considerations did not deter General Buonaparte, who had been taught by past successes to be confident of future ones. After having carried some out-posts of the town, he opened the trenches before it on the 18th of July. But the difficulties attending the siege, the fevers which broke out in his army, and the successful sorties of the garrison, rendered the progress of the French extremely slow, and enabled the Count de Canto d’Irles, who commanded in the town, to defend it until relieved.’

The pillage of Loretto is stated (p. 346.) to have produced but 4000*l.* sterling. The statue of the Madonná was not, like that of Anaitis, golden,—but of wood. Buonaparte, however, well knew how to come at the treasures of an enervated nation. His treasurer Flachat is said (p. 353,) to have stolen from him 250,000*l.* The following character is given of this celebrated General:

‘Pascal Buonaparte, a godson of General Paoli, was born at Ajaccio in Corsica in the same year (1769) that that island became subject to France. His father who died young had the rank of Major in the service of that power. At the age of ten years Buonaparte was placed at the royal school at Brienne, from whence he was removed to the military school at Paris. While there, he discovered application and an inclination for the sciences. In 1785, being then no more than fifteen, he was appointed Lieutenant en second of the regiment *de la Fere* of artillery, which he joined at Valence. His person is middle sized, and his complexion is dark and swarthy; his countenance bespeaks nothing remarkable, except his black eyes which are

lively, and habitually fixed on the ground. He brought with him from Corsica, and preserved both in the royal houses where he was brought up, and the regiment into which he entered, Republican and elevated ideas, a spirit of independance, a great deal of pride, an extravagant opinion of his own nation, and a great contempt for the rest of the world. This character, as little adapted to military discipline as to society, pleased neither his commanders nor his companions: the latter did not fail to bestow on him those little corrections which when given by equals, generally prove useful lessons; they had however no good effect on the haughty and savage disposition of this young man. Dissembling, silent, vain and misanthropic, he read much, seldom went abroad, and almost always alone; he studied history and politics, disdaining the details of his profession, which he hardly attended to. Though naturally silent, when the subject under discussion was to his taste, whenever he deemed the auditory worthy of him, and more especially when Corsica was the topic of discourse, then he became animated, and spoke with great energy and warmth, though not with elegance. On these occasions he discovered a good memory, a great degree of penetration and wit, a knowledge very uncommon for his age, and above all an extreme tenacity of opinion. Such was Buonaparte before the Revolution: till that period he had shewn neither the inclinations, the virtues, the vices or the manners of his age. His opinions, the violence of his character, and his ambition, would naturally induce him to take part in this revolution; he was supposed to have had a considerable share in the disturbances which agitated Corsica in 1789. The year following he rejoined his regiment, which was at Auxonne, taking with him a brother of the age of twelve. One of his companions enquiring why he took so young a man as his brother with him, he replied, *I wish him to enjoy a great spectacle, that of a nation which will speedily be either regenerated or destroyed.*

‘Buonaparte attached himself more and more to the Republican party, and obtained a rapid advancement. He was for a short time employed in the war of la Vendée, and also at the siege of Toulon. Being at Paris on the 13th of Vendemiaire, he shewed himself on that occasion one of the warmest partisans of the Convention, and very actively seconded Barras. This last being made Director, offered Buonaparte the command of the army in Italy, on condition that he should marry the widow of the Vicomte de Beauharnois who had been guillotined. The young Italian accepted the terms, and departed for the Italian army, which he found in the greatest want of arms, clothes, and ammunition. He found the means to procure at Genoa, a part of what was wanting; and the victories which he obtained from the beginning of the campaign, very soon placed his army above all want.’—

‘No person has so much contributed to the issue of the campaign of 1796, and by it to the peace which will follow this war, as Buonaparte. None of the Generals of the Republic have performed services so important and so difficult. He is the only one amongst them who has not owed all his success to the superiority of his forces, or to political causes. Active, enterprising, able, and above all fortunate,

fortunate, he has committed few military faults, has not suffered his adversaries to commit any with impunity, and has not in person experienced one defeat. The war of Italy, which till 1796, had been, if I may use the expression, only an episode of the general war, he made its principal and leading object; and there where the Emperor seemed to have the least to apprehend, he made him experience the most sensible losses, and caused the most serious alarms.

‘ If Buonaparte has been so great as a General, he has been far from shewing himself so as a conqueror or as a man. The cruel manner in which he treated the towns of Milan, Pavia, Lugo, and Arquata; the burning of Binasco and several other villages; the massacre of a great number of their inhabitants; the outrages and pillages which he sanctioned by impunity as well as by his own example, have tarnished the splendour of his victories, and have left him no other claims to the admiration of posterity. The despotism which he exercised over the countries conquered by his arms, the excessive contributions which he imposed on the inhabitants, and the extreme rigour with which he enforced the measures ordered by the French Government, have fortunately weakened the great effect of opinion, which his victories might have produced in Italy. Notwithstanding the formation of the Cispadan and Transpadan Republics, and although they furnished many thousands of auxiliaries to the army of Buonaparte, one cannot doubt the aversion which the majority of the inhabitants of this country has for the French, and for their political principles. The violent insurrections which broke out whenever the latter had experienced any check, afford an unequivocal proof of the sentiments of hatred and vengeance with which they had inspired them, as well as of all the evils which they had occasioned. If Buonaparte has by his political conduct placed himself below the height to which his military triumph had raised him, neither has he kept up to it by his personal qualities. The bombast, the boasting, and the marvellous which mark all his letters to the Directory, the constant exaggeration of the losses of the enemy, the ridiculously diminished estimate of his own, the perpetual representation of the destruction of the Austrian armies when they had only been beaten, the capture of Mantua so often announced as very near many months before it took place, the circumstance of 4,000 men laying down their arms at Lonado at his command, have given to his narrative the appearance of a military romance; and still leave just doubts, not of the reality of his victories, but of the extent of their consequences.’

In most places, the French soldiery seem to have excelled in courage, in lewdness, and in cruelty. Are these qualities naturally connected? Are they in any degree to be ascribed to the infidelity so diffusive in France? Are meekness, continence, and humanity, *christian* virtues, which a nation that aspires to military glory must be contented to abandon?

ART. IV. *Journal of a Tour through North Wales and Part of Shropshire*: With Observations in Mineralogy, and other Branches of Natural History. By Arthur Aikin. 8vo. pp. 231. 4s. Boards. Johnson. 1797.

A CLEAR prospectus of the nature and object of this tour may be taken from the preliminary pages of the author himself:

‘The tour, an account of which is now presented to the public, was made during the summer of the year 1796, partly for amusement, but principally as a supplement to the mineralogical studies of the author. From the perusal of books, and the examination of cabinet specimens, I wished to proceed to the investigation not of minute detached fragments, but of masses of rock in their native beds; to observe with my own eyes the position and extent of the several strata, the order observed by nature in their arrangement, and the gradual or more abrupt transitions of one species of rock into another. To see the whole process, also, of mining; of extracting the ore, reducing, refining, and manufacturing it, was one of my chief agenda.—

‘The greater part however of this little volume is taken up with a description of the principal of those scenes of beauty and grandeur which are scattered so profusely through North Wales. It would have been easy, by increasing the selection of scenes, to have enlarged the book; I am not certain however, that by so doing I should not have rather wearied than gratified the reader. In the following pages the *characteristic* features of Welsh landscape are described in a great variety of combinations; and in these, their intrinsic excellence will, I doubt not, atone for the occasional errors of the pencil with which they have been traced. A mere outline of an interesting object is itself interesting; but it requires the *creative* hand of a professed artist, by the skilful combination and contrast of light and shadow, to convert a cottage or rude stone-quarry into a beautiful landscape.’

This little volume, in which taste is always conspicuous as chastised by good sense and improved by science, is written in so equal a style of easy diction, that to select detached parts of superior merit would be difficult: we shall offer a complete specimen in the sixth chapter:

‘The day being promising, we set off after breakfast to examine Cader Idris. A small lake, called Llyn-y-gader, lies about a mile and a half on the high road to Towyn, which having arrived at, we quitted the road and began our ascent up the first steep of this lofty mountain. When we had surmounted the exterior ridge, we descended a little to a deep clear lake, which is kept constantly full by the numerous tributary torrents that fall down the surrounding rocks. Hence we climbed a second and still higher chain up a steep but not difficult track, over numerous fragments of rock detached from the higher parts: we now came to a second and more elevated lake, clear as glass, and overlooked by steep cliffs in such a manner as to resemble the crater of a volcano, of which a most accurate representation is to

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be seen in Wilson's excellent view of Cader Idris. Some travellers have mentioned the finding lava and other volcanic productions here; upon a strict examination however we were unable to discover any thing of the kind, nor did the water of the lake appear to differ in any respect from the purest rock water, though it was tried repeatedly with the most delicate chemical tests. A clear, loud, and distinct echo, repeats every shout that is made near the lake. We now began our last and most difficult ascent up the summit of Cader Idris itself, which when we had surmounted, we came to a small plain with two rocky heads of nearly equal height, one looking to the north, the other to the south: we made choice of that which appeared to us the most elevated, and seated ourselves on its highest pinnacle, to rest after a laborious ascent of three hours. We were now high above all the eminences within this vast expanse, and as the clouds gradually cleared away, caught some grand views of the surrounding country. The huge rocks which we before looked up to with astonishment, were now far below at our feet, and many a small lake appeared in the vallies between them. To the north, Snowdon with its dependencies shut up the scene; on the west we saw the whole curve of the bay of Cardigan, bounded at a vast distance by the Caernarvon mountains, and nearer, dashing its white breakers against the rocky coast of Merioneth. The southern horizon was bounded by Plinlimmon, and on the east the eye glanced over the lake of Bala, the two Arennig mountains, the two Arrans, the long chain of the Ferwyn mountains, to the Breddin hills on the confines of Shropshire; and dimly, in the distant horizon, was beheld the Wreakin rising alone from the plain of Salop. Having at last satisfied our curiosity, and being thoroughly chilled by the keen air of these elevated regions, we began to descend down the side opposite to that which we had come up. The first stage led us to another beautiful mountain lake, whose cold clear waters discharge their superabundance in a full stream down the side of the mountain; all these waters abound with trout, and in some is found the Gwyniad, a fish peculiar to rocky alpine lakes. Following the course of the stream, we came on the edge of the craggy cliffs that overlook Talyllyn lake; a long and difficult descent conducted us at last on the borders of Talyllyn, where we entered the Dolgelle road.

‘The mountain of Cader Idris, in height the second in all Wales, rises on the sea shore, close upon the northern side of the estuary of the small river Disynwy, about a mile above Towyn. It proceeds with almost a constant ascent, first northwards for about three miles, then for ten miles further runs E. N. E. giving out for its summit a branch nearly three miles long, in a south westerly direction, parallel to the main ridge. It is very steep and craggy on every side; but the southern descent, especially to the border of Talyllyn lake, is the most precipitous, being nearly perpendicular. Its breadth bears but a small proportion to its length; a line passing along its base and intersecting the summit, would scarcely equal four miles and a half; and in the other parts it is a mere ridge, whose base hardly ever exceeds one mile in breadth. The peak is said to be 2850 feet above Dolgelle\*.

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\* Vide Pennant's *Snowdonia*, p. 83.

Cader Iris is the beginning of a chain of primitive mountains, extending in a N. N. Easterly direction, and including the Arrans and the Arennigs. It is much loftier and more craggy than the slates and secondary mountains which surround it, and consists of,

‘ I. Siliceous porphyry in mass; intersected by veins of quartz.

‘ The quartz and felspar are inclosed in a greenish paste, composed of iron, argil, and mica, which by exposure to a red heat becomes of a dull red purple. This stone is very compact, has a moderately fine grain, and exhales an earthy smell on being breathed upon: does not effervesce with acids.

‘ II. Siliceous schistose porphyry, intersected by veins of quartz.

‘ Of a purple flesh colour, with a remarkable fine grain, owing to the large portion of quartz which it contains: the paste of this porphyry consists of argil and iron. The felspar is in small oblong grains, stratifying almost in regular alternation with long slender pieces of quartz. The mica is of a golden yellow, and is distributed through the felspar, quartz, and paste, indiscriminately. Were it not for the paste, which is in small quantity, this stone would nearly answer to Kirwan's *gneiss*. It emits, when breathed upon, a faint earthy smell; by exposure to a red heat its colour is considerably heightened. Does not effervesce with acids.

‘ III. Argillaceous porphyry, in mass.

‘ With a dark grey paste, fracture earthy, and emits a strong earthy smell when moistened, the paste bears a greater proportion to the quartz, felspar, and mica, than in the preceding species. It oxidates on the surface by exposure to the air, and when submitted to a red heat becomes liver coloured. Does not effervesce with acids.

‘ IV. Granitell of (Kirwan) in mass.

‘ Composed of quartz and schorl.

‘ Besides the species already mentioned, are found several rocks containing the component parts of granite and porphyry, but with so great a proportion of white and smoky-coloured greasy-looking quartz, as almost to conceal the other ingredients. In several specimens the felspar, having been decomposed, has fallen out and given the quartz a porous appearance; which accounts for the porous lava said by some travellers to have been found here.

‘ There are no mines in Cader Idris, or the neighbourhood.

‘ The plants that we found were *Lobelia Dortmanna*, in all the lakes, especially in Llyn-y-gader; *Saxifraga hypnoides*; *S. nivalis*; *Lycopodium selago*; *L. clavatum*; *Festuca vivipara*; *Vaccinium vitis-idaea*; *Gnaphalium dioicum*; *Pteris crispa*; *Narthecium ossifragum*; *Pinguicula vulgaris*; *Sedum rupestre*; *S. telephium*; &c.’

Much solid and useful information is in this tract communicated to the lover of the beauties of Nature picturesquely considered, and of the scientific investigation of her mineral and vegetable kingdoms. Mr. Aikin has judiciously repressed that perpetual ambition of minute description so much exhibited by modern tourists, which often degenerates into mere *verbiage*, and becomes feeble by expansion.

ART. V. *Memoirs of the Revolution*; or, an Apology for my Conduct, in the public Employments which I have held. By D. J. Garat, late Minister of Justice, &c. in the Service of the French Republic. Translated from the French by R. Heron. 8vo. pp 280. 5s. Boards. Johnson. 1797.

OF the original of these memoirs, an attentive account was given in our sixth vol. N. S. p. 552; and it is singular that so valuable, so authentic, and so well-written a narrative of some of the most stormy scenes of the French Revolution should so long have escaped translation. Another extract or two, in addition to those which we formerly gave, will more strongly evince its merit and its interest:

‘ Both Robespierre and Salles were subject to the ascendancy of that atrabilious temperament, which proves the torment of those in whom it prevails, and from which have, in all ages, arisen those storms which have *tempest*ed the moral world. Minds of this cast can never leave mankind at peace, till they have fettered them in the chains of some gloomy superstition, or under the restraints of a logic rigorously accurate and severe. They always are either fools or scoundrels, saints or eminent philosophers.

‘ In ages which derive their predominant character from the prevalence of religion, it often happens to such men, that after committing some crime, which they cannot recollect without horror, they hide themselves, for the rest of life, in deserts, and in caverns, while shrinking imagination continually pictures before them, the fathomless abyss, and the lurid fires of hell. The cloisters, which have received many men of this character, have been highly beneficial to the world.

‘ In ages of philosophy, they devote themselves to philosophy with a superstitious zeal: they carry their abstraction and reasonings to an extraordinary pitch. But, their reasonings are often sophisticated in their sensations, the very sources of reason. When the bent of their minds is directed towards objects in regard to which their sensations cannot be depraved; then they discover all the energy and perspicacity of genius. As to other matters, they rave by rule, and without affording any prospect of their ever coming to think soberly about them.

‘ I should not be surprised to learn, that Robespierre was not without some religion. But, never man, who knew to write with such propriety and elegance, was so utterly a stranger to sound logic. His best reasons at all times were his suspicions.

‘ When I, one day, begged to reflect upon some things which I had stated to him, and which might have saved him from all those crimes, which brought so many others, and himself at last, to the block; he answered me in these very words; *I have no need for reflection; I trust always to my first impressions.* With such a complexion of mind, and amid that current of events in which he was involved, his first impressions were always impressions of hatred, suspicion, terror,

ror, pride, and revenge. Hence the origin of those crimes which deluged the republic with the blood of its citizens; for those crimes were not the results of any settled plan of tyranny, which a man, who descended, step by step, into the most execrable depth of wickedness, could never have had sufficient greatness of mind even to conceive. This character of his, and the fate to which it conducted him, present that very example, and that very lesson, of which we stand the most in need. No, Robespierre never had a wish to abolish the Republic; but he deformed it with crimes, and deluged it with blood, and fancied that, in so doing, he was calling forth and invigorating its strength, and advancing its prosperity. He was not an ambitious tyrant, but a ferocious monster. Athens, till it received the yoke of Philip, escaped the domination of tyrants, yet suffered almost without intermission, all the worst evils of tyranny, from the savage or giddy passions of its citizens. I repeat, that this is the lesson of which, above all others, democracy stands peculiarly in need. By converting, in imagination, those instances of extravagant folly and guilt, which our fellow-republicans have exhibited, into projects and systems of usurpation and tyranny; we should deprive ourselves of the only advantage that can be drawn from the disasters we have suffered.'

Of the Girondists, Garat appears to have been most intimate with Gensonné; whom, he avers, he thus warned of the critical state of Paris:

"You think yourself certain, that all France will rise and hasten to your defence. But, consider, that, even upon this supposition, your force is dispersed throughout all France, while that of your enemies is assembled in Paris. In an instant, they may strike a blow against you; but months would be requisite to enable you to collect your defenders. What! the Jacobins are against you; nay, the Community of Paris is against you; and yet would you, in Paris, engage in a combat with enemies who are all-powerful at the Jacobin-club, and in the community? Have you forgotten, that all sorts of force are in the Community's hands; and that, of its powers, it owes several to yourselves. It was upon your motion, Gensonné, that the Legislative Assembly granted to the Community of Paris the *power of arrest*; and by the exercise of this terrible power, which it owes to yourself, it may at any time throw into prison, or absolutely overawe by terror, all who shall be inclined to prefer the right side to the left, Gensonné to Marat. The armed force of Paris is at the disposal of the Community; and being so, cannot be at the disposal of the Convention,—will be infallibly against you, if you shall have recourse to force of arms, while you avoid referring to this last resource. All those powers were bestowed to arm the Community against the King and royalty. Now, when the royalty exists no longer, with what degree of prudence can you leave the Community in possession of authority so enormous? Either withdraw from it those powers with which it has been imprudently invested; or, at least, be not so much more imprudent, and that with so much greater danger, as to give the alarm for battle to your enemies with whom it is in alliance.

What meant you, what was it you actually did, when you carried Marat before the Revolutionary Tribunal? Your wish certainly was, to gain a triumph to justice and to the Republic: instead of this the event has been to both nothing but affliction and disgrace: Marat has gained the triumph. Be assured that the Republic, when exalted and established upon a firm basis, will not fail to efface, from the glorious list of her founders, those men who have sought to set her foundations upon atrocious crimes. At present, she has not energy sufficient to purify herself. Any attempts which you should make to precipitate this dangerous operation, would but tend to work her overthrow. Phocion was not less friendly than Demosthenes, to the glory and liberty of the Republic to which they belonged: He was much better qualified to lead its armies to victory: Yet he checked and restrained the ardour of the Athenians, when they were incessantly roused by Demosthenes, to declare war against Philip. Experience at last shewed which of the two, whether Phocion or Demosthenes, was in the right. The sages of Europe will no doubt discern your reasons for the conduct you observe towards legislators who are unworthy of sharing with you this glorious title: and they would assuredly blame you, if, by too great impatience to perform a few acts of national justice, you should bring the nation, and even justice itself, into danger. Cicero, whose name you often invoke, prosecuted Catiline and his accomplices, without relaxation, and without pity, till he had them put to death almost under his own eye. But, Catiline and his accomplices more than dishonoured the Republic: they conspired against it: Cicero had the proofs of their conspiracy in his hands. It became necessary either to put them to death, or to suffer them to massacre the senate, and burn a part of the city. But, mark with what prudence,—prudence which men of less sagacity would have thought weakness or cowardice,—the same Cicero acted in respect to his colleague in the consulate, a colleague whom he had procured for himself, although he knew him to be immoral, unprincipled, and in all respects more worthy of being the accomplice of Catiline, than the colleague of Cicero. Mark how, in order to lay asleep the more dangerous vices of that colleague, Cicero even flattered his ambition;—how this great man availed himself of the very vices of a beggar, accidentally exalted to the highest dignities, in order to make him, for a moment, a useful instrument in the service of the Republic.

“ My dear Gensonné, here is the model of a *statesman*, in a man of genius and of virtue. We may talk in high-sounding phrases of the more inflexible virtue of Cato. But, there is nothing finer in writing than the periods of Cicero; there was nothing more wise and beneficent in policy than his conduct. I am well pleased with any skilful attempts to imitate the glowing and passionate eloquence of Cicero: but I should wish also to see his prudent and able conduct carefully imitated. Consider, my friend, that the Republic of France has been produced previous to the virtues which are necessary to maintain its duration. Reflect, that as yet we have rather good principles, than actually good morals and manners, and that our principles are rather promulgated only than thoroughly known: think that, if war break out between the legislators who have levelled the throne, and  
legislators

legislators who are more profoundly skilled in the theory of government; then, in the present state of the public mind, ninety-nine hundredth parts of the nation will turn, not to the side of those who possess the most enlarged intelligence, but to the side of those whose arm has accomplished the mightiest effects. They may, perhaps, give you a day of tears and statues. But, if you enter voluntarily into contests, which, I think, you may avoid: they may then probably begin with bringing you to the scaffold. Consider that, in the Executive Council, you have friends; and that you yet leave the Executive Council as powerless as if it were the Council of a Monarch: that, on the other hand, you have enemies in the Community, and yet leave the Community in possession of a force superior to all restraint, just as if there were still a king in Paris. When you manage matters so ill, it is a sort of madness to think that they can turn out, eventually, favourable for you."

It scarcely becomes us to speak of the character of the version, after having ourselves inserted, in our Review of *the original*, so many rival specimens: yet, to own the truth, we think Mr. Heron's performance a good one.

ART. VI. *Calmet's great Dictionary of the Holy Bible*: historical, critical, geographical, and etymological: Wherein are explained, all the proper Names in the Old and New Testament, of Men, Women, Cities, Countries, Rivers, Mountains, &c.; also most of the significant and remarkable Appellatives: With Accounts of the natural Productions, Animals, Vegetables, Minerals, Stones, Gems, &c. the Antiquities, Habits, Buildings, and other Curiosities of the Jews. With an ample Chronological Table of the History of the Bible, Jewish Calendar, Tables of the Hebrew Coins, Weights and Measures, reduced to our own, &c. &c. Revised, corrected, and augmented, with an entirely new Set of Plates, explanatory, illustrative, and ornamental; under the Direction of C. Taylor. 4to. In Monthly Nos. 1s. each, common Paper; and in *Parts* consisting of 3 Nos. on fine Paper\*, at 5s. Taylor, Hatton-Garden. 1797.

THE name of Calmet is very well known in the learned world. He was of the order of benedictines, and passed a long life in incessant application to his studies. His mind was vigorous, and animated by the love of religion and virtue. With a zeal tempered by moderation, and a benevolent regard for the happiness of mankind, he devoted himself with uncommon ardour to the examination of the Holy Scriptures; and, as the fruits of his labours, he published, in the year 1707, a Commentary on all the books of the Old and New Testament, in 23 vols. 4to. This work contains a vast fund of deep and curious learning, but too multifarious, perhaps, to be always well

\* The 1st and 2d parts are at this time before us.

digested.—Rondet published an abridgment of this commentary in 14 vols. 4to, by which he acquired a considerable degree of reputation; and the preface and dissertations of Calmet have been printed separately in 2 vols. 4to. Calmet also published, in the year 1730, a *Dictionary of the Holy Bible*, critical, geographical, &c. in 4 vols. folio, in which the most interesting and curious parts of the commentary are arranged in alphabetical order: this work is much celebrated for the many admirable elucidations which it contains of difficult passages in the Holy Scriptures, for beautiful delineations of Oriental manners, and for lively and entertaining histories extracted from authors little known even among the learned.

From this short account, it is evident that the Christian world is much obliged to the present editor; whose object is not only to give a translation of Calmet's *Dictionary*, but to make those additions which may be necessary, from the new lights thrown on Oriental history and manners, by our late voyage writers, and above all by Sir William Jones, and other gentlemen who have devoted themselves to that kind of learning; omitting at the same time passages which may be offensive to Protestants, and retrenching some superfluities.

The introduction to the work is, in our opinion, sensible and judicious. We quote the following passage:

‘The Bible has this remarkable character belonging to it, its doctrines and its precepts are clear as light; open at once to the unprejudiced understanding; and approved at once by the unbiassed mind: even though delivered in distant ages of the world, by different persons, and on various occasions, its principles are wonderfully uniform and similar, wonderfully energetic and impressive. But though the character of its doctrines and precepts be clearness and plainness, yet we cannot be surprised if some of its historic relations, and accounts of local matters, should appear, in some degree, confused:—it certainly would be infinitely surprising if they were not so; especially when we reflect that many of them date very early, and some of them from the birth of time itself: The very antiquity of these may render them difficult to us of the present day, without any imputation on the original writer. Others refer to customs familiar to the people to whom they were addressed; but these may be obscure to us in England, though entirely free from obscurity to the inhabitants of the parts where their author wrote. Others refer to persons of whom it is necessary to know more than these volumes have recorded, in order to judge by the whole of such persons' character, of the propriety of so much as they incidentally offer; the sacred accounts may be perfect for the purpose to which they were designed, while imperfect in respect to what may be gathered from other quarters. Others refer to cities, once great and populous, now ruined and deserted; of these we wish geographical and historical information, more, perhaps, than the Bible affords. In

short, it is notorious that Empires, Kingdoms, and States, that Emperors, Kings, and Statesmen, have flourished, and have ceased to flourish; they have risen to greatness, and have sunk to oblivion, during the course of the Bible history: by the further knowledge of their story, as collected from ancient authors, who incidentally or purposely mention the same subjects, we clear many particulars, which, in the Bible being only glanced at, appear intricate or perplexed.

‘ There are, in the prophetic parts of this book, many which relate to particular Persons and States. The completion of these prophecies is not always recorded in the Bible; but we know from other histories that they were fulfilled, and a knowledge of when, or how these were fulfilled, directs us to the confidence to be placed in others of the same kind, and justifies our regard to the sacred predictions in general.

‘ There are many persons of whom we could wish to know more than is related in the Bible; and of whom we may know more, by diligent study: for example—I suppose there never was a Christian, who read his Bible, who did not wish to know the end of CAIAPHAS, of PONTIUS PILATE, of HEROD, of the PHARISEES, the SADUCEES, &c. &c. all concerned in the crucifying of JESUS, our Lord:—or, who did not wish to know the particulars of that punishment which fell on the Jews, and on Jerusalem, for their rejection of the MESSIAH:—or who would not feel a satisfaction in reading the history of the accomplishment of our Lord’s predictions, respecting that holy place which was to be trodden down by the Gentiles:—or, on another subject, I suppose every Christian, without exception, must feel a pleasure in tracing the progress of the Gospel among all nations, and its influence in reforming, humanizing, and blessing mankind.

‘ Now, if on these comparatively recent events, we desire information, and exert our industry to acquire it; if these, to be properly understood, must be studied, what shall we say of events which date thousands of years before them; which, in consequence, are liable to more considerable ambiguity, if not obscurity; and from the manner in which they are related, are difficult to us now, though of no difficulty to their original readers? If we find it necessary, by perusing history, to transport ourselves eighteen hundred or two thousand years back, into past ages of time, surely it cannot be less necessary, that on articles of double that antiquity, we should use every means of information, and embrace every possible method of obtaining a competent acquaintance with them, of understanding them, and of viewing them in their true light.

‘ Add to these considerations, the different languages in which the sacred books are written, and the necessity of intimate knowledge with the things they describe, in order to comprehend correctly the description given of them, and we shall readily acquiesce in the conclusion, that however an attentive perusal of the Bible may make a Christian reader spiritually wise, yet there will remain many things of which he will desire to be informed; many things will appear uncouth, which he could wish were regulated; many will seem difficult, which he could wish were explained; and many on which his

judgment

judgment is capable of receiving further satisfaction, even while his admission of them is frank and ready.

‘The manners, and customs, and modes of life, are so various in various countries, that with great difficulty they are explained to each other; and with still greater difficulty, their propriety is respectively admitted. The common and ordinary occurrences of life are, in their relation, extremely embarrassing to those accustomed to a domestic œconomy, entirely different, perhaps directly opposite: in a cold country, that desire of shade which animates the inhabitants of a hot country appears perfectly ridiculous; in a country almost daily watered by showers, the mention of rain twice a year (the first and the second rain, or the early and the latter rain) is quite unintelligible; in a country of houses, every allusion to the properties of tents is lost, or even, perhaps, is misunderstood and misemployed.

‘The same reasoning may be applied to the natural history of the Bible:—the LEVIATHAN and BEHEMOTH may be very finely described; but who, in England, is the wiser for the description? who ever saw either of these creatures, to judge of its propriety? and for want of information on this subject, what impertinent remarks have been made! what false opinions have been vented! Some have called BEHEMOTH the *elephant*; some the *hippopotamos* (creatures equally foreign to us); some have called him the *buffalo*; the *wild-ox*; the —; and some have called him the devil!!! Amid such uncertainty, it is desirable, if possible, to procure a just and determinate idea of the natural history of the sacred Scriptures; and to demonstrate the proper application of the description to the creature or subject described.’

To this remark we might add that the objections of Voltaire, and of other writers, to the Scripture history,—if fairly examined,—prove nothing but *their* ignorance of antient manners. We remember once to have read a French author, who expressed great contempt for Homer's heroes, because their soldiers were not clad in uniforms, and because they had no ragouts nor made-dishes at their tables.

The Editor speaks of the late Mr. Harmer in terms of high commendation;—and it must be allowed that, whether we consider the intention with which he wrote his *Observations*, &c. or the manner in which they were executed, it is impossible to praise him more than he deserves.

To exemplify the mode of composition adopted in this Dictionary, we shall quote the article *Aaron*:

‘Aaron, son of Amram and Jochebed, of the tribe of Levi (Ex. vi. 20.) born A.M. 2430, ante A.D. 1574. He was three years older than his brother Moses (ch. vii. 7.) being born the year before Pharaoh's edict, which enjoined the destruction of the Hebrew male infants (ch. i. 22.) God having revealed himself to Moses in the burning bush, and directed him to deliver the Israelites from the oppression of the Egyptians, Moses would have excused himself, by representing the natural impediment of his speech: but God, in reply,

told him, that his brother *Aaron* should be his prophet and interpreter, and should deliver what they had to say. Of this God gave *Moses* a sign, which he accomplished by inspiring *Aaron* at the same time with the design of meeting *Moses* on his return into *Egypt*. *Aaron* advanced as far as the Mount of God (ch. iv. 27), where *Moses* related to him all that God had said; after which both went together into *Egypt*. A.M. 2513, ante A.D. 1491.

‘ Soon they assembled the elders of *Israel*, and communicated to them the will of God, to free them from their bondage. Afterwards, they presented themselves before *Pharaoh*, declared to him the orders they had received, and wrought several miracles, according to their commission from God (ch. iv. 29, 30, 31.) But this prince hardened himself; expelled them from his presence, and commanded his officers to withhold the straw used by the *Hebrews* in making bricks for him. Overwhelmed with despair, the *Hebrews* bitterly complained to *Moses* and *Aaron*; who, in the name of God, encouraged them; assured them he would overcome the opposition of the *Egyptians*, and the obstinacy of *Pharaoh*, by so many plagues and prodigies as should eventually compel them to dismiss the *Hebrews*; which in effect he accomplished. See *MOSES*.

‘ After the Exodus of *Israel*, and during their stay in the wilderness, *Aaron* and his sons were appointed by God to exercise in perpetuity the office of priests, in the tabernacle (ch. xxix. 9. & vid. ch. xix. 22, 24.) *Aaron* was respected in *Israel* as next in dignity after *Moses*.

‘ When the *Amalekites* attacked *Israel*, *Moses* went up a hill, with *Aaron* and *Hur*, and while *Joshua* was engaging the enemy below, *Moses* on the hill was lifting up his hands, which *Aaron* and *Hur* supported, to prevent his being tired.

‘ *Moses* being gone up the mountain to receive the law of God, after the ratification of the covenant made with *Israel*, *Aaron*, his sons and seventy elders, followed him, not indeed to the top, and here saw where the Lord was present, without receiving any prejudice. But during the forty days of *Moses*’s continuance in the mount, the people, become impatient, tumultuously addressed themselves to *Aaron*, saying, *Make us Gods which shall go before us: for as for this Moses, who brought us up out of the land of Egypt, we wot not what is become of him* (ch. xxxii. 1, & seq.) *Aaron* bid them bring their pendants, and the ear-rings of their wives and children; these melted down, were made into a golden calf, which being placed on a pedestal the people danced, and diverted themselves, about this idol, saying, *These be thy Gods, O Israel, which brought thee up out of the land of Egypt*.

‘ The Lord informed *Moses* of the sin of the *Israelites* (ch. xxxii. 7.) *Moses* immediately descended, having in his hands the tablets of the law, which, as he came near the camp, and observed what passed there, he threw on the ground, and broke, reproaching the people with their transgression, and *Aaron* with his weakness. *Aaron* excused himself, humbled himself, was pardoned, and continued in the priesthood.

‘ After

After the tabernacle was built, *Moses* consecrated *Aaron* with the holy oil, and invested him with the sacred ornaments.

*Aaron* and his sister *Miriam* having murmured against their brother *Moses*, on account of his wife, who was (an *Æthiopian*, in our translation, rather) a *Midianite*, a *Cushite* (Numb. xii. 1. & seq.); *Miriam* was immediately struck with a leprosy; which punishment having convinced *Aaron*, he acknowledged his fault, and asked forgiveness of *Moses* both for himself and his sister.

Some time after, *Korah*, *Dathan*, and *Abiram* revolted against *Moses* and *Aaron* (ch. xvi. A.M. 2015. ante A.D. 1489). *Korah* pretended that the priesthood belonged to him as much as to *Aaron*, both being of the tribe of *Levi*; and *Dathan* and *Abiram* being of the tribe of *Reuben*, aspired to share with *Moses* in the sovereign authority and government. God discovered his indignation against these rebels in a remarkable manner; for the earth opening, swallowed up them and their faction.

The next day, the people accusing *Moses* and *Aaron* of this slaughter, the Lord caused a plague to break out among them, which seized on the camp, and consumed many of them (Numb. xvi. 41.); but *Aaron* running with his censer, placed himself between the living and the dead, and the plague was stayed. Another miracle God wrought to secure the priesthood to him: *Moses* having taken twelve rods, or small twigs, of an Almond-tree from the princes of the twelve tribes, and one from *Aaron*, he placed them in the tabernacle, having written upon each the name of that Tribe whereunto it belonged, and upon *Aaron's* the name of this high priest. The next day, when the rods were taken out and inspected, *Aaron's* rod appeared bearing leaves, blossoms, and fruit at the same time, but the rest were barren. This rod therefore was placed within the most holy place, to perpetuate the remembrance of this prodigy.

*Aaron* married *Elisheba* the daughter of *Amminadab*, of the tribe of *Judah* (Ex. vi. 23.) by whom he had four sons, *Nadab* and *Abihu*, *Eleazar* and *Ithamar* (Lev. x. 1, 2.) The two first were killed by fire from heaven, as a punishment for presuming to offer incense with strange fire in their censers. From the two others the race of the high priests was continued in *Israel*.

*Aaron* with *Moses* not sufficiently expressing their Confidence in God, when he commanded them to strike the rock at *Kadesh*, he declared they should not enter the promised land; and soon after, the Lord ordered *Aaron* to ascend Mount *Hor*, at the foot whereof the *Hebrews* were encamped, there to be gathered to his fathers. Here he stripped himself of his pontifical ornaments in the view of all the people, and put them on *Eleazar* his eldest son, and successor in the high priesthood; this done, he died, aged a hundred and twenty-three years, and was buried, by *Moses*, and his son, in a cave of this mountain. *Israel* mourned thirty days for him.

For further particulars of the life of *Aaron*, the reader may consult *Exodus*, *Leviticus*, and the book of *Numbers*, as far as the twentieth chapter, and twenty-fourth verse of this last book, wherein we have a relation of his death. The author of *Ecclesiasticus* enlarges greatly on his character, ch. xiv. v. 7. The *Hebrews* fix the day of

his death, and the feast which they observe upon it, to the first day of their fifth month, *Ab*, which answers pretty nearly to our *July*; O.S. supposing the year to begin at *Easter*.

' *Aaron's* sepulchre has hitherto continued unknown. The scripture tells us (*Deut. x. 6.*) that *Aaron* died at *Mosera*; and elsewhere (*Numb. xxxiii. 38.*) that he died upon Mount *Hor*; Mount *Hor* being near the encampment at *Mosera*. He died in the arms of *Moses* his brother, and of *Eleazar* his son, and successor in the high priesthood. They buried him in some cave belonging to this mountain, and concealed the place of his interment from the knowledge of the *Israelites*; perhaps fearing lest in after-ages they might pay superstitious worship to him.

#### REMARKS ON THE HISTORY OF AARON

' I. In reviewing the life of *Aaron*, the first subject worthy of notice is, the manner of his introduction into the history: he at once appears as a kind of assistant, and so far an inferior to his brother *Moses*; yet *Aaron* had some advantages, which seem to entitle him to prior consideration. He was the elder brother, was an eloquent speaker, and was favoured by divine inspiration. Why he was not preferred to *Moses* in respect to authority we have no cause assigned; and it is not now for us to assign any other than the divine good pleasure.

' II. Among the most confirming signs given by God to *Moses*, no doubt, we must reckon the interview with his brother *Aaron*; which being predicted by God, and directly happening, was very convincing to *Moses*. See something similar in the case of *Jeremiah*, *ch. xxxii. v. 8.* It should seem also, that *Aaron* would not have undertaken a journey of two months, from *Egypt* to Mount *Sinai* (*Shaw's Travels*) at great hazard, and at much expence, unless he had been well assured of the authority which sent him; neither could he have expected to find *Moses* where he did find him, unless by divine direction; since the place, afterwards called the Mount of God, was then private, and unfrequented. In as much, therefore, as *Aaron* was a sign to *Moses*, by meeting him there, so *Moses* was a sign to *Aaron*. *Aaron* seems to have joined *Moses* after the affair of *Zipporah*; no doubt, he narrated to *Moses*, the events in *Egypt*, the death of the former, *Pharaoh*, &c.

' III. It should seem that *Aaron* was in *Egypt*, in circumstances superior to those of the lower class of people;—one from among such as were kept to their daily bondage, could ill have spared time and money for a journey to *Horeb*; his family and his task would have missed him too much. I think we may suppose, that though the family of these brothers had no pretension to sovereign authority by descent, they were probably of consideration by their property, or their office, or by some other way.

' It seems every way probable, that *Aaron* was a governor over the *Israelites*, while building the pyramids (see *PYRAMID*). Whether he was the chief ruler, or whether subordinate, cannot be determined; perhaps the former: he was certainly under the authority of *Pharaoh's* officers, yet might be the head of his own people; for it is customary in the east, for all societies, trades, &c. to have a head, who

who is responsible to government: and I rather think somewhat of this kind was the case, because we do not read of any intrusion of *Aaron* into office, or any election by the people, or any charge of such assuming brought against him by *Pharaoh*; but, both *Moses* and *Aaron* seem to be acknowledged by *Pharaoh* himself, and evidently by many of his servants, to be of great consideration, and, apparently, to be the proper persons who should remonstrate, &c. on behalf of the *Israelites* to the king.

‘ *Aaron* performed the miracles before *Pharaoh*, such as changing his rod into a serpent, &c. without any (recorded) wonder expressed by *Pharaoh* how a person kept to his daily labour, should acquire such skill, such eloquence, &c. Had *Moses* and *Aaron* been merely private persons in the estimation of *Pharaoh*, a jail had punished their impertinence.

‘ IV. *Aaron* was left in charge of *Israel*, in conjunction with *Hur*, while *Moses* was in the mount receiving the law; and in this character we find him guilty of a crime, which certainly his authority should have been exerted to prevent. His violation of his duty is not to be palliated; yet, that it was not so gross as is usually represented, see, under *CALF*. But it may be asked, as to *Aaron*’s personal concern in this matter, was his own faith or patience exhausted? If so, and he also supposed *Moses* to be dead, then there could be no collusion between them. Would *Aaron* have dared to have done as he did, had he expected the return of *Moses*?—his near return? It is true, he lays the fault on the people; but, if he had any late information respecting *Moses* (by *Joshua*, or otherwise) would he have ventured on what he knew would certainly be punished? The activity of *Aaron*, in building the altar, &c. to the calf, and his after submission to *Moses*, are utterly inexplicable, had not a divine conviction been employed on this occasion: a whole revolting nation obedient to a single returning ruler! Nevertheless, though he was blameably active, *Aaron* seems more to have suffered and tolerated the evil, than to have promoted it; the expression is remarkable, ch. xxxii. 35. “The Lord plagued the people because they made the calf, which *Aaron* made.”

‘ N. B. Nothing is said of *Hur*, the coadjutor of *Aaron* in the government of the people, respecting his interference in this affair; perhaps, he thought it not his business: but *Aaron* should have engaged *Hur*’s (and the elders’) authority, also, had he been hearty in his refusal of the people’s request. He seems to have flinched from his duty of resistance to the proceedings of the people, fearing their disposition as “set on mischief,” which he pleads in his excuse, v. 22.

‘ V. The quarrel and sedition of *Aaron* and *Miriam*, against *Moses* (Numb. xii. 1.) affords another argument against the supposition of any collusion between *Moses* and his brother. *Aaron*, it is true, assumes at first, a high tone, and makes high pretensions, to no less gifts than his brother; but afterwards, he owns his folly, and, with *Miriam*, submits. *Aaron* was not visited with the leprosy, but he could well judge of its reality on his sister; it was his office to exclude her from the camp for seven days: and by his expression of “flesh

half consumed," it should seem, this was a very inveterate kind; and, therefore, the more signal. *Aaron's* affection, interest, and passion, all concurred to harden him against any thing less than full conviction that this case was an interposition from above: as he must have well known it could not be in the personal power of *Moses* to produce this disease.

‘ For the priesthood of *Aaron*, see PRIEST. See also, MOSES, BIBLE, CALF, PYRAMIDS, EGYPT.

‘ VI. The departure of *Aaron* for death, has something in it very impressive, and altogether singular. In the sight of all the congregation, he quits the camp for the mountain, where he is to die: on the way thither, *Moses*, his brother, and *Eleazar*, his son, divest him of his pontifical habits; thither they attend him to the last, there they bury him, and that so privately, that his sepulchre continues unknown. We view, in imagination, this feeble old man ascending the mount, to a convenient height, there transferring the insignia of his office to his son; then proceeding beyond the sight of the people, and giving up the ghost, with that faith, that resignation, that meekness, which became one who had been honoured with the Holy Spirit, and with the typical representation of the great HIGH PRIEST himself.

‘ VII. The general character of *Aaron* has in it much of the meekness of his brother *Moses*; he seems an easy, good-natured man, willing to serve his brethren, too easily persuaded against his own judgment, as appears when the people excited him to make the golden calf, and when *Miriam* urged him to rival his brother; for it should seem to have been principally *Miriam's* intermeddling, as well from, no uncommon characteristic of her sex, dislike to a foreign woman, as from her being named before *Aaron*—“*Miriam* and *Aaron* spake against *Moses*”—and from the disease which afflicted her, while *Aaron* was less punished; probably, because he was less guilty, and because he was punished by sympathy with his sister, as well as on the commonly suggested reason—the importance of his priestly office.

‘ VIII. Upon the whole, I think, we may add to the express history of *Aaron*, these ideas: 1. That he was in authority before the return of *Moses* to Egypt. 2. That part, at least, of his authority was over-seeing the buildings carried on by the *Israelites*; though it does not appear that he was among the officers beaten (ch. v. 14.) but see this accounted for under PYRAMID (*i. e.* it was not his turn to be at work). 3. That he greatly assisted in ordering the people, at the Exodus, and perhaps was appointed general inspector, or perhaps treasurer to the whole caravan. 4. That he was a good writer, as well as an eloquent speaker. 5. That he had his particular department in the camp; and, that his authority extended little or nothing beyond this department. (See CARAVAN No. I, FRAGMENTS) 6. That although he received the ear-rings from the people, yet, whether the calf was made by his own hands, or under his express direction, may be doubted, from the order of the relation (ch. v.) which stands thus:—he took the ear-rings, &c. bound them in a bag or bags (or valued or placed them, as purses, according to the present Turkish phrase); then, he made that a calf by fusion (compare v. 35.

THEY made the calf); then, THEY said, these be thy gods,—“and when *Aaron* saw it”—(*i. e.* as I understand, the calf; for it was that to whose face (Heb.) he built an altar; which appears to be the same object which he saw)—now had *Aaron* made it himself, personally, he could not have seen it AFTER the people had saluted it as their God; but he must have seen it BEFORE the people. It should seem, therefore, that *Aaron* had given the gold of which he had the custody, to a workman, appointed by the people, and that he followed the people throughout the whole of this transaction; and, that he endeavoured to guide (perhaps, even contradicted) their opinion, in varying and appointing to the honour of JEHOVAH, what many, at least (the mixed multitude) would refer to the honour of the gods they had seen in *Egypt*. In this view his expression deserves notice—“to-morrow is a solemnity to JEHOVAH:” not to *Apis*, or to any other god, but to JEHOVAH. Such was the sentiment of *Aaron*, whatever might be that of some of the people; and in this view his confession to *Moses* (v. 24.) may be taken: “I cast it,” *i. e.* I gave it to be cast. Certainly, this making of the calf was a work of time, it was not cast in a moment, nor in the midst of the camp, but in a proper workshop, or other convenient place; and even perhaps was forwarded more briskly than *Aaron* knew, or wished. I conceive, he used all means of delay, though he sinfully yielded at last to a prevarication, or to a worship of JEHOVAH, by an image; an impure medium of worship; but *Aaron* could not be said to sin against a positive law, because, while *Aaron* was thus occupied in the camp, *Moses* was receiving the prohibition; consequently *Aaron* was uninformed of this injunction, and though not innocent, was ignorant. What means of resistance to the people he might have, we cannot tell; nor whether the people was so excessively guilty as some have supposed, since they also, so far as we know, had yet had no public prohibition of worshipping God by such mediatorial representations; or symbols of his presence.

‘IX. When we consider the talents of *Aaron*, his natural eloquence, and what were his probable acquirements in knowledge (for certainly he knew much, if not so much as *Moses*) that God often spake to him in conjunction with *Moses*; and that Egyptian priests were scribes, as part of their profession; is it a very unlikely suggestion, that he assisted his brother in writing some parts of the books which now go under the name of *Moses*; or, at least, that he also kept journals of transactions; that he transcribed, perhaps, the orders of *Moses*, especially, those relating to the priest’s office? If this be not improbable, then we account at once for any difference of style visible in these books; and for such smaller variations in different places as would naturally arise from two persons recording the same facts, I say, we account for this at once, without, in any degree, lessening the authority, the antiquity, or the real value of these books. It accounts also for the third person being used when speaking of *Moses*; (perhaps too, for some of the praise and commendation of *Moses*, which is most remarkable where *Aaron* is most in fault). In *Deuteronomy*, *Moses* used the pronouns, I, and me, “I said,” “the Lord said to me,” which are little, or never used  
in

in the former books. The remarks on the Caravan, its orders, officers, &c. illustrate much of the history of *Aaron*.\*

The additions made by the editor are placed at the end of the numbers under the title of *Fragments*; in which are many curious descriptions, remarks, observations, extracts from the books of the most approved travellers, &c. &c. calculated for the entertainment as well as the instruction of the reader.

We must not omit to observe that this work is illustrated with proper, useful, and ornamental engravings; nor should we discharge our duty to the public, if we did not recommend it to the perusal of every person who wishes to understand a book which contains the dispensations of God to mankind, at various times, and in divers manners; the knowlege of which opens to us the most glorious views; and which comprehends at once our comforts in this life and our hopes of happiness in the next.

ART. VII. *Medical Facts and Observations.* 8vo. Vol. V. 3s. 6d.  
Vol. VI. 4s. Vol. VII. 6s. Boards. Johnson. 1794, 1795,  
1797.

By some accident, we have neglected to notice the continuation of this medical miscellany as the new volumes have appeared: but we now proceed to atone for our deficiency\*; omitting in our examination a few of the least considerable articles.

The first paper of the 5th vol. contains an *Account of two Cases of Popliteal Aneurism*, by Mr. Thompson Forster, Surgeon to Guy's Hospital. In both of them, he practised the operation recommended by Mr. J. Hunter, viz. the ligature of the femoral-artery in the thigh; and it was attended with complete success. We perceive nothing extraordinary in the narration, except the great care to defend the artery from the too speedy effects of the ligature, which was done by the interposition of a small cylindrical piece of wood laid on a dossil of lint, and included along with the ligature.

*Account of the good Effects of Opium in the Case of a Person poisoned by Digitalis*, by Dr. Beddoes. Violent and continued retching, occasioned by an overdose of the fox glove, and which seemed to indicate great danger, was removed by large and repeated doses of opium; and an entire recovery, not only from the medicine, but from the original hydropic disease, was the consequence.

\* For the reviews of the former volumes, see *M. Rev. N. S.* vols. viii. ix. xii. xiv.

*Observations on the Diseases that occurred on board the Europa East India Ship, out and home*, by Mr. John Watson, chiefly relate to a fever of the remitting kind, which was very general, and in which the early exhibition of Peruvian bark was very successful.

*Case of a compound Dislocation of the Tibia and Fibula, with the Fracture and Loss of a considerable Portion of the Astragalus, and a Fracture of the Thigh-bone*, by Mr. James Rumsey, of Agmondesham, Bucks, is a good example of the cure of a very dangerous injury without amputation, and does credit to the skill and attention of Mr. R.

*Cases of the Urticaria or Nettle-rash, with Observations*, by Dr. Winterbottom, at Sierra Leone. The principal case is of this disease occasioned by eating an unknown fruit in the woods of Africa. It gives rise to some remarks on affections of the skin consequent to the reception of something noxious in the stomach; and it suggests a distinction between *essera* and *urticaria*, founded on the presence of affection of the system with the eruption, in the latter, and on its absence in the former.

*Of the Effects of Vitriolic Æther in a Case of Spasmodic Affection of the Stomach; and in two Cases of Intermittent Fever*; by Mr. W. Davidson. The æther in these instances operated in producing a sort of shock to the whole frame; and that such an effect should counteract a spasm, and interrupt the impending paroxysm of an intermittent, will not be thought extraordinary by one who is acquainted with the pathology of the human system. The use of strong stimulants to prevent an ague is a well-known part of empirical practice.

*Of the poisonous Effects of the Seeds of the Datura Stramonium*, by Mr. James Johnson, Lancaster. These were, sickness, pain in the stomach, and some affection of the eyes, or sensorium. Repeated emetics produced a cure.

*Case of Apoplexy in a pregnant Woman*, by Mr. Philip Williams. The only remarkable circumstance in this case is the position of two children in the womb, as discovered on dissection. One presented with the breech, the other with the foot: but it is observed that, in parturition, the latter might probably have turned round, and come by the head.

## VOLUME VI.

*Observations on the Use of Arsenic in the Intermittent Fevers of a Tropical Climate; to which is prefixed an Account of the Weather at Sierra Leone*; by Dr. Winterbottom, Physician to the Settlement. From a number of cases here given, it appears that the arsenical solution of Dr. Fowler was successful in the cure of inter-

intermittents and remittents, without any bad consequences resulting from the medicine. Some valuable observations relative to the comparison of its effects with those of the bark are subjoined; with an historical narrative of the exhibition of arsenic in intermittents, in different countries.

*Account of the good Effects of a Solution of Sal Ammoniac in Vinegar, as a topical Application in lacerated Wounds*, by Mr. Henry Yates Carter, Wellington, Salop. This is a continuation of the same writer's remarks on the subject, in the 2d vol. of this publication. The cases related are all successful: but the treatment in several of them being compound, it is not so clear how much of the success is to be attributed to the topical application. Indeed, we are inclined to think that the powers of Nature were the chief agent, and that applications of still greater simplicity would sometimes have answered quite as well.

*Case of a diseased Kidney*, by the same. 'A fatal suppuration of the kidney in this case seems chiefly to have been occasioned by blows on the loins.

*Case of a Gunshot Wound*, by the same. The remarkable circumstance in this case was that a ball entered the skull above the external canthus of the right eye, and came out below the left ear, having caused little injury.

*Account of some extraordinary Symptoms apparently connected with certain morbid Alterations about the Veins and Nerves*, by Mr. Pearson, Surgeon of the Lock Hospital. The case on which this paper is founded was that of an induration, about half an inch in diameter, on the inside of the leg, beginning in pregnancy, and continuing for many years, with exquisite sensibility when touched, and fits of pain consequent on various constitutional changes. It was at last extirpated by caustic, and the disease was entirely cured. The tumour appeared to include a part of the vena saphæna major, and a branch of the crural nerve; and to this combination Mr. P. attributes the symptoms. Other cases somewhat similar are adduced, and the whole suggests several ingenious observations to the writer.

*Account of the Extraction of an extraneous Substance from the Rectum*, by Mr. W. Blair, Surgeon of the Lock Hospital. This substance was a piece of bread burnt in toasting, which the patient had swallowed in soup two days before.

*Case of Aneurism of the Crural Artery*, by Mr. Thompson Forster. In this case, the artery was tied above the tumour, in the manner described in Mr. F.'s two former cases (vol. v.), except that the position of the aneurismal tumour, in the thigh, obliged him to tie the artery as high as just below the branching off of the profunda. The success was complete, and the

the tumour was entirely absorbed in the course of seven weeks.

*Account of a new Species of Swietenia (Mahogany); and of Experiments and Observations on its Bark, made with a View to ascertain its Powers, and to compare them with those of Peruvian Bark,* by William Roxburgh, M. D. This is the abstract of a paper sent by Dr. R. to the East India Company. The vegetable in question is a large tree growing in the mountainous part of the Rajamundry Circar, and called by the Hindoos *Soyaida*. Dr. Andrew Duncan jun. has made it the subject of an inaugural dissertation. We must refer to the paper itself for the description of the tree, and the detail of experiments on its bark. The result is, that it appears to have more bitterness and astringency than Peruvian bark, to be more soluble in watery menstrua, and to possess more antiseptic virtue. Dr. R. used it successfully in intermittents. An enumeration of five different species of *Cinchona* is subjoined.

*Of the Effects of Mahogany Wood in Cases of Diarrhœa,* by Mr. Fr. Hughes, Surgeon of the Stafford Infirmary. These effects appear, from the cases recited, to be those of a common astringent.

*Some Discoveries made by Mr. Galvani.* This article is a translation of the French letters on the same subject, inserted in the Philosophical Transactions for 1793, Part I.

## VOLUME VII.

*Practical Observations on the Treatment of acute Diseases, particularly those of the West Indies,* by Wm. Wright, M. D. These are little more than detached hints derived from the author's own practice, most of them on points respecting which others have given more copious information. They may, however, be perused with advantage as the result of a large and attentive observation. They relate to the practice of washing the body with cold water and vinegar, in typhus; the exhibition of calomel in fevers of various kinds, and in hepatitis; and the treatment of the pleurisy, peripneumony, and dysentery in tropical climates. The liberal employment of calomel in acute diseases is the most striking topic in this paper.

*Facts relative to the Origin of Intermittent Fevers,* by Thomas Beddoes, M. D. These facts are adduced merely to prove that Dr. Cullen was deceived when he referred the origin of intermittents merely to marsh effluvia.

*Observations on the Nature of Corns, and the Means of curing them,* by Mr. Anthony Carlisle. After an anatomical and physiological account of the articular covering of the body, this writer proceeds to shew in what manner a long continued and partial

partial pressure occasions a thickening of the cuticle below, and an absorption of the subjacent cutis; whence the diseased cuticle sinks among the sensible parts in form of an inverted cone, and becomes what is called a corn. He then briefly mentions the modes of curing them, by cutting out, dissolving by a caustic liquor, raising by means of perforated sticking plaster, and blistering.

*Some Observations relative to the Angustura Bark*, by T. M. Winterbottom, M. D. of Sierra Leone. From some detailed cases, and the general result of extensive experience, Dr. W. assigns to the Angustura its place among the more powerful tonics, and points out its particular advantages.

*Account of a remarkable Affection of the Testes*, by Mr. Widows Golding, Wallingford. A swelling of the testicle, as a symptom of the disease called the Mumps, has been remarked by several writers: but, in the cases here related, an inflammatory swelling of this part, accompanied with general fever, but without any affection of the face or jaws, took place as a sort of epidemic in the summer and autumn of 1793. The inflammation, though considerable, subsided in all the instances without suppuration, or sphacelus.

*Case of a Man who castrated himself*, by the same. In this instance, the hæmorrhage that ensued from the division of the spermatic arteries was very considerable: but the man recovered.

*Cases and Remarks on the external Application of Charcoal*, by Mr. W. Simmons, Surgeon at Manchester. These cases limit the good effects of charcoal, externally applied, to the correcting of fætor, which purpose it seems to answer very effectually.

*Case of Pins extracted from the Breast of a Woman, after remaining there 60 Years*, by Mr. H. Fryer, Stamford. This is a striking proof of the length of time during which a foreign substance may lie in the body without injury.

*Some Account of the Effects of Vitriolic Æther in Cases of Phthisis Pulmonalis*, by Richard Pearson, M. D. of Birmingham. This paper is little more than an announcement of cases to be hereafter published, stating the good effects of the application in question.

*Two Instances of uncommon Formation in the Viscera of the Human Body*, by Mr. Abernethy, from *Philosophical Transactions* for 1793.

*On the Conversion of Animal Muscle into a Substance much resembling Spermaceti*, by Mr. Gibbes—from *Philosophical Transactions* for 1794, Part II.

*Experiments*

*Experiments on the Nerves, particularly on their Re-production, and on the Spinal Marrow of living Animals*, by Mr. Cruikshank, from *Philosoph. Trans.* for 1795, Part I.

*Experimental Inquiry concerning the Re-production of Nerves*, by Dr. Haighton—from *Philosoph. Trans.* for 1795, Part I.

*Description of an Instrument for trepanning*, by Mr. J. Croker King—from *Irish Transactions*, Vol. IV.

*Cases of an enlarged Spleen*, by Dr. G. Burrowes—from *Irish Transactions*, Vol. IV.

*Estimate of the Excess of the Heat and Cold of the American Atmosphere beyond the European, &c.* by Ed. Aug. Holyoke, M.D.—from *Memoirs of the American Academy of Arts and Sciences*, Vol. II. Part I.

*Account of an uncommon Case of Emphysema; and of an external Abscess, the Contents of which were discharged by coughing, by the same—from the same.*

*Account of a Case in which a Stone, formed in one of the Kidneys, was extracted through an Abscess in the Back*, by Herman Schützererantz, M.D.—from *Stockholm Memoirs*.

*Account of the poisonous Quality of the Juice of the Root of Jatropha Manihot, or bitter Cassada; and of the Use of Cayenne Pepper in counteracting the Effects of this and some other poisonous Substances; with Remarks on the Efficacy of the Spigelia Anthelmia in Worm Cases*, by James Clark, M.D. of Dominica. The subject of this paper is chiefly some experiments made on frogs, with the Manihot and other narcotic poisons in different states, and with Cayenne pepper as an antidote. This last seems to act by its stimulant quality on the nerves of the stomach, counteracting the sedative power of the poisons. The Spigelia Anthelmia is found to act most safely as a vermifuge in the form of a syrup made from the infusion of the whole plant, with the addition of orange or lemon peel and juice.

*Account of some Experiments made with a View to ascertain the comparative Quantity of amylaceous Matter, yielded by the different Vegetables most commonly in Use in the West India Islands*, by the same. The object of these experiments seems rather economical than medical, and the value of their results is local. It may, probably, be a piece of information to most of our readers, that Tapioca is made of the starch of Jatropha Manihot, or bitter Cassada, turned by a flat piece of wood on a plate of iron well heated.

*A fatal Instance of the poisonous Effects of the Oenanthe Crocata, Linn. or Hemlock Dropwort*, by Robert Graves, M.D. of Dorchester. In this case, about two table-spoons full of the juice of the roots of this plant, taken by mistake for that of water-parsnip, speedily destroyed a young woman, with all the symptoms of a narcotic poison.

ART. VIII. *Dissertations and Miscellaneous Pieces relating to the History and Antiquities, the Arts, Sciences, and Literature of Asia.* By Sir William Jones and others. 8vo. Vol. III\*. 7s. 6d. Boards. Vernor and Co. &c. 1796.

WE always contemplate with renewed satisfaction the ingenious labours of our countrymen in the East. We consider them, in the aggregate, as constituting the monument more durable than brass, which will survive the existence and illustrate the memory of our Eastern dominion. After the contingent circumstances to which we owe our present preponderance in that country shall have ceased to operate, and the channels of Indian knowlege and Indian wealth shall have again become impervious to the western world, the Asiatic Researches will furnish a proof to our posterity, that the acquisition of the latter did not absorb the attention of their countrymen to the exclusion of the former; and that the English laws and English government, in those distant regions, have sometimes been administered by men of extensive capacity, erudition, and application.

When we call to our recollection how far the boundaries of knowlege have been extended, in Europe, by the establishment of the various academies which instruct and adorn this enlightened quarter of the globe; we know not whether any thing could have happened, more favourable to the general interests of literature, than the establishment of a similar institution in the centre of Asia:—a learned society placed in the midst of a people preserving, at the close of the eighteenth century, the pristine dogmata of the primeval ages: from whom Pythagoras derived the tenets which he transmitted to the philosophers of the Italic school; and by whom the same tenets are still taught, that were taught to Pythagoras. The votary of history, who has remarked that our knowlege of antiquity extends little beyond the shores of the Mediterranean, must be curious to pierce the veil which has hitherto enveloped the antiquities of the East, and the origin of nations. He will lament that a love of poetical allegory, or of exclusive learning, should have induced the Brahmins to disguise the history of remote events, in the same fabulous dress which adorns while it obscures those of Greece and Rome:—but he will execrate the intolerant bigotry, which actuated the brave but barbarous Khaliph who devoted to destruction the antient records of the Persian empire. Still, he will perceive that the genius, the application, and the erudition of the late President of the Asiatic Society have thrown considerable light on a very obscure

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\* For Vols. I. and II. see M. Rev. vol. xii. p. 330.

and an highly interesting portion of history, in the preceding volumes of this work. The natural historian must feel his attention arrested, by these researches prosecuted in a country 'where many animals are found, and many hundreds of medicinal plants, which have either not been described at all, or what is worse, ill described by the naturalists of Europe.' The philosopher will direct his view to the singular moral phenomena exhibited by the Asiatic world; and while he remarks the shades of distinction which discriminate individual nations, he will contemplate the universal traits of character, opinion, and manners, which still more strongly distinguish them from ourselves; and he will observe, not without surprise, some tribes still sunken in the grossest barbarism, dwelling on the confines and even in the midst of nations, whose exquisite refinement has been transmitted from the earliest antiquity.

'Whenever we direct our attention to Hindoo literature, (said Sir William Jones,) the notion of infinity presents itself, and the longest life would not be sufficient for the perusal of near five hundred thousand stanzas in the Puranas (sacred poems) with a million more perhaps in other works.'

We now proceed to the analysis of the third volume, only remarking that the two concluding papers of the second are erroneously ascribed to Sir William Chambers. They were translations for "the Oriental Miscellany" by the late Mr. William Chambers, brother of Sir Robert Chambers, Chief Justice of the Supreme Court of Calcutta. The third volume still contains many papers which appeared in the Asiatic Researches, and which we have therefore already noticed: but it also includes others of which we shall now give an account.

*An Eulogium on the Life and Writings of the late Sir Wm. Jones* we find prefixed to the volume. It is comprised in a discourse delivered at a meeting of the Asiatic Society on the 22d May 1794, by the Hon. Sir John Shore, Bart. Pres.

We should have been inclined to transgress our limits by a copious extract from this elegant panegyric: but, having remarked its insertion at length, in some recent publications, we conclude that it has already come under the observation of the generality of our readers. We shall therefore content ourselves with extracting from it a list of the works for which the public is indebted to the pen of Sir William Jones.

Among the publications of this illustrious writer, in Europe, exclusive of various compositions in prose and in verse, we find his "Commentaries on the Poetry of the Asiatics," which were completed before the expiration of his twenty-second year, and a "translation of the speeches of Isæus," with a learned comment. In law, "an Essay on the law of Bail-

ments," and a translation of a tract containing a lively and elegant epitome of the law of inheritance of Zaid. The vanity and petulance of Anquetil du Perron extorted from him a letter, in the French language, which has been admired for accurate criticism, just satire, and elegant composition. "The life of Nadir Shah" he translated into the same language, from the Persic original; and every admirer of Asiatic poetry must acknowledge his obligations to him for an English version of the seven celebrated poems, so well known by the name of *Moat-lakat*, from the distinction to which their excellence had entitled them, of being suspended in the temple of Mecca. In Bengal, the desire which he ever professed of rendering his knowledge useful to this nation, and to the inhabitants of our Indian provinces, induced him to suggest to government the compilation of a copious digest of Hindu and Mohammedan law, from Sanscrit and Arabic originals; with an offer of his services to superintend the compilation, and with a promise to translate it. During the course of this compilation, and as auxiliary to it, he was led to study the works of Menu; and finding that they might be considered as the institutes of Hindu law, he presented a translation of them to the government of Bengal. During the same period, he gave the public an English version of the Arabic text of the '*Serajiyihah*,' or Mohammedan law of inheritance, with a commentary. His lighter productions while in India, the elegant amusement of his leisure hours, consist of hymns on the Hindu mythology, poems, chiefly translations from the Asiatic languages, and the version of *Sacotala*, an antient Indian drama\*: but with this latter class we may not rank his profound and elaborate discourses and dissertations read to the Asiatic Society, which occupied the whole of the first volume of the work before us, and which have already received the tribute of our applause.

We cannot take leave of the subject without expressing our warm approbation of this classic offering of taste at the shrine of friendship.

*The eighth Anniversary Discourse on the Borderers, Mountaineers, and Islanders of Asia*; delivered 24th February 1791, by Sir William Jones, Pres.

We have already given an abstract of this paper in pp. 561, 562 of *M. Rev.* vol. xiii. N. S. We may, however, here add to our former extract the following passage, containing some remarkable particulars relating to a wandering tribe well known throughout Europe, and replete with curious information:

'We come now to the river Sindhu, (Indus) and the country named from it. Near its mouths we find a district, called by *Nearchus*,

\* See *Rev.* N. S. vol. iv. p. 121.

in his journal, Sangada; which M. D'Anville justly supposes to be the seat of the Sangaians, a barbarous and piratical nation mentioned by modern travellers, and well known at present to our countrymen in the west of India. Mr. Malet, now resident at Puna on the part of the British government, procured, at my request, the Sangaiian letters, which are a sort of Nagari, and a specimen of their language, which is apparently derived, like other Indian dialects, from the Sanscrit: nor can I doubt, from the descriptions which I have received of their persons and manners, that they are Pameras, as the Brahmans call them, or outcast Hindus, immemorially separated from the rest of the nation. It seems agreed, that the singular people, called Egyptians, and, by corruption, Gypsies, passed the Mediterranean immediately from Egypt; and their motley language, of which Mr. Grellman exhibits a copious vocabulary, contains so many Sanscrit words, that their Indian origin can hardly be doubted: the authenticity of that vocabulary seems established by a multitude of Gypsy words, as angar, charcoal; casht, wood; bhu, earth; and a hundred more, for which the collector of them could find no parallel, in the vulgar dialect of Hindustan, though we know them to be pure Sanscrit, scarce changed in a single letter. A very ingenious friend, to whom this remarkable fact was imparted, suggested to me, that those very words might have been taken from old Egyptian, and that the Gypsies were Troglodytes from the rocks near Thebes, where a race of banditti still resemble them, in their habits and features; but as we have no other evidence of so strong an affinity between the popular dialects of old Egypt and India, it seems more probable, that the Gypsies, whom the Italians call Zinganos, were no other than Zingaians.'

*Observations on the Inhabitants of the Garrow Hills*, by John Eliot, Esq. form the next paper. We gave an account of them, from the Asiatic Researches, in our xiii<sup>th</sup> vol. p. 503.

*On Egypt and other Countries, adjacent to the Gobi River, or Nile of Ethiopia, from the ancient Books of the Hindus*, by Lieut. Francis Wilford.

Of this curious paper, also, an account was given in Rev. N. S. vol. xiv. p. 501.

*An Account of the Method of catching wild Elephants*, by John Corse, Esq. next occurs. See Rev. vol. xiv. p. 496.

*On the Nicobar Isles, and the Fruit of the Mellori*, by Nicolas Fontana, Esq. See Rev. vol. xiii. p. 568.

*On the Musical Modes of the Hindus*, by Sir Wm. Jones.

We select the President's account of the variety of modes:

'Next to the phenomenon of seven sounds perpetually circulating in a geometrical progression, according to the length of the strings or the number of their vibrations, every ear must be sensible, that two of the seven intervals in the complete series or octave, whether we consider it as placed in a circular form, or in a right line with the first sound repeated, are much shorter than the five other intervals; and on these two phenomena, the modes of the Hindus, (who seem

ignorant of our complicated harmony) are principally constructed. The longer intervals we shall call tones, and the shorter (in compliance with custom) semitones, without mentioning their exact ratios; and it is evident, that, as the places of the semitones admit of seven variations relative to one fundamental sound, there are as many modes, which may be called primary; but we must not confound them with our modern modes, which result from the system of accords now established in Europe. Now, since each of the tones may be divided, we find twelve semitones in the whole series; and since each semitone may in its turn become the leader of a series formed after the model of every primary mode, we have seven times twelve, or eighty-four modes in all; and we shall accordingly see that the Persians and Hindus have exactly this number.'

The powerful and versatile talents of Sir Wm. Jones seem to have been calculated to surmount obstacles of every kind. Antiquity and botany, philosophy and poetry, law and music, appear by turns to have attracted his own attention, and the admiration of others.

Several papers now occur, that are taken from the Asiatic Researches, vol. iii.—*On the Mystical Poetry of the Persians and Hindus*, and the *Gita-gôvinda, or the Songs of Jaya-deva*, by Sir W. Jones. See Rev. vol. xiii. p. 571, &c. *On the Manufacture of Indigo*, by Lieut. Col. Martin. Rev. vol. xiv. p. 502, &c.

*On the Origin and Families of Nations*, by Sir W. Jones.

This discourse concludes the series on the subject delivered to the Society; and we gave some account of it in our Review of the ASIATIC RESEARCHES already quoted.—Before we take leave of the subject, however, we will indulge ourselves in a recapitulation of the inferences deduced by this eminent writer, from his researches into the obscure regions of remote antiquity. They will be found comprised in the following extracts:

'That the first race of Persians and Indians, to whom we may add the Romans and Greeks, the Goths, and the old Egyptians or Ethiops, originally spoke the same language and professed the same popular faith, is capable, in my humble opinion, of incontestible proof; that the Jews and Arabs, the Assyrians, or second Persian race, the people who spoke Syriac, and a numerous tribe of Abyssinians, used one primitive dialect, wholly distinct from the idiom just mentioned, is, I believe, undisputed, and I am sure indisputable; but that the settlers in China and Japan had a common origin with Hindus, and that all the Tartars were primarily of a third separate branch is no more than highly probable.

'From the testimonies adduced in the last six annual discourses, it seems to follow, that the only human family after the flood established themselves in the northern parts of Iran; (Persia;) that, as they multiplied, they were divided into three distinct branches, each retaining

retaining little at first, and losing the whole by degrees of their common primary language, but agreeing severally on new expressions, for new ideas; that the branch of Yafet was enlarged in many scattered shoots over the north of Europe and Asia, diffusing themselves as far as the Eastern and Western Seas, and at length, in the infancy of navigation, beyond them both; that they cultivated no liberal arts, and had no use of letters, but formed a variety of dialects, as their tribes were variously ramified; that, secondly, the children of Ham, who founded, in Iran itself, the monarchy of the first Chaldeans, invented letters, observed and named the luminaries of the firmament, calculated the known period of 432,000 years or 120 repetitions of the Saron, and contrived the old system of mythology, partly allegorical, and partly grounded on idolatrous veneration for their sages and lawgivers; that they were dispersed, at various intervals, and in various colonies, over land and ocean; that the tribes of Misr, Cush, and Rama settled in Afric and India; while some of them having improved the art of sailing, passed from Egypt, Phenice, and Phrygia, into Italy and Greece, which they found thinly peopled by former emigrants, of whom they supplanted some tribes, and united themselves with others; whilst a swarm from the same hive moved, by a northerly course, into Scandinavia, and another, by the head of the Oseus, and through the passes of Imaus, into Cashgar and Eighur, Khata and Khaten, as far as the territories of Chin and Iancut, where arts have been used and letters immemorially cultivated; nor is it unreasonable to believe that some of them found their way from the eastern isles into Mexico and Peru, where traces were discovered of rude literature and mythology analogous to those of Egypt and India: that, thirdly, the old Chaldean empire being overthrown by the Assyrians, under Cayumers, other migrations took place, especially into India, while the rest of Sham's progeny, some of whom had before settled on the Red Sea, peopled the whole Arabian peninsula, pressing close on the nations of Syria and Phenice; that, lastly, from all the three families, were detached many bold adventurers, of an ardent spirit, and roving disposition, who disdained subordination and wandered in separate clans, till they settled in distant isles, or in deserts and mountainous regions; that, on the whole, some colonies might have migrated before the death of their venerable progenitor, but that states and empires could scarce have assumed a regular form, till fifteen or sixteen hundred years before the Christian epoch; and that for the first thousand years of that period, we have no history, unmixed with fable, except that of the turbulent and variable, but eminently distinguished nation descended from Abraham.

The hypotheses of the learned President are attended with some obstacles of a very serious nature: but, as our limits are ill adapted for a discussion which must unavoidably prove prolix, or dogmatical, or unintelligible, we shall only mention a few of the difficulties that embarrass his system. It totally overlooks the negroes; and if, by implication, we suppose them descended from the same stock as the Indians, Romans, and Goths, the difficulty is enhanced by the Indian emigrants

of the same country retaining their original configuration, while the negroes have lost it.—The malediction of the Patriarch seems to have operated in a manner diametrically opposite to his wishes, since the posterity of the reprobate Ham have usurped undisturbed possession of the fairest fields and richest countries of the habitable globe, including within their enlightened circumference every thing illustrious in science, or renowned in civilized warfare: while the descendants of the dutiful sons are condemned to the burning sands of Arabia, or to the inhospitable regions of frozen Tartary, and are only known by the ferocious bravery of the early Khaliphs, or the far spreading devastations of a Ghengiz or a Timur. The system militates also against the tradition of the Hindus, already submitted to our readers, in which they trace their own and the Egyptian descent from the line of Shem.—To conclude, the supposition of the Mexicans and Peruvians having emigrated from the isles of Asia implies a knowledge of navigation, which they do not now possess, and which we have no authority for attributing to these islanders at any period.—Such are the doubts which we have formed of the reality of the facts here supported: but, though we cannot think them sufficiently proved, we discern in every page abundant reason to admire the profound erudition, the classic diction, and the enlightened piety of the excellent author; who, by his example, has

“taught us how to live; and, Oh! too high  
the price of knowledge! taught us how to die.”

Subjoined to the papers now noticed, we find “a Preface to the Institutes of Hindu Law;” of which our readers have an account in our last Appendix, p. 542, *et seq.*

Those who have perused the first and second volumes of this compilation will deem the third not inferior in variety of literary excellence. The essays of which it is composed claim very different degrees of commendation: but, in all, something will be found to instruct, or something to amuse.

#### ART. IX. Sir F. Eden on the State of the Poor.

[Article concluded from p. 268.]

HAVING terminated our investigation of the first volume of this work, the second and third now call for our attention. The former of these (as well as a considerable part of the latter) is occupied with Parochial Reports, or succinct accounts of various parishes in the kingdom, under the following heads; extent and population; number of houses that pay the house and window tax; number exempted; occupations of parishioners,

rishioners, whether in agriculture, commerce, or manufactures; what manufactures; price of provisions; wages of labour; rent of land, and land-tax on the net rental; what sects of religion; tithes, how taken; number of inns and ale-houses; farms, large or small; the most usual tenure; principal articles of cultivation; commons and waste lands; number of acres inclosed within the last forty years; in what manner the Poor are maintained; by farming them, in houses of industry, or otherwise; the state of houses of industry; numbers therein; annual mortality, diet, expences, and profit since their establishment; tables of baptisms, burials, and Poor's rates; number and state of friendly societies; diet of labourers; earnings and expences of a labourer's family for a year, distinguishing the number and ages of the family, and the price and quantity of the articles of consumption, and miscellaneous observations.

As a fair specimen of the kind of information which the reader may expect from these Parochial Reports, we shall transcribe one of the shortest,—the account of Yarmouth.

#### YARMOUTH, NORFOLK.

‘ The extent of this parish is about 24 furlongs by 4. The population in 1784 was accurately taken, and found to be 12,698 souls; but, at present, is supposed to amount to 13,000. There are 137 ale-houses in Yarmouth. About 40 of the inhabitants are employed in making sail-cloth; there is no other manufacture of importance in the parish. The principal employments are those connected with a sea-faring life.

‘ There are 3 Presbyterian, 1 Methodist, 1 Quaker, and 2 Anabaptist congregations: the number of dissenters is estimated at 2000: 750 houses pay the window-tax; the number exempted could not be ascertained.

‘ The prices of provisions are: beef, mutton, and lamb, from 5d. to 6d. the pound; veal from 4d. to 5d.; pork, 6d. to 7d.; bacon 10d.; butter 1s. for 20 oz.; milk 1d. the pint; wheat 3l. 15s. the quarter; barley, 1l. 13s.; oats, 1l. 11s.; flour, from 2s. 6d. to 2s. 10d. the stone.

‘ Common labourers have from 1s. to 1s. 6d. a day and victuals. Men employed in fishing, in loading and unloading vessels, &c. work by the piece, and sometimes earn 3s. or 4s. a day: ship-carpenters, &c. earn from 3s. to 4s. a day. It is thought that 20 friendly societies existed here, before the late act respecting them took place; they were chiefly composed of the poorest classes. Unfortunately they conceived that their several funds were intended to be at the disposal of the magistrates; they, therefore, mostly, agreed to break up, and divide their stock. Of these clubs, only three are now remaining: and they have not taken the benefit of the act. The number of members in each club is about 30, or 40.

‘ Little land is rented here, except in small parcels for gardens. Tithes are thus taken: horses and cows pay 6d. a head, a year; and

windmills, each 10s. a year. The land-tax amounts to 282ol. 3s. 1d. and is about 3s. 8d. in the pound. The principal part of this Parish lies along the shore, and is common, or waste land, and not very fertile; a great part of it being covered with sand and furze.

‘ There is, here, one charity-school for the maintenance and education of 30, and another for 50 poor children. The latter adjoins to the work-house, and is supplied with victuals from thence, at the rate of 1s. 9d. a week for each child.

‘ There is an hospital at Yarmouth for 20 poor fishermen, who have each two rooms, and coals allowed them, together with 2s. a week in summer, and 2s. 6d. a week in winter. Wheaten bread is universally used in Norfolk. The Poor, in Yarmouth, and all along this coast, live much upon fish, which is generally very cheap.

‘ The Poor are chiefly maintained in a poor-house, where they are employed in making nets for taking mackerel and other small sea-fish; a few spin worsted. There are about 15 or 16 beds in each room; they have, mostly, feather beds; and are placed close together. Boys, girls, men, and women, have all separate apartments. The married people have single rooms; but there are not many of that description. There are two rooms for the reception of the sick; which are well aired, but not distinct from the main building. The poor-house has a good dining-room, and suitable conveniencies for cooking, &c.; but the lodging-rooms and stair-cases do not seem to be well planned, or to be in the best order. From the great number of people sleeping in a room, close together, many disagreeable circumstances must frequently happen, besides the general injury arising from thence on the score of health. At present there are 65 men, 148 women, 40 boys, and 42 girls (in the whole, 295) in the house.

#### ‘ Table of Dict.

	Breakfast.	Dinner.	Supper.
Sunday	Bread and butter	Suet pudding	Bread and cheese
Monday	Bread and treacle	Boiled meat, dump- lins, & vegetables }	ditto
Tuesday	Bread and broth	Pease soup and bread	ditto
Wednesday	Same as Sunday	Milk, or gruel, & bread	ditto
Thursday	Same as Monday	Same as Monday	ditto
Friday	Same as Tuesday	Same as Tuesday	ditto
Saturday	Same as Wednesday	Same as Wednesday	ditto

‘ At every meal, except when there is milk, broth, or gruel, one pint of beer is allowed to every person who wishes to have it: rice, milk, wine, &c. are allowed to the sick: mutton and veal are also provided for the sick every Sunday.

## Table of Baptisms, Burials, Poor's Rates, Expenditure, &amp;c.

Years.	Bap- tisms.	Burials.	Poor's Rates.	Total Receipts in the Year, ex- clusive of Ba- lances remain- ing in Hand from former Years.		Total Expen- diture exclu- sive of Ba- lances.	Workhouse.	
							Earn- ings.	Provi- sions.
1774 end Ap. 1774.			2218	—	2500	—	2463	886
1775	235	—	1923	—	2295	—	2294	995
1776	282	—	2168	—	2242	—	2109	1052
1777	273	—	1910	—	2413	—	2546	1050
1778	284	—	2458	—	2608	—	2635	1137
1779	404	—	2677	—	2766	—	2677	1300
1780	425	—	2707	—	2819	—	2926	1359
1781	313	—	2988	—	3090	—	3061	1540
1782	431	—	3361	—	3479	—	3537	1792
1783	366	—	3877	—	4086	—	4001	2325
1784	302	—	3915	—	4397	—	4356	2332
1785	397	—	4429	—	4880	—	4996	2615
1786	368	—	4451	—	4916	—	4881	2640
1787	302	—	4646	—	5131	—	5110	2572
1788	270	—	4628	—	5218	—	5330	2617
1789	350	—	3970	—	4340	—	4311	1814
1790	336	—	2868	—	3526	—	3660	1733
1791	287	—	3191	—	3864	—	3857	1716
1792	339	—	3406	—	4121	—	3892	1761
1793	373	—	3086	—	3697	—	3832	1672
1794	316	—	3428	—	4053	—	4078	1677
1795	The Births from 1776 to 1781 inclusive, are 2423.			3500	no account	no accounts		

The rate for the year ending in 1795 was 4s. 9d. in the pound on the net rent.

The accounts ending in 1795 are not inserted in the books, nor passed; but the collector says, that the rates amounted to nearly £. 3500, as stated above. The following are the particulars of one year's receipts and disbursements:

Receipts.				Disbursements			
1794.	By balance re-	£.	s. d.	1794.	Provisions for	£.	s. d.
	ceived -	110	18 7		Workhouse 1677	11	4½
	Rates -	3428	14 0		Removals, out-		
	Benevolences	1	12 0		pensions, &c.	1117	6 9
	Composition				Clothing -	279	11 11
	for Bastardy	176	1 0		Salaries -	205	0 0
	Rents -	2	17 0		Repairs, &c.	193	19 6
	Money reim-				Fuel -	117	14 6
	bursed, Earn-				Special Pay-		
	ings, &c.	444	2 9		ments -	486	10 2
		£. 4164	5 4		Balance -	86	11 1½
						£. 4154	5 4

June 1795.

We

We have not selected this account as the best drawn up of the 181 parishes reported in this work: many others are equally interesting, but much too long for the limits of a Review. The report of the state of the Poor in the populous city of Norwich, for instance, comprehends 48 pages; Birmingham 19; Kendal 21; Hull 20; Shrewsbury 21; Leeds 16; and the House of Industry in the Isle of Wight 33. The Reports likewise contain much circumstantial and valuable information respecting the Schools of Industry in Rutland and Lincolnshire; and the Houses of Industry in Norfolk and Suffolk.

We here present the reader with a short list of the number of Parishes, in various parts of the kingdom, reported in the State of the Poor.

Bedfordshire	-	4	Herts	-	3	Somersetshire	3
Berks	-	4	Kent	-	8	Staffordshire	2
Bucks	-	4	Lancashire	-	6	Suffolk	- 2
Cheshire	-	3	Leicestershire	-	4	Surrey	- 5
Cumberland		17	Lincolnshire		8	Sussex	- - 4
Cornwall	-	2	Middlesex	-	3	Warwick	6
Derbyshire	-	7	Monmouthshire		2	Westmorland	4
Devonshire	-	3	Norfolk	-	5	Wiltshire	3
Dorsetshire	-	2	Northamptonshire		6	Worcestershire	3
Durham	-	8	Northumberland		2	Yorkshire	15
Essex	-	3	Nott's	-	4	North Wales	2
Gloucestershire		3	Oxfordshire	-	3	South Wales	3
Hampshire	-	8	Rutland	-	2		
Herefordshire		2	Shropshire	-	3	Total	181

We cannot close our review of this large work without first declaring, that we do not remember to have lately perused a publication of the same description, that has more agreeably engaged our attention. It is one of the few books which, in a copious title-page, do not promise more than is fulfilled in the body of the work. The Political Economist, who wishes to trace the Rise and Progress of our Poor-Laws, will here find all the information that is necessary. The materials have been collected with equal care and skill, not only from the Statute Book and Chronicles, and antient historians, but sometimes, with great advantage, even from poets and dramatic writers. We are told not only what steps the Legislature took, at different times, respecting the Poor, but also what opinions were entertained of them by contemporary writers.

Of the Parochial Reports, the idea and the plan are excellent; though we confess that this part of the work is to us, merely as readers, the least interesting. All that is to be expected from such report is, that the points to which the attention of the reporter is directed are proper; and that his answers to the

the questions put to him be faithful and accurate. Most of those here printed are actual surveys, taken by a person of competent abilities, expressly for the purpose of being reported in this work: no doubt, therefore, can possibly be entertained of their authenticity. The expence to which the author must have subjected himself, in the performance of this part of his task, proves how much in earnest he was in his desire of presenting to the public a work that should be perfect in its kind. Without these reports, tedious and perhaps dull as they possibly may be deemed, the volumes would not have been complete. After so minute an investigation of their condition in former periods, we should still have wished for information respecting the *present* state of the Poor. Nor, considering how very apt theory and hypothesis are to mix even in statements which profess to contain only facts, could any thing short of an actual survey have given us entire satisfaction. By these reports, the public are now put in possession of nearly as perfect and complete a view of the present state of the labouring classes, and the Poor, as if a survey of every parish in the kingdom had been made by an order of Parliament: for, the parishes here reported are very judiciously composed of agricultural and manufacturing parishes; of parishes in cities, and in villages; of those where there are, and where there are not, workhouses and friendly societies; where the Poor are farmed, and where they are not, in almost every county in the kingdom. Hence we now at length possess a full view of England in this important department of political œconomy.

The third volume continues and concludes these Reports. We are also presented with a large Appendix, composed of various miscellaneous articles, of which we here subjoin a list. The first piece, consisting of 136 pages, is a table of prices of many of the necessaries and comforts of life in different periods of our history, collected and compiled from almost every possible source of information. Among these we notice several household books, and other MSS. never before explored: some of them having been preserved in private cabinets, and others in the British Museum. On these tables we set an high value: since, if they do not, in fact, form a new and improved edition of Bp. Fleetwood's *Chronicon Preciosum*, they are a more copious and much more accurate compilation of the same nature. To this succeed some curious orders and regulations respecting rogues and vagabonds at Bury in Suffolk, in 1588. The next article consists of sundry acts and extracts of acts of Parliament, all of them relating to the Poor: a table of all the statutes that either remotely or immediately

mediately concern the Poor: an account of the state of the Poor in Scotland: Mr. Pitt's speech, and the heads of his bill for the relief of the Poor: various tables of the earnings and expenditure of the labouring classes in several different districts: a very long catalogue of the publications in our own language which relate to these subjects: a plan for a county bank: some supplementary tables; and at the end of the volume and the work, that very necessary and useful appendage to every publication of any compass or extent, a *copious and correct* INDEX.

This is undoubtedly a performance of great labour, —but not *only of labour*. It contains many substantial proofs that the author is a man of letters and reflection: and though the nature of his undertaking was not likely to afford him many opportunities of displaying either his taste or his learning, and though indeed he seems studiously to have shunned any display of them, yet each is occasionally visible. Both the antiquary and the philologist will also find many curious researches and investigations. The language is often forcible, in general it is correct, and it is always perspicuous, —but very rarely ornamented. If there be any faults either in this particular, or in the work in general, it is that marks of haste are occasionally exhibited: the style is sometimes not sufficiently compressed and compact; and the materials are not always well arranged. We could (but we avoid the unpleasant employment) point out several parts, in which the particulars appear to have been confusedly huddled together; as though they had been hastily prepared, and inserted just when they were immediately wanted. To some, perhaps, it may appear to be a defect that, after so satisfactory a detail of the causes and consequences of all the systems that have ever yet been adopted respecting the Poor, the author brings forwards no specific plan of his own: as if it were sufficient to describe a disease, without pointing out a remedy. This objection Sir Frederick has himself anticipated, by avowing that ‘the professed object of his work was not, so much to draw conclusions, either from facts or arguments, as, by putting the public in possession of such facts as were attainable by one individual, to enable them to draw their own conclusions.’

With this explanation *we* at least are perfectly satisfied: In addition to the motives\* which the author has assigned for such an omission, we think it no immaterial reason that, by proposing no such plans, he has avoided all possibility of any imputations or suspicions of having a preconceived purpose of his own to promote, and that he therefore made his reasonings and even his facts bend to his hypothesis.

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\* See Preface, p. xxviii.

ART. X. *An Essay on the Philosophy of Christianity.* Part the First. Containing Preliminary Disquisitions on Power, and Human Preference. By Caleb Pitt. 12mo. pp. 310. 3s. Boards. Gardner. 1796.

THE study of metaphysics, as far as the science respects the history of the human mind, and consists in the observation and arrangement of its various modes of action, must be acknowledged to be of great importance. The philosopher, who, having attentively contemplated what passes in his own mind, and diligently remarked the changes which take place in the minds of others, records these evanescent facts, and reduces them to some perspicuous order; and who, by accurate reasoning on intellectual phænomena, thus collected and arranged, brings forth general truths; is an useful contributor to the common stock of knowledge. Many attempts of this kind have been made, both by antient and modern philosophers: but one general error has attended these researches, which has very much retarded the progress of metaphysical science; viz. that, while philosophers have supposed themselves to be pursuing abstract speculations on the powers and operations of the mind, they have, often, only been defining the terms by which they are expressed. Instead of ascertaining and comparing facts, they have been occupied in settling the meaning of words.

This remark, if we do not greatly mistake, is applicable in an uncommon degree to the publication now before us. The author, who professes to have made discoveries in metaphysics which may be applied with great advantage to theology, and who, indeed, appears to have bestowed much attention on the subject, has been rather employed in determining the signification of metaphysical terms, or in framing definitions, than in investigating the structure and operations of the human mind. His work may serve to correct some inaccuracies of expression, to mark the differences among terms almost synonymous, or nearly related, and to suggest some new and pertinent applications of words: but we do not expect that it will be found to cast new light on any of the great questions, on which metaphysicians have been divided in opinion.

On the subject of power, Mr. Pitt, with very copious amplification, attempts to shew that the idea, or rather the term, comprehends ability to produce change, capacity to receive it, suitable circumstances, and *valuable* operation; that operation is the immediate result of power; influence, of operation; efficiency, of influence; and that by this process causes produce effects. The author also explains, with laboured exactness, the difference between power and liberty, possibility, dominion,

dominion, authority, strength, tendency, negative cause, contingency, &c. but, in all this, he appears to us to be rather performing the office of a grammarian, or a critic, than that of a metaphysician. We remain, at the close, as much in the dark as we were in the outset, concerning the nature of that mode of mind which we call power, and concerning the proper idea of cause and effect.

The second disquisition, on human preference, is liable to the same objection. The writer, throughout, is rather defining the terms preference, wish, inclination, purpose, volition, endeavour, &c. than tracing the actual process of the mind in these operations. His definitions are, indeed illustrated by a sufficient number of pertinent examples, which relieve the dryness of the inquiry; but these illustrations are not brought together with that comprehension of thought, and that clear tendency towards a conclusion, which we reasonably expect in metaphysical investigation. It appears pretty evident that Mr. P.'s doctrine of preference is the same with that which is called philosophical necessity: but we do not perceive that the necessarian system is more clearly elucidated, nor more ably defended, in this than in former treatises on the subject.

We are surprised to find that, in treating subjects so fully discussed by former metaphysicians, their writings are almost entirely overlooked. Mr. Locke is only cursorily mentioned; Mr. Hume is wholly unnoticed; and Aristotle is unfortunately introduced, only to furnish ground for a suspicion that the writer is not acquainted with his metaphysical works. Would he, otherwise, have questioned, whether Aristotle was the author of the division of causes into *material*, *formal*, *efficient*, and *final*; or have ascribed this confusion to his editors and expositors; when, in his *Physics*, lib. ii. cap. 3 this arrangement is expressly laid down, with examples of each kind?

The style of the work is simple, unaffected, and perspicuous; as the reader may perceive from a short passage, containing some just observations on the customary mode of speaking concerning the operation of mind:

‘ I apprehend, the custom of calling the properties of mind or thoughts under sundry modifications, faculties, and attributing personal expressions or language of agency to them, notwithstanding originally used tropically, hath much clouded and impeded the rational acquaintance of many well meaning persons with these subjects. Who but considers, that actions belong only to substances and not to modes, will readily agree that there is impropriety in such phrases as these. The understanding governs, or dictateth to the will. The will hath capacity to receive the action of the understanding and to obey its mandates. Dictation and obedience being properly  
and

and literally attributed only to agents capable of voluntary action, are not properly and literally ascribable to understanding, which is thinking under a particular mode, and to volition, which is a thought under a certain mode, and both dependent for existence on thought and thinking, which I think we rightly conceive modes of the human mind. Mr. Locke was sensible of the danger attending the use of such language, and in some measure attempted a reformation. Let the authority of so great a man, or rather a conviction of its importance apologize for my excluding such modes of expression from the subjects of this Essay. Such personifications may certainly be dispensed with by philosophy, however indispensable from the pleasing allegories of Mr. Bunyan and Mr. Keach, or the style of a poet. Certainly the style of a poet, or declaimer, is improper for a philosopher, or one who endeavours to exhibit the nature and reason of things. Respecting action of mind, I think we can strictly go no further than the discovery of laws of operation and influence.

‘ It seems generally agreed, that we are incapable of an idea of the human mind, considered as a substantial being : And that we cannot attain to conception of any of its modes, but by reflection on what we are conscious of. Thinking is a simple, and the most general, mode of mind, which strikes us on reflection. We are constrained, as it were, to observe that it runs through and is the subject, if I may be allowed the expression, of all other modes of mind within our cognizance. What is reflection itself, but thinking, as taking that appellation when employed on the action of our minds, which we are conscious of? And what is a reflection, but a thought on the action of our minds?’

From these preliminary disquisitions, we confess, we are not induced to entertain any very sanguine expectation concerning the application of the metaphysical principles of this first part of Mr. P.’s Essay to the elucidation of the philosophy of Christianity: but we do not mean to prejudge an unpublished work.

ART. XI. *Private Memoirs relative to the last Year of the Reign of Lewis XVI.* late King of France. By Ant. Fr. Bertrand de Moleville.

[Article concluded from the Rev. for June, p. 137.]

IT is easy to foresee that, among the many topics which will employ the pens of the future historians of the French Revolution, none will be more frequently nor more warmly discussed, than the sincerity with which Lewis the 16th accepted and adhered to the Constitution of 1790. His claim either to the pity or the esteem of posterity will depend, in some measure, on the opinion which will be formed on this part of his conduct.

At first sight, it may be thought inconceivable that an absolute monarch should accept, with any degree of sincerity, a

Constitution which apparently abridged so much of his power, and so greatly lessened the splendor of his crown: but, on a nearer view, we shall discover ground which might make him hope that he would be a gainer by the change. The government of France was certainly despotic; yet, in the exercise of its despotism, it lay under a considerable degree of restraint. Many political, many religious, many private rights were beyond its reach. Public opinion had its weight; and so necessary to the success of any measure of importance was the co-operation of a considerable body of individuals, that the general action of the French government was corruption, not force. This circumstance alone is an evidence of its weakness, and of its dependence on a large portion of its subjects: for corruption ultimately seeks its own ends, and not the welfare nor the wishes of the corrupted. Whenever, therefore, Government has recourse to corruption, it is a proof that the assistance (or, at least the acquiescence) of the corrupted part of the governed is necessary to its administration; and the more extensive the corruption is, the greater must be the weakness of that government, and the greater must be the number of those on whose co-operation it depends for support.

Hence, notwithstanding the acknowledged despotism of the crown of France, we maintain that, in the sense in which we speak, it was, at the time of the Revolution, one of the weakest of the governments of Europe; and that there were reasons which might induce Lewis XVI. to wish for an alteration in its form, and to accept the constitution of 1790 with much sincerity.

If the nation at large had been benefited by the restraints on the power of the Crown, we should have thought it a most fortunate circumstance:—but they produced the very reverse effect. They raised between the Crown and the People a body of men, whose interests, as individuals, were generally in opposition to the public welfare. Without their active or passive acquiescence, however, the Crown could not carry its measures. This acquiescence, therefore, was to be purchased; and thus was created a new and an enormous expence; and a new power was introduced into the state, which controlled all its operations. The persons of whom we speak were those among the nobility and the magistracy who engaged in politics, and the leading financiers.

Another class of persons (apparently, but not really, of a more constitutional description) had long been found a heavy weight on the Crown. These were the Parliaments of France. So early as the reign of Henry the 4th, they occasionally expressed themselves with great boldness: “Sire,” said the first President du Harlay, addressing himself to that Monarch, “If

it be disobedience to serve your Majesty well, your Parliament is often guilty of that crime. When it finds that the absolute power of the King is in opposition to the welfare of his service, your Parliament prefers the latter to the former; not from disobedience, but from a principle of duty, from the dictates of conscience."—From this high flight of patriotism, they were fetched to the ground by the Cardinal Minister of the succeeding Monarch. They revived in the troubles of the Fronde; raised themselves into consequence during the religious disputes in the reigns of Lewis XIV. and Lewis XV.; and, in the latter end of the reign of the last of those Monarchs, acquired an importance which braved royalty itself, and disposed the nation to consider them as a branch of the state. The means by which they accomplished their views were of a negative kind, but were of the most alarming nature. The administration of justice was in their hands; the consequence was, that, whenever by the King's order, or by their own act, these functions were suspended, the judicature of the country, and, in many instances, the proceedings of its magistracy, were at an end. It is easy to conceive what a convulsion must be produced by an event of this nature in such a kingdom as France. Yet, in all these contests, no resource was left to the King, but to choose between submission to Parliament, and endangering the peace of the kingdom. It must be acknowledged that the Parliaments often availed themselves of their power to promote the national welfare:—but party had a share in their politics; and if, on some occasions, they formed a salutary barrier against the King's abuse of his inordinate power; in others, they were a clog on the wheels of Government, even in its most salutary operations. The misfortune was that their power was confined to resistance; and that, while their resistance tended to destruction, they had no direct power of doing good.

Even the Corinthian columns of the state, the high nobility, who had long been considered as the greatest ornaments and supporters of royalty, were in some respects an heavy incumbrance on it. The pensions which they received amounted to an incredible sum. It has been said that the family of Noailles enjoyed, in pensions, an annual income little short of the revenues of the whole province of Brie; and though this may be an exaggeration, yet the accumulation of pensions must have been immense, and in course must have been a copious drain from the royal purse. The Monarch who granted might have some satisfaction in seeing the favourite enjoy the bounty of the grant: but the connexion was soon dissolved, and the pension was felt by the succeeding Monarch as a charge which

checked him in his own bounty or his own prodigality. Thus, on different grounds, former pensioners and their descendants were considered in the same odious light, by the subject and the sovereign. It was not, however, the *pensions* only of the nobility that indisposed the Crown towards them: their territorial possessions, with the long train of feudal dependancies, procured for them a credit, an authority, an influence, which in some respects rose into power; and that power was not always exerted in support of the views of the Court. Besides, the opinion of the public had given them almost an exclusive right to the favours of royalty. On many occasions, therefore, the Court found it necessary to sacrifice their wishes for their own favourites, to the proud pretensions of the antient nobility.

From each of the quarters which we have mentioned, the Crown experienced a strong counteraction; and it frequently happened that their efforts were united. Little then was left to the Crown but to surrender at discretion. A curious though not a well written account of the contest between the Crown and the Parliaments in the reign of Lewis XVI. is given in the *Journal Historique de la Revolution opérée dans la Constitution de la Monarchie Française, par Mons. de Meaupeou, Chancelier de France, Londres, 1774.* The general subject is ably, but shortly, sketched also by Mons. Mounier, in his *Recherches sur les Causes qui ont empêchées les Français de devenir libres.* The reader should well recollect that the famous manifesto of the Parliament in 1789, by which they declared that "they had no right to enregister decrees to which the nation had not given her consent, and demanded the assemblage of the States General," was the signal for the tremendous revolution in our times; and that, when the Parliament presented this manifesto, (which was so soon followed by the annihilation of the nobility and the murder of the King,) they had the support of many of the nobles, and of some even of the Princes of the blood.

The power of the nobility had been viewed even by Lewis XIV. with a jealous eye. In the early part of his reign, he seemed to have taken a pride in his nobles, and to have studiously sought for every means of increasing their splendor or consequence: but, in the latter period of his reign, (in compliance, as it is said, with the advice of Louvois,) he was less fond of employing them, and sought those to whom he trusted his councils, his fleets, and his armies, rather from the obscure gentlemen of the provinces and the families of the robe, than from the lofty nobles of his Court. He betrayed an equal jealousy of his Parliaments. In general, they were submissive to his will: but on some occasions they were refractory; and though their resistance was usually that of gentle  
courtesy,

courtesy, they sometimes murmured stern defiance. They registered his decree for the legitimization of his natural children, in such a manner as convinced him that he could not depend on it. They were in direct opposition to him on the affair of Jansenius, at the time of his death; and he predicted that they would set aside his will.

Such were the powers of opposition under the old government of France. They were not wholly unobserved during the meridian brightness of Lewis XIV.: but they became more and more visible as the shades of night descended on his second successor.

The war between Lewis XV. and the English was no sooner terminated by the peace of Paris, than another, and, in the event, a much more calamitous contest took place between him and his Parliaments. A close union is supposed to have existed between them and the Choiseuls; and each is suspected of having fomented the pretensions of the other. The succeeding administration was extremely hostile to them, and made vigorous attempts to destroy them, and to introduce a new body of men in their place. A similar attempt was renewed in the reign of the late King. On each of these occasions, nearly all those of the aristocracy who had any reputation for talents, or any pretensions to patriotism, took part with the Parliament. This was severely felt by the King; and his feelings were excited and roused by his Imperial brother-in-law, the wise Joseph. With some talents, and with some good views, that Emperor engaged in the arduous task of a total reform of his government: in which one of his leading designs was to depress the nobility, and to exalt the burghers and the peasantry. It was indeed natural for him to suppose that, by raising that body of men, and cementing an union between himself and them, he should add to the strength of his Crown, and enable himself to bear down the privileged orders and the nobility. This was the great object of his life. Even during the reign of his immediate predecessor, the mild and religious Maria Theresa, the Court of Vienna discovered some symptom of a wish to lower the ancient nobility:—the discontents of the Bohemian peasantry, which in 1795 produced a general insurrection against their feudal lords, are said to have been imprudently, though certainly not intentionally, countenanced by her, on their first appearance;—and a very blameable connivance with the authors of the troubles in Transylvania in 1784 is imputed to Joseph the II<sup>d</sup>. So strong was the persuasion that the Court of Vienna had a settled design of depressing the nobility and destroying the privileged orders, that the rapid conquest of the Austrian Netherlands, by the French General Dumouriez, was attributed by many to a secret agreement between the

Courts of Vienna and France that the French should conquer the Austrian Netherlands, to give the Emperor an opportunity of reconquering them; in order that, acquiring them by conquest, he might be under no obligation of admitting the rights and privileges which, as their hereditary Sovereign, he was bound to acknowledge, and to maintain. The suspicion was ridiculous: but it shews the prevalence of the opinion which gave rise to it. This general persuasion of the Emperor's supposed hostility to the Nobles followed him into France; and it is a whimsical circumstance that, *before* the French Revolution, the existence of an Austrian Committee was fabricated, with a view of making it generally believed that the Court of Versailles had adopted the designs of the House of Austria against the Nobility; in the same manner as, immediately *after* the Revolution, the existence of such a Committee was asserted, in order to make it generally believed that the Court of Versailles was hostile to the Constitution of 1790, and secretly co-operated with Austria and Prussia in their invasion of France. Even the warmest partisans of the antient *Régime* admit that both Lewis XVI. and his Consort were equally unfavourable to the Nobility and the Parliaments; and that they hoped, by raising the third estate, and by placing the administration of justice in other hands, to depress the former and destroy the latter of these obnoxious bodies.—Without refining too much on the subject, we think that the reasons which we have suggested shew that they felt both the Nobility and the Parliaments an heavy weight—a counteraction—on many of their most favourite projects; and that they might therefore *at first* wish well to a Constitution which delivered them from both;—a Constitution which, if it lessened their revenue, increased their receipt; which, if it raised the commonalty, threw back the Nobility to an equal distance; and which amply returned to the Crown in influence that which it took from them of force.

We have been led to these observations, for the length of which we perhaps should offer some apology, by the succeeding very curious and important account given by M. Bertrand of a conversation between him and Lewis XVI. on the subject of the Constitution:

‘ On the 25th of October the King again offered to me, through M. de Montmorin, the office of Minister of the Marine; and in terms so pressing, that I was at first as much surprised as embarrassed. However, as the events which followed my first refusal fortified the motives upon which it was founded, I persisted in entreating M. D. Montmorin (as the greatest proof of friendship he could give me) that he would do every thing in his power to influence the King to cast his eyes on some other person.

‘ The King wrote to me in two days after, and enforced what M. de Montmorin had said. His Majesty ended his letter with the following

lowing sentence: "In a word, I am confident your services would be useful to me and to the state. I know your attachment to me, and expect, in the present emergency, that you will give me this proof of your zeal and obedience."—

'In my answer to this letter, I persevered in my former opinion, founding my repeated refusal on the unjust but very universal prejudice that existed against all the ancient intendants of provinces, which would render me suspected of being an enemy to the new order of things, with whatever prudence and moderation I might act.

'The King, after having read my letter, said to M. de Montmorin, who had delivered it: "Ask M. Bertrand, then, how I am to find Ministers, and what is to become of me, if persons such as he, who profess themselves attached to me, refuse their services, and abandon me?" I was greatly moved and overcome by words so touching; and after the assurances given me by M. de Montmorin, that great changes were going to take place in the Council, and that I should be satisfied with the new Ministers, I no longer hesitated to answer that I was at the King's command; but I requested that his Majesty would not make my nomination public, until he granted me an audience. The next day, which was the first of October, M. de Lessart came to me from the King, and conducted me into his apartment. As it was the first time that I had ever had the honour of speaking to his Majesty, on finding myself tête-à-tête with him, I was so overwhelmed with timidity, that if it had been my part to speak first, I should not have been able to pronounce a sentence. But I acquired courage, on observing that the King was more embarrassed than myself. He stammered out a few words without connection, but at last recovered himself, on seeing me more at my ease, and our conversation soon became interesting.—

'After some general observations upon the present difficult and perplexed state of public affairs, the King said to me: "Well, have you any farther objections?"—

"No, Sir,"—answered I.—"The desire of obeying and pleasing your Majesty is the only sentiment I feel. But that I may know whether it will be in my power to serve you with utility—I hope your Majesty will have the condescension to inform me of your sentiments respecting the new constitution, and the conduct you expect from your Ministers regarding it."—

"That is but just," said the King; "this then is what I think. I am far from regarding this constitution as a *chef d'œuvre*. I believe there are great faults in it, and that if I had been allowed to state my observations upon it, some advantageous alterations might have been adopted. But of this there is no question at present; I have sworn to maintain it such as it is, and I am determined, as I ought, to be strictly faithful to my oath; for it is my opinion that an exact execution of the constitution is the best means of making it thoroughly known to the nation, who will then perceive the changes proper to be made. I have not and cannot have another plan than this. I certainly shall not recede from it; and I wish my Ministers to conform to the same."—

‘ To this I answered, “ Your plan appears to me extremely wise, Sire. I feel myself capable of fulfilling it, and I take the engagement to do so. I have not so sufficiently examined the constitution, either in general, or in its particular branches, to have a decided and fixed opinion respecting its practicability, nor shall I form one, until experience has more enlightened the nation and myself. My present resolution is, never to deviate from what it prescribes. But may I be permitted to ask, if the Queen’s way of thinking on this subject is conformable to that of your Majesty ?” added I.—“ Yes, perfectly ; she will tell you so herself.”

‘ A moment after, I went to the Queen’s apartment, who, after assuring me with great goodness, that she was as sensible as the King of the great obligations I had laid them under by accepting a part of the administration in circumstances so difficult, she added these words : “ The King has informed you of his intentions relative to the constitution. Don’t you think, that the only plan he has to follow, is to adhere to his oath ?”

“ Yes certainly, Madam,” answered I.—“ Well, be assured,” rejoined she, “ that nothing shall make us alter our resolution. Alons ; be of good courage, M. Bertrand. With a little patience, firmness, and consistency of conduct, I hope you will find that all is not yet lost.”

‘ I was named Minister the 1st of October, and next day took my oath to the King. According to custom I announced my nomination by a letter to the assembly. Many remarks were made, but without any apparent displeasure, on my not having imitated my predecessors, by flattering the assembly, and praising the constitution. I simply expressed in my letter : “ that having sworn to the King to be faithful to the constitution, I engaged myself to the assembly to adhere literally to my oath, and promote the execution of the constitution by every means within my sphere.”

The following is M. Bertrand’s account of the famous oath, which drove so many of the Ecclesiastics and *Religieux* out of the kingdom :

‘ The assembly, whose credit ever seemed supported by acts of violence, had passed a decree, enjoining the unconstitutional priests to take a new oath, or to quit the kingdom.

‘ The Bishops, then at Paris, were convinced that the King, who had already manifested the deepest regret for having sanctioned former decrees against the clergy, would be happy to have motives and means for refusing that one. They therefore determined to draw up a memorial against it, and applied to me to present it to his Majesty. I had a private correspondence with the Bishop of Uses on this subject ; for at that time a Minister could have no public communication with a Bishop without awakening suspicion against himself.

‘ The King appeared much affected at this memorial, and said to me, with the energy he ever shewed in the cause of religion, “ They may be assured I never will sanction it : but the difficulty is to know whether I ought simply to refuse my assent, and to assign the motives

tives of my refusal, or to temporize on account of the present circumstances. Endeavour," continued he, "to discover the opinion of your colleagues, before the subject is mentioned in the council."—I remarked to the King, that he was not, by the constitution, obliged to assign the motives of his refusal; and that although the assembly ought to be pleased to see his Majesty give up that important prerogative, it was so ill disposed, that it might refuse to listen to his motives, and might even reproach him with this breach of the constitution, as if it were a violation of his oath; that to temporize was only a display of weakness, and would encourage the assembly to become still more enterprising; and besides that, a simple negative was at once more sure and more proper. The affair was discussed the day after, in a committee of the Ministers, and the indispensable necessity of a negative was acknowledged by all.

'At the following Council, this measure was proposed to the King, who adopted it, with extreme satisfaction. But this interval of happiness was interrupted by the proposal which the Minister of the home department made to him, of appointing constitutional Priests to the Queen's Chapel and his own, as the surest means of silencing the malcontents, and convincing the people of his sincere attachment to the Constitution. "No, Sir; No," said the King, in a firm voice; "let no one speak to me upon this subject; since liberty of worship is made general, certainly I ought to enjoy it as well as others."

'The warmth with which he pronounced these words astonished us, and silenced M. Cahier de Gerville.'

In a subsequent part of this work, the author says:

'In this same Council we were witnesses to a scene of a very different nature, much too interesting to be passed over in silence. M. Cahier de Gerville read aloud the sketch or rough draught of a proclamation he proposed relative to the assassinations, pillaging, and other acts of violence, at that time very frequent; particularly against the Nobility, on the pretext of Aristocracy, &c. In the proposed proclamation was the following sentence: "Those disorders interrupt the happiness we at present enjoy." He had no sooner pronounced it than the King said, "That sentence must be altered."

'M. de Gerville having read the expression again, replied, "I perceive nothing that requires to be altered, Sire."

"Do not make me speak of my happiness," resumed his Majesty, with emotion; "I cannot authorize such a falsehood. How can I be happy, M. de Gerville, at a time when nobody is happy in France? No, Sir, the French are not happy: I see it but too well. They will be so, I hope; and I wish it very ardently. When that time arrives, I also shall be happy, and shall then be able, with truth, to declare it."

'These words, which the King uttered with a faltering voice, made a lively impression upon us, and was followed by a general silence, which prevailed some minutes. His Majesty being apprehensive that those marks of sensibility, which he had not been able to repress, would raise a suspicion against his attachment to the consti-

tution, seized an opportunity, which M. de Gerville afforded him, a few minutes after, of shewing that he was determined to adhere very scrupulously to his engagements in support of it; for in an affair reported by M. de Gerville, he pronounced an opinion more strictly conformable to the letter of the Constitution than that of the Minister himself. The particulars of this I need not give at present, as they must appear hereafter, in the account of my administration which I laid before the Assembly upon my dismissal.

‘As M. de Gerville was more enthusiastically fond of the Constitution than any one of the Council, he was confounded and rather abashed to find that the King was inclined to adhere to it more scrupulously than himself.

‘It was a remarkable feature in the King’s character, which particularly shewed the turn of his mind, that his natural timidity, and the difficulty he found in expressing his ideas, never appeared when religion, the relief of the people, or the happiness of France, were in question. Upon these occasions he always delivered himself with an energy and facility which never failed to astonish the new Ministers, who were prepossessed with the prevailing opinion of the King’s narrow capacity.’

It appears that the Councils of Lewis XVI., during the participation of M. Bertrand in the Ministry, were distracted and weak,—but that M. Bertrand himself, if we credit him, (and we see no reason for refusing him credit,) was firm and consistent. On retiring from the Ministry, he published an account of his administration, which he gives at length in the 2d vol. The conclusion of it is as follows:

‘Lastly, there is another truth, which is important though little known, that I ought to attest and publish. During the five months and a half in which I have been in the Ministry, I have never seen the King one moment vary from his fidelity to the principles of the Constitution. I shall mention, in support of this assertion, a fact which recently occurred, and which made so great an impression upon my colleagues that they cannot have forgotten it.

‘Towards the end of last month, a very delicate and important affair was brought before the Council. There were two ways of acting; the one would occasion a very considerable increase of the power of the Crown, without exciting any discontent, because it was agreeable to the general wish. The other was the way more exactly conformable to the letter and spirit of the Constitution. The King, without waiting for the advice of his Ministers, did not hesitate a moment in deciding for the latter, and he signified his opinion in these remarkable words: “The Constitution is to be faithfully executed, and we are never to attempt to increase the powers of the Crown.” What an example to the constituted authorities! and how much is it to be wished for the good of the public, that all of them should confine their powers as scrupulously within the bounds that are prescribed!

‘I submit these reflections to the wisdom of the National Assembly. They are suggested to me by the purest love of my country.

May

May my successor, happier than me, see true patriotism triumph over the passions and false opinions which I had to combat \*!

(Signed) 'DE BERTRAND.'

The present volumes abound with curious anecdotes and traits of character. Honorable mention is *not* made either of the celebrated Count d'Estaing or of the Baron de Breteuil. The writer speaks of the effect of the Journals of Condorcet and Brissot on the mind of the public, and of the attempts of the Government to silence them. He accuses the latter of publishing the most atrocious calumnies against the King. Danton, he says, received more than 100,000 crowns, under the Ministry of M. de Montmorin, for using his interest in the Jacobin Club to serve the Court; and 'he [Danton] faithfully fulfilled his engagement, always reserving to himself the liberty of employing the means he thought would best succeed in making his notions pass. His usual method was to season them with violent declamations against the Court and Ministers, that he might not be suspected of being sold to them.' The author speaks in the highest terms of Mons. Malouet.

M. Bertrand says that the King looked forwards to the war with very great inquietude; that he apprehended that the victories, which he did not doubt would be gained by the Austrians and Prussians, would re-ignite the fury of the Jacobins against those of the Priests and Nobles who remained still in France; and that the King sent the celebrated Mallet du Pan to the Emperor and the King of Prussia, to endeavour to prevail on them not to allow their armies to act offensively against France. We know that a distinguished Member of opposition in our Parliament has declared that he has seen a letter written by Lewis XVI. to our King, intreating him, in the strongest and most affecting terms, not to engage in hostilities against France; and beseeching him most earnestly, to endeavour to dissuade the Emperor and the King of Prussia from the war. If this letter really exists, it should be published.—We have also been told that, when a person, in the presence of the Duke of Brunswick, expressed his surprise that England could not be brought to engage in the war, the old General said, "Do not fear:—they will engage in it: but it will be one year too late."—One year too late has, perhaps, been the motto of England through the whole of the war. Have we offered peace one year too soon?

The most interesting part of the work before us begins with the 22d chapter of the 2d volume; which contains an account of M. Bertrand's connection and correspondence with the King,

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\* 'Vide Appendix, No. 8.'

after he resigned his place of Minister. Here we find a strong picture of the arts of the *côté gauche* of the Assembly, (as it was called,) and of the Jacobins, to inflame the minds of the people against the King and the Royal Family; and a delineation of the unavailing (and, in our opinion, ill judged) efforts of the friends of the Court to counteract their designs by their own arts. A curious account by the Marquis de Bouillé of his own conduct, in the King's attempt to escape to the Frontiers, is given in the Appendix to Vol. II.

The 3d volume contains other plans contrived for the unfortunate Monarch's escape. In answer to one proposed to him by our author, the King wrote as follows: "It is undoubtedly necessary to provide for our safety; but even that must be done with dignity. I find none in the new plan you propose."

The author then gives the particulars of his own concealment during the massacres at the close of the year 1792, and of his escape to Boulogne, whence he embarked for England. Very soon after his departure from Boulogne, two Commissaries from Paris arrived there, to arrest him.—His reflections on the character and fate of Lewis XVI. and the circumstances related by him of his trial and execution, are very interesting:—we shall close our extracts from the work with part of his account of a conversation which took place, immediately after the King's execution, between M. Edgeworth, his Majesty's Confessor, and M. Malesherbes, his Counsel at his trial.

'The Abbe Edgeworth, who was on his knees on the scaffold during the execution, and was still in the same posture, would have been covered with blood, had he not by an involuntary movement, which he has since regretted, shrunk back, when a man approached him, brandishing the head of the King in his hand. The repeated cries of *Vive la nation!* and this horrid spectacle, roused him from the stupor into which he had sunk. He rose with precipitation, descended from the scaffold, pierced, without difficulty, through the National Guards that surrounded it, who opened at the simple movement of his hand to let him pass.—He mixed with the multitude, and went directly to M. de Malesherbes.

'The King had charged him with several commissions to that Gentleman, particularly that he should be informed in whose hands the duplicate of the testament had been placed, in case that which his Majesty had delivered to the commissaries of the commune should not be published. At the sight of this courageous attendant on the King, the faithful witness of his sufferings, in whose breast the last thoughts of the Royal Martyr had been deposited, the venerable old man burst into tears, and having embraced him, exclaimed, "All, then, is over, my dear Abbé!—Receive my thanks and those of all worthy Frenchmen, for the unshaken fidelity and zeal you have manifested for our good master!"

“ The Abbé communicated to him all that the King had given him in charge, and then made a recital of what had passed at the temple, and at the *Place de Louis XV.*

“ He had scarce finished when M. de Malesherbes, transported with grief and indignation, poured forth a torrent of invective against the Revolution, and the authors of the King’s death, with astonishing vehemence and in a sublime strain of eloquence \*.

“ The villains have actually put him to death then !” cried he, “ and it was in the name of the nation they perpetrated this parricide ! In the name of the French, who, had they been worthy of so good a King, would have acknowledged him as the best they ever had. Yes, the very best ; for he was as pious as Lewis IX. as just as Lewis XII. as humane as Henry IV., and exempt from their failings. His only fault was that of loving us too well ; conducting himself too much as our father, and not enough as our King ; and continually endeavouring to procure us more happiness than we were capable of enjoying. But his faults proceeded, in some degree, from his virtues ; whereas ours flow entirely from our vices. It is this false philosophy (of which I must confess that I myself have been the dupe) which has hurried us into an abyss of destruction. It is that which has, by an inconceivable magic, fascinated the eyes of the nation, and made us sacrifice the substance for a phantom.—For the mere words *liberté politique*, France has sacrificed social liberty, which she possessed, in all respects, in a greater degree than any other nation, because she had multiplied and embellished the sources of enjoyment beyond any other nation. The people, conscious of their being completely invested with the liberty of doing every thing which the law permits, conceived that political liberty must imply the right of doing what the law forbids ; France was filled with crimes ! Intoxicated with the idea of sovereignty, they imagined that the overthrow of monarchy would place themselves on the throne, that confiscations would put the property of the rich in their hands. Wretches who were the most ardent in spreading such absurd notions unfortunately were elected as deputies to the National Assembly ; and their first exertions were directed against our unhappy King ! Monsters ! With what unheard of barbarity have they treated him ! But what calm and dignified courage did he not display ! How great does he seem in his last moments ! All their efforts to debase him have been vain. His steady virtue has triumphed over their wickedness. It is then true, that religion alone can give sufficient force to enable the mind of man to support the most dreadful trials with so much dignity. Depart from this town, my dear Abbé. I conjure you not to remain in Paris ; you are not safe here ; and I advise you to leave the kingdom as soon as you possibly can. Fly from this accursed land. In it you will find no asylum from those tigers who thirst for your blood. As for my own part, I own I have nothing to fear. They know that the people love me. The murderers dare not touch a hair of my grey head. Nevertheless I shall go to the country to-

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\* “ You might have thought,” said the Abbé Edgeworth, when he narrated this to me, “ that you were hearing *Mr. Burke himself.*”

morrow, that I may not be obliged any longer to breathe an air infected by those regicides. Adieu, then, my dear Abbé; wherever you go, be assured, that I shall always take a very warm interest in whatever regards you."

'Thus separated two men, so worthy the confidence which Lewis XVI. placed in each.'

The work is ornamented with portraits of Lewis XVI., his Queen, Lewis XVII., Princess Elizabeth, and Madame Royale. By an Advertisement, prefixed to the 1st vol. the Publishers declare that they are engraved from original pictures, received as presents from their late Majesties; and that they are, in Mons. Bertrand's opinion, the most faithful likenesses that have hitherto appeared.

In one respect we were greatly disappointed in our perusal of this publication;—there are several momentous events, in the history of the Revolution, on which the author is entirely silent, or says very little. This is owing, indeed, to his having confined himself to an account of those scenes in which he was personally engaged, or respecting which he had particular means of information. He has sometimes, and, in our opinion, always injudiciously, introduced the ludicrous. After the highly wrought scenes of the King's trial and execution, and M. Malesherbes's animated apostrophé, the dialogue between M. Bertrand and the Surgeon, at whose house he was concealed, comes very *mal-à-propos*; and we do not see either the wit or the importance of the conversation on board the vessel which brought the author to Dover.—The translation is generally executed with the freedom of an original. In some places, both the sentiment and the expression are so truly English, as to make us almost doubt whether they were ever French.—It is certainly, altogether, a very interesting work; and we think that it will be frequently quoted by posterity, and cited as authority.

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ART. XII. *The Philanthrope*: after the Manner of a Periodical Paper. 8vo. pp. 180. 4s. Boards. Cadell jun. and Davies. 1797.

**T**HIS volume, which is composed of thirty-five essays, possesses two excellent qualities, which will stand as prominent recommendations of it:—The style is sprightly; and a purity of sentiment is throughout inviolably preserved. The subjects are for the most part interesting; some of them wear an air of novelty; and the third essay, in which one of the causes of the difficulty of acquiring self-knowledge is illustrated by an anecdote of Apelles, is written with a considerable share of animation. Essay XI. may boast still greater merit, as the author informs us that the outline of the story is founded on truth,

truth, and as the lesson which it inculcates is of general utility: viz.—‘The effects of beneficence more extensive than are foreseen, or intended, illustrated in the story of Dr. Clement.’—Essay XXX. enforces a very important caution;—‘The danger of praising the vices and infirmities of famous men—a passage in Goldsmith’s account of Lord Bolingbroke examined and censured.’

In Essay XXXIII.—in which the coalition between poetry and painting is described, with the mutual incapacity of each, in some cases, to catch their specific graces,—though the subject seems treated with some degree of diffidence, we conceive that the topics of criticism are judiciously selected; and that the Shakspeare Gallery would have supplied the writer with many apposite examples of the theory which he has laboured to explain. The following extract from this paper will afford some idea of the writer’s manner: but the specimen would have been more complete, and more advantageous to the author, could we have made room for the whole essay.

‘Persons of real candour, who are capable of discerning, and of giving attention to the beauties of nature, will acknowledge the existence of many fine and striking landscapes which cannot be imitated or displayed by the painter. Exquisite scenery, without being picturesque, may be distinguished both for beauty and grandeur. Or shall we say, as I have heard asserted by some fashionable connoisseurs, that nothing in external nature, no combination whatever of water, trees, and verdure, can be accounted a beautiful object, unless it can be transferred to the canvass. Contrary to this, it may at least be doubted, whether many delightful passages, if I may so express myself, both at the Leasowes and among the lakes in Cumberland, though gazed at with tenderness, or contemplated with admiration, would not baffle all the power of the pencil. Though poetry ought to be like painting, yet the maxim or rule, like many other such rules and maxims, is not to be received without due limitation.

‘It is therefore the duty of the painter, who by *his* art would illustrate that of the poet, to consider in every particular instance, whether the description or image be really picturesque. I am loth to blame where there is much to commend, and where the artist possesses high and deserved reputation. But will it not be admitted that the picture by Reynolds, which represents the death of Cardinal Beaufort as described by Shakspeare, is liable to the censure of injudicious selection in the choice of a subject? Or is it possible for any colouring or delineation to convey the horror of the situation so impressively as in the words of the Poet?

‘*Sal.* Disturb him not, let him pass peaceably.

‘*King.* Peace to his soul, if God’s good pleasure be!—  
Lord Cardinal, if thou think’st on Heaven’s bliss,  
Hold up thy hand, make signal of thy hope.—  
He dies, and makes no sign:—O God, forgive him!

‘The

‘ The subject is entitled to more particular consideration.—Certain dispositions of mind produce great effects on the body ; agitate the whole frame ; impress or distort the features. Others again, more latent, or more reserved, suppress their external symptoms, scorn or reject, or are not so capable of external display ; and occasion no remarkable, or no immediate change in limb, colour, or feature. Such peculiar feelings and affections, averse to render themselves visible, are not fit subjects for that art which affects the mind, by presenting to the eye the resemblant signs of its objects. Despair is of this number : such utter despair as that of Cardinal Beaufort. It will not complain, for it expects no redress ; it will not lament, for it desires no sympathy ; brooding upon its hopeless affliction, it neither weeps, nor speaks, “ nor gives any sign.” But, in the picture under review, the painter represents the chief character in violent and extreme agitation. Nor is even that agitation, if we allow despair to display agitation, of a kind sufficiently appropriated. Is it the sullen anguish, the suppressed agony, the horrid gloom, the tortured soul of despair ? No : It is the agitation of bodily pain. The poor abject sufferer gnashes his teeth, and writhes his body, as under the torment of corporal suffering. The anguish is not that of the mind.—No doubt, at a preceding moment, before his despondency was completely ratified, the poet represents him as in great perturbation ; but the affliction is from the pangs of death.

‘ *War.* See how the pangs of death do make him grin.

But after his despair receives full confirmation from the heart-searching speech of Henry, his feelings are seared with horror, and his agony will “ give no sign.” For the moment of the picture is not when Beaufort is said to be grinning with ‘mortal anguish ; but the more awful moment, when having heard the request of Henry, he sinks, of consequence, into the deepest despondency. Before that, it would have been no other than the picture of a man, of any man whatever, expiring with bodily pain. If indeed the picture is to express any thing peculiar or characteristic, it must be despair formerly excited, but now ratified and confirmed by the speech of Henry.

‘ *King.* Lord Cardinal, if thou think’st on Heaven’s bliss,  
Hold up thy hand, make signal of thy hope.—  
He dies, and makes no sign ?—O God, forgive him !

‘ In short, the passage, highly sublime and affecting, as it must be acknowledged, is more poetical than picturesque : and the artist has wasted, on an ill-chosen subject, his powers, rather of execution in this instance, than of invention. Surely we see no masterly invention in the preternatural being placed behind or beside the Cardinal ; for though the poet has said, in the character of Henry, that a “ busy meddling fiend was laying siege to his soul ;” yet as the speaker did not actually see the fiend, there was no occasion for introducing him, like the devil in a puppet-show, by the side of his bed. Nor is there much invention in the stale artifice of concealing the countenance of the king, because his feelings could not be painted. In fact, the affectionate astonishment and pious horror of Henry were

were fitter for delineation, than the silent, sudden, and uncommunicative despair of Beaufort.

‘ The rage of delineating to the eye all that is reckoned fine in writing may be illustrated also, in the performances of other able and famous artists. In Gray’s Ode on the Spring, we have the following allegorical description :

‘ Lo ! where the rosy-bosom’d hours,  
Fair Venus’ train, appear,  
Disclose the long expecting flowers,  
And wake the purple year.

‘ The hours accordingly, adorned with roses disposed as the Poet describes them, are represented on canvass, as a company of jolly damsels, twitching or pulling another very beautiful and buxom female, who is represented as sleeping on a bank, and clothed with a purple petticoat. Seeing such things, it is impossible not to think of Quarles’s or Hugo’s emblems. The thought, “ who shall deliver me from this body of sin and death,” is presented to the eye, in one of them, by the figure of a man enclosed within the ribs of a monstrous and hideous skeleton. In truth, the inventor of the prints in some editions of the Pilgrim’s Progress (where, among others, Christian is represented as trudging along like a pedlar, with a burden on his back) is entitled to the merit of priority in the extravagance of such inventions: for let it be remembered, that it is only against extravagancies and misapplications, and not against the invention itself, that I have ventured to remonstrate.’

In Essay XXXIV. the well-known Ode of Horace to Dellius is translated into English Elegiacs, and we apprehend that the performance will please every reader of taste and sensibility :

## I.

‘ Since death, my Dellius, is the lot of all ;  
And you must sink beneath his powerful hand ;  
Attend to Wisdom’s voice, to Reason’s call :  
Your warring passions, and your heart command.

## II.

When storms of adverse fate your soul oppress ;  
When Fortune’s sunshine bids the tempest fly—  
The plaintive murmurs of your heart suppress ;  
Suppress the folly of tumultuous joy.

## III.

For know, my Dellius, ’tis of no avail,  
Whether you pass your fleeting days in grief ;  
Or, on the bosom of a silent vale,  
From wine solicit and obtain relief.

## IV.

Where, with the poplar’s intertwisting boughs,  
The lofty pine affords a grateful shade ;  
And in meanders, trembling as it flows,  
The rill would run, but loiters in the glade.

## V.

Call for Falernian wine, for soft perfume ;  
 Call for the rose, sweet emblematic flower !  
 The short-liv'd rose ! and in your early bloom,  
 Enjoy, while Fate allows, the festive hour.

## VI.

Ere long, from earth my Dellius must depart ;  
 Your groves and palace shall be yours no more :  
 When Death shall pierce you with unerring dart,  
 Your heir will riot in your treasur'd store.

## VII.

If rich or poor, alike will be our fate ;  
 We all must tread th' inevitable road :  
 Uncertain when, but certain soon or late,  
 We all must quit this tiresome—drear abode.\*

Impartial criticism, however, will disapprove the placing *joy*, in the fourth line of the 2d stanza, as a rhyme to *fly*, the last word of the 2d line. In the 4th stanza, the word *intertwisting* sounds harsh in our ears ; and we see no reason why the more melodious and elegant epithet *intertwining*, or *intermingling*, was not substituted for it.

Altogether, we have received, and may promise to our readers, a considerable share of entertainment and satisfaction from the perusal of this volume.

ART. XIII. *General View of the Agriculture of the County of Mid-Lothian* : with Observations on the Means of its Improvement. Drawn up for the Consideration of the Board of Agriculture and Internal Improvement, from the Communications of George Robertson, Farmer, at Granton, near Edinburgh ; with the additional Remarks of several respectable Gentlemen and Farmers in the County. 8vo. 6s. sewed. Nicol, &c.

THIS is the second of the improved agricultural surveys of the different counties of our island, by the Board of Agriculture, that has fallen under our notice : but several others are now in our hands. From what we have seen, these publications will form, on the whole, a most voluminous collection !—a circumstance which we cannot but regret, as it must tend very much to narrow the limits of the information that they may contain : especially in regard to practical farmers, for whose improvement, chiefly, we imagined the work had been originally undertaken. We note this circumstance, merely to hint the propriety of endeavouring to *compress* those accounts of counties that are still to follow. The volume before us might be with much greater propriety called a *statistical*, than an *agricultural* account of Mid-Lothian : for, if all that relates to agriculture in the

strict acceptation of the word, were separated from the miscellaneous matter, it would not make a volume of one-fourth of its present bulk; and had *that* also been compressed as much as it might have been, without excluding any useful matter, it would have been reduced, perhaps, to one-fourth part of that diminished size.

Considered under the point of view in which we have now placed this subject, we cannot much approve the plan that has been prescribed to the writers of these surveys by the Board of Agriculture. The numerous divisions and subdivisions so fritter the subject into parts, as not only to occasion numerous breaks and repetitions, which run into great prolixity, but also enfeeble the narrative; so that what is thus gained in point of distinctness, considered in the abstract, is lost in regard to force. The undertaking thus becomes an *apparent* excellence, but a *real* grievance in the republic of letters.

The composer of the present volume discovers more diligence in research than depth of remark. He seems to narrate faithfully every thing that he has observed: but those who have recourse to it for deep and extensive views and decisions on agricultural subjects will be disappointed. Like most writers on agriculture, too, in modern times, the author discovers a strong propensity to engage in abstract speculations on political economy; and, in conformity with the prevailing taste, he engages, with what we would call a *faulty eagerness*, in calculations, on data that are often purely hypothetical. This is an evil which ought to be checked, as it not only leads in many cases directly to error, but opens a door for endless wrangling and disputes, in which fallacy is often so intimately blended with truth as not to be easily discriminated; and which, in time, must have a tendency to introduce an universal literary scepticism.

As a just and not unfavorable specimen of the work, we have selected the following passages from the author's account of the farmers in Mid-Lothian:

‘ The most important class, however, of cultivators, are of the original stock of farmers; those who have inherited the profession from their fathers, and who have never been in any other line of life. These, in all countries, form the great body of the husbandmen; and it is chiefly from their professional character that the state of agriculture may be judged of. In this county, about 3-4ths of the whole farmers are of this class; and whatever truth there may be in general in what speculative and specious writers on agriculture frequently allege about the ignorance or obstinacy of common farmers, as regulating their conduct entirely from the practice of their forefathers, it does not apply at this time to them, as they do not appear to have omitted any requisite exertion to bring the knowledge of their business as fast forward, as to keep pace at least with the other arts and sciences, which in this age and nation have so rapidly advanced.

‘Their situation, in this county, is indeed favourable to improvement. In the near neighbourhood of a great town, they may have opportunities of acquiring knowledge, which those at a distance cannot. The facility, with which they may in their younger days acquire a liberal education is obvious, and they are not negligent of that advantage. They also mix, at an early period of life, in society, and hence acquire sooner the habit of transacting business with ease and with accuracy. They have likewise the advantage from being in the vicinity of the town, of reading the works of the most celebrated authors, from the many extensive libraries in circulation; and, in particular, (principally from that circumstance) the writings on agriculture are very generally known; even newspapers are had here on more easy terms than at a greater distance, and when people have a turn for such amusements, the knowledge they hence derive is considerable.

‘They do not, however, confine themselves merely to reading the theories of writers on husbandry, which are often speculative and visionary; but very frequently make excursions in person to the neighbouring counties, where there is any probability of seeing improvement, or of gaining information. Very few of them but have explored, at various times, one, or all of those various extensive fields of spirited husbandry, East Lothian, the Merse, and Northumberland; Stirlingshire, the Carse of Gowrie, and Angus; and many of them have travelled to the more distant counties in England, in the view of obtaining more accurate intelligence of the various systems of husbandry as there practised. The valuable county reports, published by the Board of Agriculture, will greatly tend to promote such useful excursions.’—

‘As an occasional occurrence of amusement serves, however, to reanimate the spirits, and to stimulate strongly to further exertion, so the Mid-Lothian farmers, though little conversant in the laws of the cock-pit or of the turf, enjoy however a fruitful source of entertainment in the pleasures of that social family intercourse which they very generally keep up among themselves. It is also from these frequent communications with one another, that many of the best improvements have been suggested, and thus, in the very hours of their relaxation, the interests of their profession are attended to; for farmers here seldom meet together, but in the view to discuss some favourite plan of operations, or to make remarks on the various systems practised in their neighbourhood.

‘With regard to the manner of life in the domestic situation of this body of men, it is not easy to be defined by any precise general terms. It seems, indeed, as if it were dependent, in some degree, on the state of the cultivation, of the soil, and temperature of the climate: which are not more different in the low and fertile parts of the county, from those that are high, cold, and unimproved, than are the manners and habits of life of the respective husbandmen in these different situations. The moorland farmers, as if in conformity to the soil, which has undergone very little melioration, and to the climate, which is naturally severe; seem still to retain a strong cast of the manners of their forefathers; and to live and toil under the same uncomfortable circumstances. Their houses are damp,  
smoaky,

smoaky, and diminutive: their fare simple and limited: their labours hard, and even oppressive; yet they also have their days of relaxation, and times of entertainment, and in which they shew no little eagerness to indulge. Thus, their propensity to stroll the fairs and markets is remarkable; and in their marriages, there is a display of festivity that is almost boundless\*. Even their funerals are conducted systematically, on a pompous and ostentatious plan. But these were the customs of ancient times, and whatever is of ancient origin, is with them venerable. Even religion itself, which in other places has altered its exterior form, is still retained by them in all the austerity of the days of Oliver Cromwell and the covenant.

With all these peculiarities, they are a careful and industrious people. In the less important branches of husbandry, they are outdone by none. In the making of butter and cheese, rearing of calves, growing and dressing of lint, and such smaller matters, they are truly exemplary; though it must be observed, that these things are more properly in the female department; and, in fact, it is to the *gude wives* chiefly, that the character of industry is applicable. It is wonderful to find such a profusion of webs of sheeting, blankets, and all sorts of clothing, as they have hoarded by them; and of weaving apparel, they have such a desire to lay in a sufficient stock for their husbands, that there is hardly a man amongst them that is not provided in six or seven *stand* (suits) of cloaths at least, all home made; and, as they have not yet entered much into the dissipation of fashion, are commonly all of one cut and cast, according to the patterns left them by their great grandfathers.

In the practice of their agriculture, they are much in the same ancient stile. The division of their lands into *infield* and *outfield*, a distinction unknown in modern husbandry, is with them the principal system. The large heavy ploughs drawn with 4 horses, with the addition sometimes of 2 oxen, are still to be met with, together with the still more uncomely high crooked ridges, with intervals of unploughed land between.

But local circumstances regulate every thing, and when one reflects that there is here a very general continuance of inclement weather, an almost unconquerable wetness of soil, and what is perhaps worse, a great want of good roads through the different farms; it is not so much to be wondered at, that there is but a rude mode of cultivation, as that there is any cultivation at all.

One should not expect to find any degree of opulence among husbandmen of this description, but the contrary is in many instances the case. Though it is not often, that they are enabled to dispose of any considerable quantity of grain, yet as they all have a dealing in cattle, of which they breed a constant supply for the neighbour-

\* A young farmer, although his whole fortune should not exceed 100 l. in value, will have 50 people on horseback at his wedding, accompanying him from the bride's house to his own, perhaps 10 miles distant, at full gallop. This they call *riding the bruise*, probably from the many bruises by falls, thereby occasioned.

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ing markets, they are hence receiving, from time to time, considerable sums on that account; this, with the money arising from the butter, cheese, &c. which their wives can spare from family use, and above all, that habitual custom they have of providing themselves in all the necessaries of life from their own farms alone, enables those who are most industrious, to collect, in the course of years, no inconsiderable sums. It happens, however, more frequently, especially if the *factor* is disposed to be oppressive, that in the occurrence of unfruitful seasons, by which their corn crop is not only defective, but even the fother rendered useless, that many an industrious and frugal family among them is reduced to great straits, and even overwhelmed in bankruptcy altogether.

These particulars, in the state of the moorland farmers, are the more interesting, in that they serve, in a great measure, to describe the situation and manners of the ancient husbandmen in general over the whole country, who, before the introduction of the many great improvements that have in this age taken place in agriculture, or in circumstances connected with it, were, both in their condition and practice, in a state nearly similar to these their undegenerate posterity. Some few particulars, in the manners and habits of the present race of farmers in the low parts of the country, as may be considered to be innovations upon ancient customs, may now be taken notice of.

One remarkable circumstance, is the alteration which has taken place in personal labour. Formerly, (as still is the case in the moorlands,) the masters not only put their hand to every kind of work, but were actually the hardest wrought, and worst used labourers on their farms. It is, however, long since, in the low country, that they have emancipated themselves from this drudgery; although, at the same time, it must be acknowledged, that they have abated nothing of their former diligence and activity, but on the contrary have advanced in both. A farmer, now, is constantly to be found at the head of his work; either with the ploughs, in the barn, or the cattle-yard; always overseeing some of the various operations carrying on. In this manner, his personal attention is employed to much better purpose, than when confined to a stationary employment, which, besides placing him on the same level with his servants, puts it really out of his power to direct or superintend them.

In their dress and exterior appearance, a great alteration has also taken place. Their vicinity to the metropolis, and consequent frequent intercourse with the citizens, has led them to adopt a refinement in dress, unknown to their ancestors, and which they follow up to all the variety of fashion. The same thing may be observed in regard to board, lodging, and furniture, in all of which, they have been gradually advancing to the better.

In nothing, however, is there a more striking contrast, than in this, that every article of family maintenance, which was formerly obtained at home, is now purchased in the market or in the shop. Not only the different articles of clothing, but bread, beer, and butchers meat, is all had from the town. This conduct, which has the appearance of extravagance, originates in the very opposite principle; for the farm servants, now being generally married, and boarding  
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in their own houses, the household of the master is commonly as limited in number as that of any other private individual, so that the quantity of bread, of beer, or of butchers meat, wanted from time to time, is so trifling, as to make it more economical to purchase it occasionally in town, where the bread is excellent, the malt liquors remarkably cheap, and the butcher market at all times well supplied.

With all these circumstances, which seem indications of wealth, they are not in the way of much increasing their fortunes. There is perhaps no profession whatever, which gives such a small return for the stock employed in trade, and the knowledge and application necessary, as does Agriculture in the vicinity of a great town, where, from the great competition for land, arising from the continual influx of noviciates from the city, who are eager to become farmers, the profits of the real husbandman are reduced to the lowest degree of recompence. Thus, while it may be observed with what rapidity fortunes have been lately here acquired, not only in the higher professions, but even in the lower mechanical arts, there is hardly an example of a farmer being able to raise himself above the level of his former station, although the husbandmen here consist of a body of men three times more numerous, and possessing a stock in trade six times greater than that of any other distinct profession whatever.

We have met with no practice in agriculture (in this volume) that will be so new to most readers, as the author's account of the *ruta-baga*, or Swedish turnip; which, as it is also short, we shall insert entire:

“ This was introduced lately, and thrives well. It is, perhaps, not so beneficial in some respects as the common turnip, but as it admits of being transplanted with advantage, it is surely an object of attention to the turnip farmers, as by means of it, they can fill up any vacancies in the drills of the common kind, with very little expence, which is hardly practicable by any other means. Even where the turnip fails altogether, as by the fly or slugs, the crop can be more readily renewed from a seed bed of *ruta-baga*, than from re-sowing the field, which seldom comes to much good.

The following communication, procured by favour of the Hon. BARON COCKBURN, sets the Swedish turnip in a still more favourable light:—

“ This plant is the best calculated of any for a Northern climate; it stands frost well, keeps wonderfully when headed with straw built in stooks, which becomes in a great measure necessary, as hares resort to it from all quarters, and will touch no other root, while any of it remains. It eats as well after it is shot and sheds its seed, as it does before. I saw the remainder of a stack of it, the end of last May, at the Duke of Buccleugh's farm, which, with several others, had been lifted and stacked the first week of November at Dalkeith, after the winterers had been turned to grass; one root of which I carried home, and found it, when boiled, eat as well as it would have done in the month of October.

"Cattle are much fonder of them than turnip, insomuch that when put into a straw-yard together, the turnips are never touched until the other is entirely eaten up. Nay, after having been accustomed for some time to the Swedish plant, they have been found to refuse turnip for many hours; and even when compelled by hunger, to take to them with a seeming reluctance: the superior nutritious quality of the plant is pretty well ascertained from this fact; that, upon a comparative trial of a number of square inches of a single root, against the same of field turnip, the weight was a third more; and that cattle fed upon it, put up at the same time with others upon turnips, advanced more in a month than the others did in six weeks. Upon land prepared for turnips, the proper season for sowing it is about the 10th of May, and not much later. It has been tried in February, when early garden turnips are sown, but it always failed, growing to the stalk only without any root; when sown after May, it seldom nipped to any tolerable size. Hares don't much take to it until the end of October, when the frost commonly begins, but as it can then be stacked, this objection is removed; and likewise the trouble attending the supply of cattle, during a storm with turnips, which will not suffer to be kept long after being taken out of the ground. The shaws of this plant, when carefully stript, are found to be an excellent kitchen green, and a good substitute for spinnage."

'In addition to the above, the following circumstances relating to this turnip, communicated by a Gentleman, whose accuracy may be depended on, are deserving of attention:—

"For five years I have found the Swedish turnip very useful, although less productive than the common Norwich kind; half the quantity will go nearly as far, and nothing will destroy it in winter. As a specimen of its hardiness, I shall mention one fact:—Last winter, which was a severe one, my sheep got into a field, where both species were growing. The smallest bite on the common turnip caused them to rot completely, and although many of the Swedish turnip were half devoured, the remaining pieces continued perfectly fresh and sweet, till the sowing of my barley obliged me to carry them off for my sheep."

'Gogar, 12th Nov. 1795.

W. R.'

In glancing over the miscellaneous matter in these pages, we were much surprised at the quantity of strawberries consumed in Edinburgh; which is computed to be in value not less than 6000 l. each season. The price on an average is under 8d. per Scotch pint, or a little more than 1s. per gallon English.

The writer's account of the West-kirk charity work-house, p. 192, and of the economical practices of a Mr. Johnston, Appendix, No. 6. deserve notice, but our limits forbid farther extracts.

On the whole, this performance, with others of the same sort, may furnish materials for a future work on agriculture, that will be useful to actual farmers: but, in its present state, it can only be viewed as a warehouse filled with heterogeneous matter,

matter, which requires to be regularly divided into separate parts, before it can be rendered very fit for the use of the public in general.

# MONTHLY CATALOGUE,

For AUGUST, 1797.

EDUCATION, SCHOOL BOOKS, &c.

Art. 14. *Book-keeping reformed*: or the Method of Double Entry so simplified, elucidated, and improved, as to render the Practice easy, expeditious, and accurate. By J. H. Wicks, Master of the Boarding School, Englefield House, Egham, Surrey. 4to. 8s. Boards. Longman. 1797.

EVERY merchant finds it necessary to keep an hourly register of the commodities which he buys or sells, and of the money which he receives or pays. The first is the business of the *stock-book*, and the second is that of the *cash-book*. From these two registers, every transaction is *posted* to the *ledger*, in pages headed by the name of each person with whom the dealings have passed. The amount of things bought or money received becomes a *credit*, and that of things sold or money paid a *debit*, in the ledger; and thus the state of each person's account, the parity or difference between purchases and payments, is at one glance visible. The *balance* of the cash-book (that is, the difference between incomings and outgoings) consists in bills and money, and is ascertained weekly or daily. The balance of the stock-book consists in commodities and profit, that of the ledger in the difference between the outstanding debts and credits, and is commonly ascertained yearly; when the merchant is said to *cast up*. These three books are essential to complete accounts, and are sufficient: persons confining themselves to these are said to follow the *Flemish* method of book-keeping; probably, because the practice was brought hither from Antwerp, or some Hanse-town. It appears to have been in use from time immemorial. The stock-book nearly answers to the *liber patrimoniorum* of the Roman law; and the cash-book to the *codex accepti et expensi*, &c. Perhaps the Hanse towns in the Baltic, which had great intercourse with Constantinople before it was taken by the Turks, thence derived at the same time book-keeping and arithmetical figures, which were apparently used among the antients before the time of Boethius. (Villoison, *Anecdota Græca*, vol. ii. p. 152.) Ludovico Guicciardini (*Descript. German infer.* p. 109) describes Antwerp as more advanced in the knowledge of exchange-accounts than his own countrymen.

The *Italian* method of book-keeping is said to be of Venetian origin, and of more recent introduction: but it would gradually have grown out of the other system in any very commercial country. Dealers, whose transactions multiply in different directions, find it necessary to keep *subsidiary* books, more detailed registers of their leading concerns. Bankers keep subsidiary cash books, separating the payments made in notes from those made in bills or by transfer,

&c. Wholesale dealers, who subdivide what they buy, register their purchases in a *journal*, their sales in an *invoice-book*, (*livre d'envoi*,) &c. Tradesmen, whose attention to customers requires manual occupation, make their registers in a *waste-book*, and reduce them to a neater form in hours of leisure. These are subsidiary stock-books. To merchants, who speculate in a variety of commodities, it becomes an object to discriminate between the profit yielded by each several article, in order to attach themselves to that which produces most gain. This is accomplished by subsidiary ledgers; by keeping a ledger for Things as well as Persons; by recording, under the head *Wool*, what was paid to Mr. Bakewell, to the carrier, &c. and what was obtained of the Leeds-manufacturer; under the head *Wine*, what was paid at Oporto, and for freight and for duty, &c. and what was obtained of "mine host at the Garter." In most trades, it suffices to keep a ledger of Things for a few articles only; but there is certainly a neatness in extending such double accounts to every individual transaction. Where this is done, persons are said to follow the *Italian* method of book-keeping. The stock-book and cash-book must for this purpose be so constructed, that every *entry* shall specify both the person and the thing which the amount concerns. Each double entry is then posted twice; once to the debit or credit of the person, and once to the debit or credit of the thing in which the trader deals. The radical and characteristic difference between the *Flemish* and *Italian* methods is, that, by the *Flemish* practice, every article is posted but once, and by the *Italian* twice. On the latter plan, the accounts of a haberdasher may be made as voluminous as those of the Bank; it is therefore well adapted to give an air of business and consequence to men of commercial leisure, but it tends little to resist error, and it surely increases the inconvenience of mistake. Where a transaction is omitted in either register, no form of book-keeping can supply the defect of recollection. Where an amount is originally recorded wrong, it will not be set right by posting it four times.—There are no discoveries to be made in book-keeping: our several traders proportion the number and structure of their subsidiary books to the nature of their occupations; and the best way is, to learn of him who has most applied his reason to the improvement of his peculiar routine.

After these remarks, it is time to notice the author of the work now before us, whose Introductory Observations do not display clear ideas of his subject. Books which serve merely to preserve copies of documents, letters, &c. are for the most part omitted: yet the *Bill-book*, which is of this kind, is discussed. The supposititious bills of lading, inventories, and the like, are grossly inelegant. Names of ships, which are neither those of marine deities, nor distinguished navigators, nor otherwise connected with sea-affairs, occur. The commodities mentioned are not those for which our country is most famous; nor are their prices always probable: yet they are not those with which boys may be supposed conversant; an observance of which is another method of making instruction cling. From a classical schoolmaster, who selects his motto from Burke, and dedicates to the accountant general of the India-house, we expected attention to all

this,

this. The different classes of books are not intelligibly connected, and some slovenly forms are countenanced. In a word, we see nothing in the work which should entitle the author to set up for a reformer of book-keeping.

Art. 15. *Elementa Anglicana*; or the Principles of English Grammar displayed and exemplified, in a Method entirely new. By Peter Walkden Fogg. 12mo. 2 Vols. 6s. Knott.

It is the business of a philosophical grammar to teach the theory of language, and the principles of rational innovation. A grammar for the use of schools should confine itself to that which is *usual*; for every one should learn to write like other people, before he ventures to attempt the improvement of the national dialect. These two departments are not kept sufficiently distinct in the work before us. The chapter on Etymology, vol. i. p. 73, makes no distinction between those analogies which may be extended at pleasure to any words in the language, and those which, however real, cannot be applied to other words without the hazard of appearing quaint and anomalous. In the dissertation on spelling, vol. ii. p. 169, it is taken for granted that orthography ought to accommodate itself to pronunciation: it ought rather to be governed by internal etymology; the words inflected by the same rule of analogy spelling their formative syllables alike; and pronunciation should accommodate itself to the written form. Still, these volumes may furnish to the schoolmaster convenient examples, and to the philosophic grammarian materials for reflection.

Art. 16. *A new Practical Grammar of the Spanish Language*: in five Parts: 1st, Of the Character, Sound, and Quantity of the Spanish Letters. 2d, Of the various Sorts and Classes of Words, their Declension and Property. 3d, The Syntax, the Rules of which are explained in a copious and extensive manner. 4th, An enlarged Vocabulary; containing the Terms of the Parts of the Human Body, &c. of Commerce, Navigation, War, Natural History, and the various Arts and Trades. 5th, Familiar Phrases and Dialogues; select Fables, and useful Examples of Mercantile Correspondence, carefully compiled from the best Authors. The whole in Spanish and English, and calculated to render the Study of the Spanish Language easy, comprehensive, and *entertaining*. To which is prefixed (subjoined) an English Grammar for the Use of Spaniards. By the Rev. Don Felipe Fernandez, A.M. a Native of Spain, and Founder of the Royal Oeconomical Society of Xeres de la Frontera. 8vo. pp. 383. 5s. Wingrave. 1797.

Those who may be disposed to study the language of Cervantes will find its rules exhibited with sufficient clearness in the performance before us, though we think that the epithets of *practical* and *entertaining* might have been judiciously omitted in the title page; the first being applicable to every grammar, and the latter to none that has come under our observation. In this work, however, we cannot discern any material improvement on, nor considerable addition to, Delpino's grammar; from which the vocabulary and dialogues have been extracted. Neither do we deem Don Felipe singularly happy in illustrating the powers

powers of the Spanish vowels, when he tells us that *a* sounds as in hat, fat, &c. and that *e* sounds as *a*. Surely, in all languages derived from the Latin, *a* sounds as in the English word "fall." Our verb "to appall" contains both sounds; the first is that recommended by our author,—the latter has our voice. On the other hand, *e* is pronounced as the same letter in the proper name "Benjamin."

Is it necessary to swell our grammars of modern languages, by inserting, through all the conjugations, the tenses formed by annexing a participle to the auxiliary verbs? We should think that the rules illustrated by a single example would be more elegant, and at the same time abundantly perspicuous.

## TRAVELS.

Art. 17. *A Collection of Welsh Tours; or a Display of the Beauties of Wales, selected principally from celebrated Histories and popular Tours. With occasional Remarks. Second Edition enlarged.* 12mo. pp. 322. 5s. Boards. Sael. 1797.

This collection is compiled from various tours, and may be very useful to those who expect only an itinerary occasionally dilated, but not to a great extent of information. We cannot, indeed, subscribe to one of its pretensions, that of being 'embellished with fine engravings\*.' It seems better suited to be a companion in a post-chaise, than in the closet.—As to the very natural question, "by whom were these tours made?" the editor is silent.

## MILITARY and NAVAL AFFAIRS.

Art. 18. *A Fair Statement of the real Grievances, experienced by the Officers and Sailors in the Navy of Great Britain; with a Plan of Reform, &c. &c.* By a Naval Officer. 8vo. 1s. 6d. Bell, Strand.

The particular grievances chiefly discussed in this letter are those respecting the inequalities of pay and of the distribution of prize-money. The author proposes a plan for the division of prize-money, in which the shares of officers and men will be nearly in proportion to their respective pay:—a distribution which appears to us to be on a more equitable principle than that which is in practice in the navy. His method of classing the officers is objectionable; and we think that too much difference is made between the able and the ordinary seamen. Some good hints and remarks, however, will be found in the pamphlet, particularly on the subject of *masters* of ships of war.

Art. 19. *A Narrative of the Proceedings of the British Fleet, commanded by Admiral Sir John Jervis, K. B. in the late Action with the Spanish Fleet, 14th Feb. 1797, off Cape St. Vincent's.* Illustrated with eight Plans. 4to. 5s. Johnson.

This narrative, which is said in the title-page to be written by an officer of his Majesty's land forces, is the most circumstantial account that has hitherto been published of the memorable victory which it celebrates. In almost every action of consequence, it hap-

\* See title-page.—The plates are not remarkably good.

pens that some particular circumstance, by being seen from different stations, will, to persons whose attention is otherwise fully occupied, assume very different appearances. In general, however, the account before us agrees with the information that we had already received, and several particulars are related which had not before come to our knowledge.

## NOVELS.

Art. 20. *The Monk*; a Romance. By M. G. Lewis, Esq. M. P.  
12mo. 3 Vols. 10s. 6d. Bell, Oxford-street.

This novel has a double plot. The outline of the monk Ambrosio's story was suggested by that of the *Santon Barsisa*, in the *Guardian*: the form of temptation is borrowed from the *Devil in Love* of Cazotte; and the catastrophe is taken from the *Sorcerer*. The adventures of Raymond and Agnes are less obviously imitations; yet the forest-scene near Strasburgh brings to mind an incident in Smollet's Ferdinand Count Fathom: the bleeding Nun is described by the author as a popular tale of the Germans; and the convent-prison resembles the inflictions of Mrs. Radcliffe. This may be called plagiarism; yet it deserves some praise. The great art of writing consists in selecting what is most stimulant from the works of our predecessors, and in uniting the gathered beauties in a new whole, more interesting than the tributary models. This is the essential process of the imagination, and excellence is no otherwise attained. All invention is but new combination. To invent well is to combine the impressive.

Of the poetry, we have been best pleased with the *Water-Ring*, and with *Alonzo the brave and the fair Imogene*, the latter of which is written in a manner much resembling and little inferior to the *Lenardo and Blandine* of Bürger. A vein of obscenity, however, pervades and deforms the whole organization of this novel, which must ever blast, in a moral view, the fair fame that, in point of ability, it would have gained for the author; and which renders the work totally unfit for general circulation.

Art. 21. *All's well that ends well*; or *Alvaro and Ximenes*, a Spanish Tale. Translated from the German. 12mo. 2 vols. 6s. sewed. Crosby. 1797.

This novel is the production of Dr. Charles Frederic Bahrdt, a Prussian divine; who, having deserted from Lutheranism to a sort of Socinianism, was exposed to so much inconvenience as to have been imprisoned at Magdeburg in the year 1790. His theological writings seem intended to throw a new light on the origin of Christianity; and they breathe a liberal and philanthropic spirit. His *Zamor*, his *Ala Lama*, and his *Memoirs*, have acquired more popularity than character, but will not disappoint those who are pleased with *All is well that ends well*. The author died in 1793.

Alvaro and Ximenes are bosom-friends: but they love the same woman, and become foes. They fight a duel, and Ximenes the successful combatant is obliged to fly from his country, and to offer his services to the infidels. Elvira also flies with her beloved, and settles with him on the African coast. Meanwhile, the wounds of Alvaro's body and mind heal; he forgets the woman who rejected him, and

marries another. He has a daughter, and Ximenes a son. Corsairs of Tunis capture the one, and a Spanish fleet the other, and thus the two friends are made to exchange children, and to bring up each other's offspring. The young people meet, and fall in love. Ximenes returns to Spain; all are reconciled; and the lovers are made happy.

The whole narrative, though improbable, is amusing; and the translation is fully worthy of the somewhat inelegant original.

#### NATURAL HISTORY.

Art. 22. *Chémico-Physiological Observations on Plants.* By M. Von UsLAR. Translated from the German, with Additions, by G. Schmeisser, F.R.S. &c. 8vo. pp. 171. 3s. 6d. sewed. Edinburgh, Creech; London, Robinsons.

Though we have not seen M. Von UsLAR's original work, we can pronounce that in this title there must be considerable inaccuracy.

The parts that have not Mr. Schmeisser for their author run in the style of an abstract: 'M. Von UsLAR believes:' 'M. Von UsLAR is of opinion:' 'It appears to M. Von UsLAR.' Sometimes abridgment is injudiciously employed, and the reader requires for his satisfaction an account of the particular phenomena from which the author derived the result, here given by itself. Many of the experiments of the German author appear to be curious. His great object, as far as we can perceive, is to extend to the vegetable kingdom the doctrine of Brown, as it was promulgated and a little modified by Girtanner.

The following experiments which corroborate what has been just mentioned, were made in support of Mr. Girtanner's principles by Mr. UsLAR, and they are confirmed by the observations of Mr. Von Humboldt in his *Flora Friburgensis Subterranea*; Mr. UsLAR took different seeds and plants, and caused an accumulation of oxygen in some, while no such accumulation took place in the rest: he found, that under certain circumstances, the first germinated sooner and grew quicker than the latter. In order to dispose plants for imbibing more oxygen, it is necessary to apply to them bodies, which contain the oxygen but weakly combined, or from which it is easily separable, and whose basis has less attraction to oxygen than the vegetable matter has; such a body is the super-oxygenated muriatic acid.

Mr. UsLAR sowed *lepidum sativum* in two different pots, the earth of the one he moistened with pure river water, and that of the other with the same kind of water mixed with super-oxygenated muriatic acid. The seeds in the latter germinated much sooner than in the former, which was only moistened with pure water, and which consequently could not communicate to the plants so much oxygen as the other, and thence too, the plants in it were much retarded in their growth. In these experiments it is to be observed,

1<sup>st</sup>, That the quantity of super-oxygenated muriatic acid which is added to the water must not be too great; otherwise, it proves rather noxious than beneficial, as the oxygen accumulates, the plant becomes too irritable, and bad consequences soon follow.

2<sup>dly</sup>, That the germinating plants, especially those which are impregnated with oxygen, are not to be immediately exposed to the

sun rays; for light proves generally hurtful to the embryos and germinating plants, or while in their earliest stage; the cause of it is the too great irritability at this period, which however diminishes with the increasing age of the plant.

‘Those seeds which were moistened with an equal quantity of super-oxygenated muriatic acid and water; and of which some were exposed to the sun, others kept in the dark, exhibited very different phenomena; the first did germinate, but their colour soon changed; they became gangrenous and faded.’

We shall be glad to receive the account which Mr. S. promises of M. V. Humboldt's new discoveries: but we much wish that he would give the facts at length; and if he curtails any part, let that part be the speculative.

## HISTORY.

Art. 23. *The History of the Puritans, or Protestant Non-Conformists, &c.* By Daniel Neal, M. A. A new Edition, revised, corrected, and enlarged by Joshua Toulmin, A.M. 8vo. Vols. II. and III. Each 7s. 6d. Boards. Dilly.

A short account of the first volume of this work has been already presented to the public\*. By the editor's preface to those two which are now before us, we are informed of his mistake, in ascribing the *Quarto* edition to the author himself, as that was given to the world by his son, Mr. Nathaniel Neal of the Million-Bank, about twelve years after the death of his Father. The “Examination” of these volumes, also, by Dr. Zachary Grey, had not appeared till after Mr. Neal's declining state of health disabled him from attending to any publication in their defence. Of this work, therefore, by Dr. Grey, which received considerable commendation from some dignitaries of the English establishment, the editor deems himself obliged to take occasional notice; and we think that he has ‘endeavoured to acquit himself with care and impartiality.’

Of the present volumes, one extends the history from the death of Queen Elizabeth to the beginning of the civil war in 1642; the other conducts the reader from the battle of Edge-hill to the death of King Charles the first. We shall add no strictures on those unhappy and tragical periods:—*Miserabile dictu!*—It may possibly be the opinion of some, that it is desirable not to revive the memory of those occurrences: others will think, and, as it should seem, more justly, that the truth ought to be related, and that it is ever right to warn men of the encroachments of arbitrary power on the one hand, or the evils of anarchy on the other,—the sad fruits of bigotry, superstition, or fanaticism; and by such means render them sensible to the importance and value of rational liberty, both civil and religious.

The very name of *Puritan* has long been a subject of pleasantry, or regarded as a term of reproach: yet the impartial observer has remarked in this class men as respectable for learning and virtue as in any other. Their manners, indeed, were often stiff and precise to a fault, and they had their prejudices and follies; yet, with the largest allowance, not to a greater degree than those who were their

\* See M. Rev. N. S. vol. xv. p. 157.

determined opponents; and their behaviour has been eventually attended with important effects. Even Mr. Hume, inconsistent and partial as he sometimes appears, though he treats their principles as frivolous, and their conduct as ridiculous, has bestowed on them, as is here observed, the highest eulogium that his pen could well dictate: "So absolute (says he) was the authority of the crown, that the precious spark of liberty had been kindled and was preserved by the Puritans alone, and it was to this sect that the *English* owe the whole freedom of their constitution\*."—It might have been concluded that this oppressed people would have experienced greater lenity, at least, on the accession of James I. than they had obtained in the foregoing reign: but, observes Mr. Neal, "If King James had any principles of religion beside what he called *King-craft*, or dissimulation, he changed them with the climate; for from a rigid *Calvinist* he became a favourer of *Arminianism* in the latter part of his reign; from a Protestant of the purest kirk on earth, a doctrinal Papist; and from a disguised Puritan, the most implacable enemy of that people, putting all the springs of the prerogative in motion to drive them out of both kingdoms."

We have only farther to add that, since the publication of the first volume, the editor has met with Mr. Neal's letter to Dr. Hare, Dean of Worcester; which, he thinks, does the author credit, as it is written both with ability and temper: by an extract from it, he finishes his Advertisement.

Two farther volumes of this work are published: but we have not yet seen them.

#### POETRY and DRAMATIC.

Art. 24. *The Country Parson, a Poem.* By John Bidlake, A. B. &c. 12mo. 1s. Cadell jun. and Davies. 1797.

Mr. Bidlake has pursued the track of the modern imitators of the incomparable author of "the Fairy Queen," and, as we think, with no inconsiderable success. Though, however, we cannot allow equal merit to the 'Country Parson' with the "Castle of Indolence," yet Mr. B. is not deficient in the powers of description, nor in the enchanting faculty of cloathing moral sentiment in the rich and variegated garb of poetic allegory. It will not be deemed injurious to the praise due to Mr. Bidlake, if we speak of Spenser and Thomson in a strain of more elevated panegyric. The genius of the author of "the Seasons," bears, in our opinion, a strong analogy to that of the pensive, descriptive, and moralizing Spenser. Both poets abound in admirable sentiments; both were enthusiastic lovers of Nature; and both were in the highest degree capable of captivating the heart by pathetic representations, and of holding the fancy in bondage by circumstantial and forcible imagery. How far Mr. Bidlake has caught from these bards a power to paint, and a philosophical spirit, the following quotations may serve to evince.—In the description of the Vicar's Garden, this stanza particularly pleased us:

'There too the Currant hangs its loaded Head;  
'Pomona's Pearls and Crimson Gems all bright.

\* Hume's History of England, vol. v. p. 189. 8vo edition, 1763.

Plethoric

Plethoric Gooseberries, amber, green, or red,  
 Whose Giant Size may Rivalship excite,  
 With harmless Pride, nice Culture's Care requite.  
 And there the Strawberry, 'mid her Veil of Green,  
 Bashful with modest face shrinks back from Sight,  
 True Virgin beauty blushing to be seen :  
 And what so sweet as Chastity in Beauty's Mien ?

The author, making an eulogy on the honest Love of Pre-eminence exhibited in the character of the Vicar, contrasts it with the vicious pride and servility of the Courtier :

Nor wants he reverence due ; that dear delight  
 Of whatsoe'er degree, of high or low.  
 No mind so humble but will claim this right ;  
 This dearest Commerce social Compacts know ;  
 For with this jealous claim all Bosoms glow.  
 For this the Courtier, whom proud titles deck,  
 Now aims to rule, now servilely will bow :  
 To higher rank can cringe, and stoop the neck,  
 Full glad to catch the favour'd smile and watch each beck.  
 Yet he mean time the proudest of the proud,  
 An haughty Tyrant, and an abject Slave,  
 With fond Complacence eyes the menial Crowd,  
 That at his Levee wait, and favour crave ;  
 Where golden Fools, and every fawning Knave  
 The ready Welcome meet.—The little mind  
 Can ne'er with native Dignity behave ;  
 Tho' rais'd, still ever low ; tho' free, confin'd :  
 Ennobled Slaves are found the meanest of Mankind.

In adopting the difficult stanza of " the Fairy Queen," Mr. Bidlake has sometimes marr'd his English by occasionally omitting the article :

' So Alderman the feast of reason deems,'—  
 ' The pride of Clarke who singer's seat ascends.'

Some of the final lines of the author's stanzas appear to us deficient in melody, if not in metre :

And what so sweet as Chastity in Beauty's Mien?—  
 And fill with grateful Melody his blest retreat—  
 But bless'd by golden Temperance equal joys maintains—  
 In little Minds that cannot raise supreme delight.

In the final Alexandrine line of the Spencerian stanza, the ear is most pleased when the Cæsural pause takes place at the 6th syllable, and thus divides the verse.

Art. 25. *Poems*: containing the Goldfinch, a Rhapsody, in Three Cantos ; a Translation of Ovid's first Heroic Epistle of Penelope to Ulysses ; Sonnets, &c. By a Student of Lincoln's Inn. 4to. 2s. 6d. Johnson.

The poem of *the Goldfinch*, which forms the principal part of this collection, is so widely digressive that it is not easy to analyse it.—Perhaps some of our readers, on perusing the following lines, with

which

which it opens, may think any attempt of that sort a waste of time and labour :

‘Whether it be, some ruling star above  
Gave at my birth my future life to love,  
Or, as in sounder casuists may be found,  
Such matchless beauties in our isle abound,  
As might in bishops wake rude lay desires,  
And light in hermits’ breasts unhallow’d fires ;  
Oft hath it griev’d me sore, in woman kind  
Hearts so perverse, and foes to man to find,  
That the warm kiss from virgin lips supply’d,  
The touch, the soft embrace to us deny’d,  
And all the little favours of the fair,  
The bird, the squirrel, or the lap-dog share.  
This ill with Nature, worse with manners suits ;  
As if these human were, and we the brutes.’

To gratify the curiosity of others, however, who may not be quite so fastidious, it may suffice to say that the principal subject is a Goldfinch ; which engages so much of the attention of Laura as to excite the jealousy of her lover, who gives vent to his complaints in very violent language. The lady, however, contrives to assuage his fury, by assuring him that she has love and tenderness enough, in her nature, to content both the Goldfinch and himself. In many parts of the poem, the author attempts to be satirical. The four following lines seem to be aimed at the Reviewers :

‘Pedants, scarce fit at college to preside,  
Whom even heads of houses must deride,  
Reviewers turn, and, oh their pow’rs of face !  
For who’s that Godwin’s creed dare Burke’s displace.’

Open as we are to conviction, and thankful for any just rebuke, it is matter of concern to us, that this author should express himself so unintelligibly as to prevent our profiting from his kind admonitions.

This poem is followed by a translation of the Epistle of Penelope to Ulysses from Ovid ; and the writer justly observes that there is no good translation of Ovid’s Epistles. We conceive, indeed, that the execution of a work of that sort would be attended with some difficulty, and would require talents of which the writer of the specimen before us is not possessed.—The other pieces,—an imitation of ‘Sappho’s Ode to Venus ;’—‘*Le baiser rendu*,’ from Fontaine ; and a few others,—may be passed over in silence, without any very great injury to the author.

Art. 26. *Elegy to the Memory of the Rev. Wm. Mason.* 4to. 1s.  
Cadell jun. and Davies. 1797.

The writer of this elegy having, in the usual form of classic invocation, called on the nymphs of the woods and mountains to lament the death of the respectable poet who is the subject of it, thus on a sudden checks himself ;

‘Hence, Pagan dreams ! I mourn a Christian dead ;’—  
and he then proceeds, in strains of very sublime and appropriate praise,

to celebrate the memory of his friend as a poet, as a man of virtue, and as a Christian.

- ‘ His Breast, of lawless Anarchy the Foe,  
For Britain swell’d with Freedom’s patriot Zeal \*;  
Nor thus confin’d, for every clime could glow,  
And in a slave’s a Brother’s wrongs could feel :
- ‘ Could feel o’er Afric’s race when Avarice spread  
Her bloody wing, and shook in scorn the chain;  
While Justice, hand in hand by Mercy led,  
To Christian Senates cried, and cried in vain !
- ‘ Now their new Guest the sacred Hosts include,  
They who on Earth with kindred lustre shone ;  
Whom love of God to love of Man subdu’d,  
Nor Pride, nor Avarice sear’d the Heart to Stone.
- ‘ There shall he join the Bards, whose hallow’d Aim  
Sought from the dross of Earth the Soul to raise ;  
Disdain’d the Meed of perishable Fame,  
And sunk the Poet’s in the Christian’s Praise.
- ‘ There ’mid Empyrean light shall hail his GRAY ;  
There MILTON thron’d in peerless Glory see ;  
The Wreath that flames on THOMSON’S brow survey ;  
The brighter Crown that, COWPER, waits for thee.’

The whole of this elegy appears worthy of the poet to whose memory it is consecrated : the lines are strong and correct : the topics of eulogy and lamentation are judiciously chosen and happily applied ; and the last stanza of those which we have cited above concludes the elegy with equal propriety and dignity.

Art. 27. *Juvenile Essays in Poetry.* By J. Donoghue. 12mo.  
1s. 6d. Seeley, Owen, &c. 1797.

‘ Placed by the hand of Providence at an humble distance from the great, with no merit to plead, no patronage to ensure success, I have taken up the pen, with a boldness which necessity alone could inspire, to contribute to the better support of a precarious existence.’ On reading this passage at the commencement of the author’s preface, the brow of the critic must be relaxed by the feelings of the man. Sorrow is sacred, and industrious poverty claims our compassion and our aid. Though we cannot recommend these juvenile poems to those who are much conversant with this enchanting province of literature, yet we think it our duty to inform a numerous set of readers, to whom all poetry is amusing, that such a publication is abroad ; and not to withhold the motives of the author in venturing this edition.

To shew the nature of the writer’s complaints, and of his poetical powers of announcing them, the following specimen may be thought sufficient :

‘ Where TAW majestic rolls his briny pride  
Cerulean to his source, I punctual stray’d ;

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\* ‘ See the Secular Ode on the Anniversary of the Revolution.’

REV. AUG. 1797.

I i

Along

Along his banks I woo'd the whispering breeze ;  
 Eve o'er the vale her darkling mantle spread  
 Of dusky tint ; the Welkin lower'd deep,  
 Save the faint glimmerings of the pale-ey'd West,  
 Or distant Taper trembling on the wave.  
 Grief dew'd my cheek, and all my bosom heav'd  
 With palpitating throb ; morose despair  
 Dash'd on the ground the salutary cup  
 Contentment offer'd to the sickly life,  
 And thus grief languish'd from my woe-tun'd tongue :  
 " What tumults oft await the soul refin'd  
 By education, but by wealth unblest,  
 When worth forlorn hies to the squalid cot  
 And unbefriended dies—Ah me ! Condemn'd  
 The wintry chill of indigence to feel,  
 Whose blossom withers with the breath of love,  
 And checks the embryo promise of my youth ;  
 Whose bread is bitterness, whose drink is woe."

Some of the contents of this small collection are, The Consolation of Genius.—The Morning Walk.—Epigram.—Peace.—The Envious Rose.—The Fair Penitent.—To Myra, a Sonnet.—In Imitation of Horace.—Sonnet.—A Night Piece.—Every one has his Pursuit.—On the Death of H. G. Tippetts, Esq.—The Wife Revenged, from the French.—The Wishes, ditto.—Address to the French, May 1795.—The Disconsolate Female.—The Scolding Wife, &c.

Art. 28. *Poems, by F. F. Dibdin.* 8vo. pp. 117. 3s. 6d. Boards. Booker, &c. 1797.

The writer of these Poems acknowledges, in his preface, that the greater part of them were written when he was under the age of twenty ; we were not therefore surprized to find many marks of haste, negligence, and immaturity. The truth of that common axiom, '*Poeta nascitur, non fit,*' we are induced by long experience to admit only with much reserve and limitation.—The flight of unfledged bards is precipitate and dangerous, and too often resembles the fate of Icarus. We think, however, that Mr. Dibdin has given, both in his prose and his verse, some promises of improvement, which a due measure of industry and application may probably enable him to fulfill. As advice to youthful writers is in general not very pleasant, and in the present case perhaps it will be deemed less so if given in the language of the person to whom it is addressed, we will permit Mr. D. in the following citation to be his own instructor ; premising, moreover, that the lines convey the best specimen of the author's writing :

' Whate'er advantage Genius may bestow,  
 'Tis *Industry* that makes each power to grow :  
 Whate'er kind Nature to our parts may give,  
 'Tis *Industry* that makes those parts to live :  
 As when a gem with native lustre lies,  
 And, buried in the mine, for ever *dies* \* ,

\* The gem dying in the mine seems a new idea.

What

What worth attends it? but if found perchance,  
The Artist's hands the sparkling gem enhance:  
So let our Genius ever be display'd,  
When Application lends its firmer aid.'

Art. 29. *Sonnets and other small Poems.* By T. Park. 12mo. 6s.  
Boards. Sael. 1797.

Mr. Park excited our attention and our expectations, by the following information in his Preface: 'By the counsel of Mr. Cowper, these poems were first encouraged to solicit public notice. By the comments of Miss Seward, they have been rendered less unworthy to do so.' How far the hopes thus awakened were gratified, the following specimens will probably enable the reader to determine:

### ' SONNET I.

' Muse of the Landscape! that in sylvan shade,  
With meek simplicity, thy handmaid, *dwells*;  
Oft hast thou led me through sequester'd dells;  
O'er airy heights, and down the sunny glade,  
Where *vernant* wreaths for thee I sought to braid  
Of wild-blown roses, or of azure bells  
Cull'd by some limpid fount that softly wells\*;  
And hast thou no return of kindness made?  
Yes, thou hast sooth'd my heart in sorrow's hour,  
And many a wayward passion oft beguild;  
Thy charms have won me to Reflection's bower,  
When Folly else, with visions false and wild,  
Had lur'd my footsteps, by her witching power,  
From thee, enchanting Nature's loveliest child.'

We must nevertheless remark that this elegant tribute to rural pleasures is liable to censure: *that* for *who* in the first line is incorrect; *dwells* for *dwestest*, ungrammatical. *Vernant* is a term with which we are unacquainted.

The following Sonnet (xvi.) is another of the best specimens of Mr. Park's collection:

' *Written in an Alcove, where Thomson composed his Seasons:*

' Aerial Spirits, who forsook your sky  
To whisper charmed sounds in Thomson's ear,  
Or shaded from the ken of grosser eye,  
Did to the Bard in holy trance appear;  
Still guard the sacred grove which once was dear,  
On every leaf enweave a druid spell,  
And say to the profane, should such come near,  
Here did the 'Woodland Pilgrim' form his Cell;  
The Priest of Nature here his temple plac'd,  
And rais'd the incense of his song on high;  
With sylvan honours was his altar grac'd,  
His harp was tun'd to heavenly psalmistry:

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\* Flows, an old word.

Here did he pour to Nature's God the strain!  
And should you scorn the worship, shun the fane.'

We were surprised to find the following words used by a writer who is for the most part correct, and in many passages elegant and poetical: '*Inspirative; troublous; ardency; confessional; académie; hyemal.*'—Such attempts at rhyme as the following are preposterous: dry beards, five years; vicarage, puckeridge; doublet, couplet; pass, verse; verbum, interdum; Flora, Laura.—Correctness in Poems of which the highest merit is elegant trifling must be deemed indispensable, and we wish to press this caution on an author who seems capable, with adequate exertion, of agreeably amusing the public as a Poet.

Some pleasing engravings accompany this volume.

Art. 30. *The College; a Satire.* Cantos I. and II. 8vo. 3s. Cawthorn. 1797.

The contests of grave and learned bodies have always been thought fair game for ridicule: but, in order to succeed with the public in a topic of so confined a nature, no inconsiderable portion of wit and humour is necessary, joined with that easy playfulness which can scarcely be expected from one who is seriously interested in the event of the dispute. We cannot deem the writer before us qualified, either by wit or indifference, to *entertain* his readers on the topic which he has chosen; and if he intended to produce more serious effects, he would probably have succeeded better in plain prose. Amid some vigorous and even elegant lines, we observe an unaccountable mixture of incorrect versification and prosaic and vulgar expression; while the *personal* satire is equally flat and illiberal.

Art. 31. *Fugitive Pieces.* By Frances Greensted. 8vo. 3s. Printed at Maidstone. Wilkie, London. 1796.

When our readers are told that this collection of verses is the composition of a female in the humble station of a servant, whose pious endeavours to assist an infirm parent at the age of eighty-two have been approved by a most respectable list of subscribers, we presume that they will not so much regard the intrinsic merit of the poetry, as the intention of the writer; and will be satisfied with the sentiments of a well-disposed and not uncultivated mind, displayed in correct language.

Art. 32. *The Will; a Comedy, in five Acts.* By Frederick Reynolds. 8vo. 2s. Robinsons. 1797.

The account of any one comedy of this author is so applicable to the rest, that it might, with no injury to writer or reader, be left as a sort of standing character. In short, unless Messrs. King, Bannister, and Suett, and Mrs. Jordan, consent to go about from house to house reading his plays, he cannot expect a particle of that applause in the closet which he has obtained on the stage. His *Realize* and his *Veritas* do indeed make a most awkward figure in print; and all his *striking situations* and *droll incidents* are turned into mere puppet-show farce.

- Art. 33. *The Poetical Works of Thomas Gray*, translated into French Prose. By Mr. D. B. 12mo. Dulau, De Boffe, &c. 1797.

This literal translation of the poems of Gray into French prose is executed with considerable neatness; it was undertaken as a school-exercise by the author, and is now offered to the learners of either language. It is honourable to the poetry of Gray that, deprived of the charms of metre, and of its peculiar euphony, it should yet retain so much power of pleasing.

- Art. 34. *A Trip to Portsmouth and the Isle of Wight*, from London, in *Rambling Verses*. By a Friend to Britain. 8vo. pp. 52. Edinburgh, printed for the Author, and sold at No. 12 in Ave-Maria Lane, London. 1797.

If this 'Friend to Britain' travels to no better purpose in other respects than in his attempt to *write verses*, his friends,—his *real* not his *complaisant* friends,—should advise him to remain at home.

- Art. 35. *Lyric Poems*. 4to. pp. 109. Com. Paper, 6s. Boards. Fine Paper, 10s. 6d. Robinsons. 1797.

These compositions are not all possessed of equal merit, nor are they equally interesting in respect of their subjects: but there is much of ease and of nature in the versification;—and a moral tendency, with a pleasing air of pensiveness, generally prevails throughout the whole. The piece entitled 'The Evening Walk' will give an idea of the author's talent at Poetic description:

- ' O thou! to pity's kind affections true,  
Of VARRO thou hast heard, the good, the wise!  
Onward, my EMMA—and the spot we view  
Where his foresaken seat in ruin lies.
- ' How dead the path! across the bord'ring woods,  
On brushing wing, no active breezes play;  
O'er the dank soil the heavy vapour broods,  
And nature's wild luxuriance choaks the way.
- ' By well known scenes that sooth'd my youthful mind,  
Through fields that in the pride of culture shone,  
Sorrowing, I pass; and in my progress find  
The fence demolish'd, and the vista flown.
- ' But lo! the solitary castle nigh,  
Whose halls nor inmate hold, nor guest invite;  
Save yon ill-omen'd birds that perch on high,  
Or round the turrets wheel their clam'rous flight.
- ' The parting roof that loads these mouldering walls,  
Scarce yields a shelter from the drizzling show'r;  
In at the shatter'd pane the ivy crawls,  
And through the waste apartment weaves her bow'r.
- ' Where peace, where pleasure dwelt, destruction prowls;  
Where mirth was heard and music wont to chime—  
Hark! how with sudden gust the tempest howls,  
And flaps the jarring doors, unlock'd by time.

- ' How chang'd th' abode where VARRO lov'd to rest !  
 When, by his happier stars, from courts remov'd,  
 He liv'd, of fortune, kindred, friends, possess'd,  
 By men applauded, and by Heav'n approv'd.  
 ' Blest in himself, his bounty's warm embrace  
 Diffus'd the blessing o'er his wide domain ;  
 For one was he of that primeval race  
 Whose splendour shone propitious on the plain,  
 ' The hopes that cherish age were all his own ;  
 The happy sire his gen'rous sons survey'd,  
 Who, to the blooming verge of manhood grown,  
 His worth reflected, and his love repaid.  
 ' Fall'n with the parent tree, in dust they lie—  
 This mutilated mansion why explore ?  
 Where Fancy rivets her distemper'd eye  
 On joys for ever past, and friends no more !  
 ' As through the storms of life our course we steer,  
 Still some lost comfort down the current goes—  
 Turn, EMMA, turn ! suppress the fruitless tear,  
 And reap the present good that Heav'n bestows.'

There is in this collection a poem entitled *The Pastime*, containing an Old Man's Apology for his continued and innocent Attentions to the Fair Sex ; with which being much pleased (for we, too, as Dryden said, have not yet forgotten the power of beauty,) we were inclined to enrich our miscellany,—but room is wanting for its insertion.

Art. 36. *Wives as they were, and Maids as they are*, a Comedy, in Five Acts, as performed at the Theatre Royal, Covent-Garden. Second Edition. By Mrs. Inchbald. 8vo. 2s. Robinsons.

The general style and spirit of Mrs. Inchbald's dramatic writings, and the merits of her own personal character, are so well known to the public, that we shall not very critically enlarge on the present composition : but, as the Prologue \* has glanced, with no violation of propriety, at both the Authoress and her literary productions, particularly this her present adventure on the stage, we shall give a transcript of some of the lines ;—with which no good-natured reader can be displeased :

' I come not to announce a bashful maid  
 Who ne'er has try'd the drama's doubtful trade,  
 Who sees with flutt'ring hope the curtain rise,  
 And scans with timid glance your critic eyes ;  
 My client is a more experienc'd dame,  
 Tho' not a Veteran, not unknown to Fame,  
 Who thinks your favours are an honest boast,  
 Yet fears to forfeit what she values most :  
 Who has, she trusts, some character to lose,  
 E'en tho' the woman did not aid the Muse ;  
 Who courts with modest aim the public smile,  
 That stamp of merit, and that meed of toil.

\* Written by a Friend.

At Athens once (our author has been told)  
 The Comic Muse, irregularly bold,  
 With living calumny profan'd her stage,  
 And forg'd the frailties of the faultless sage.  
 Such daring ribaldry you need not fear,  
 We have no Socrates to libel here.  
 Ours are the follies of an humbler flight,  
 Offspring of manners volatile and light ;  
 Our gen'ral satire keeps more knaves in awe,  
 Our court of conscience comes in aid of law.  
 Here scourg'd by wit, and pilloried by fun,  
*Ten thousand coxcombs blush instead of one.*—

The want of due attention to probability in the fable and business of the play is the general and most prominent defect of our modern comic writers ; and it has been that of Mrs. I. in the present case, to such a degree that even the spirit, ease, and sprightliness of the dialogue can scarcely make reparation for the writer's disregard of the laws of the drama, in this respect.

#### RELIGIOUS and POLEMICAL.

Art. 37. *Claude's Essay on the Composition of a Sermon*, formerly translated from the French by the Rev. Robert Robinson, with an Appendix ; containing *One Hundred Skeletons of Sermons* ; several being the Substance of Sermons preached before the University, by the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge. Large 8vo. pp. 374. 10s. Boards. Mathews, Dilly, &c. 1796.

Mr. Robinson's translation of Claude's Essay, with a Life of Claude, many ingenious and curious notes, and a Dissertation on preaching, passed under our notice in Rev. vol. lxi. p. 100. With all the singularities of that publication, we cannot persuade ourselves that many readers will think that Mr. Simeon's edition, which omits almost every thing that was properly Mr. Robinson's own, is preferable to the former. Mr. Robinson was often eccentric, and sometimes coarse and rude : but he was a writer of too much native genius, as well as too honest and worthy a man, to deserve to have his works curtailed in the manner in which they are treated in this publication. It did not become this editor, while he was taking the liberty of reprinting Mr. Robinson's translation entire, to depreciate the merit of the translator as capable of writing notes replete with levity, and teeming with acrimony, and to make a merit of publishing the translation without the encumbrances with which the translator had loaded it.

Our present chief concern, however, is with the *hundred skeletons* of sermons annexed to the Essay. By a skeleton, the author understands 'not merely a sketch or outline, but a fuller draft, containing all the component parts of a sermon, and all the ideas necessary for the illustration of them.' He seems to have borrowed the idea from Bishop Beveridge's four volumes of skeletons under the title of *Thesaurus Theologicus*, written solely for his own use ; and he has pursued the plan, with some varieties of method, but very much in the spirit of that celebrated divine. Two full pages are devoted to

each skeleton: the primary and more important parts are distinguished from those which are secondary and subordinate; the latter being printed in a smaller type, and placed between brackets.

We judge it wholly unnecessary to give any specimen of this publication; for, though we think it very important that great attention should be paid to methodical arrangement in the composition of sermons, we cannot say that we should think it any improvement on the present mode of preaching, if the plans here proposed were generally adopted; nor do we conceive that the usual strain of moral instruction, which has prevailed among our more intelligent and liberal divines, both in the church of England and among dissenters, would be advantageously superseded by discourses completely filled up from the matter provided in these skeletons. Such an alteration would rather tend to bring back the days of fanaticism, than to carry forwards the great design of rendering public instruction more *informing* and *useful*. If any reader should find his curiosity so far excited, with respect to this publication, as to wish for farther particulars, he may be gratified at an easy expence by purchasing the specimen which is the subject of the next article.

Art. 38. *The Gospel Message.* A Sermon preached before the University, Nov. 13, 1796; to which are annexed four Skeletons of Sermons upon the same Text, treated in four different Ways, with a View to illustrate Mr. Claude's Rules of Composition and Topics of Discourse. By the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge. The Fifth Edition. Large 8vo. pp. 24. *One Shilling.* Mathews. 1796.

This sermon, &c. is intended as an Appendix to the volume noticed in the preceding article, and is well suited to explain and illustrate the author's plan. The text is Mark xvi. 15, 16.

Art. 39. *A Vindication of the Divine Inspiration of the Holy Scriptures, and of the Doctrines contained in them;* being an Answer to the two Parts of Mr. T. Paine's *Age of Reason*. By Thomas Scott, Chaplain to the Lock Hospital. Small 8vo. 1s. Mathews. 1796.

This is one of the most full and detailed replies to the *Age of Reason* that has yet come before us, and by its plainness it is suited for the generality of readers. We cannot but admire the good intention with which it is written. Mr. Scott is not only a warm but an able advocate for revelation: he has, in a variety of instances, detected the mistakes into which Mr. Paine has fallen; exposed the futility of his objections to the scriptures; and proved how very superficially he must have read them. As a specimen of Mr. S.'s ability we shall transcribe his observations on Mr. Paine's strictures on the Books of Kings and Chronicles:

'The attention he has paid to his subject appears from his asserting, that 'the genealogy from *Adam to Saul* takes up the first nine chapters of *Chronicles*;' when in fact the descendants of David to four generations after *Zerubbabel* are found in the third chapter; and the succession of the high priests till the captivity in the sixth chapter, besides other matters of the same kind! This would be unworthy of notice, did it not shew that the author is not so competent

petent to his undertaking, as many of his readers, who have not studied the subject, may suppose him. He considers the books of Chronicles as a repetition of the books of Kings; and others I find speak of them in the same manner. But an attentive examination of them will convince any man, that this is erroneous: for the second book of Chronicles contains the history of Judah only, and of the kings that succeeded David till the captivity; and it gives a more copious and methodical account of them, than is found in the books of Kings. These latter, from the division of the nation into two kingdoms, resemble an history of France and England carried on together, with continual transitions from one to the other. The former is like the history of England apart, in which the affairs of France are only mentioned, when they are connected with those of England.

What then shall we think of a man, who charges two historians with being impostors and liars, because they do not exactly relate the same events? Had they written the history of the same kingdom: they might surely have had the liberty to select, according to their different views, the peculiar facts which they would record: for no historian can record every thing that happens. But their histories relate to distinct subjects, and the writer of Chronicles had nothing immediately to do with the affairs of Israel. He, who undertakes to write the annals of England, is not bound to relate the extraordinary measures and edicts of the French convention: and should some author in future times on this ground assert, that ‘the historians of England and France did not believe one another, they knew each other too well:’ the observation would not, I suppose, greatly recommend his candour and penetration.’

After having patiently attended Mr. P. through the several books of the Old and New Testament, Mr. Scott proceeds in the second part of his performance to discuss the subjects of—Revelation—Miracles—Prophecy—the Canon of Scripture—Mystery—Redemption—the Insufficiency of Deism—and the Nature and Tendency of Christianity.

On the subject of Miracles, he reasons well, and has shewn that Mr. P. has mistaken the meaning of the word: but we must confess that Mr. Scott does not appear to us equally fortunate on every topic. We think that he attempts too much when he contends for the inspiration of the historical parts of Scripture, and that his conceit of the victories of Joshua being typical is unfounded. We were surprised, also, to find him declaring his firm belief of the Song of Solomon being a very useful part of the word of God, and asserting our Saviour to have made his quotations from the Septuagint. The quotations in the Gospels from the O. T. do for the most part agree with the 70, and may induce a belief that in the time of Christ these were the readings of the Hebrew text: but certainly he did not quote Greek to his Palestine hearers.

Mr. Scott is also in an error when he says that ‘there is no sober student of the Bible who will find a single passage, in which the idea of a divine super-natural impulse is not connected with the word *prophesying*.’ What will he say as to the meaning of this word

1 Kings xviii. 29? Here it cannot mean either predicting, or speaking under a divine or supposed divine impulse.

Art. 40. *The Manner pointed out in which the COMMON PRAYER was read in Private by the late Mr. Garrick, for the Instruction of a young Clergyman: from whose MS. this Publication is composed.* By J. W. Anderson, A. M. 8vo. 2s. Rivingtons. 1797.

The incorrect elocution and the unanimated delivery of many of our divines are more efficient causes of the want of piety, in the greater part of all congregations, than may appear on a slight consideration of this important subject.—Though every clergyman cannot, through defective powers of enunciation, or from other impediments, strongly impress his audience with the sympathy of devotional fervor, nor be able to rouse a languid mind into devotional energy, yet the most imperfect orator should endeavour to avoid the more common faults of careless utterance, or undignified attitudes and gestures; and to this end he may certainly be assisted in his endeavours by the attentive perusal of some points of instruction contained in the pamphlet before us: yet we would not wish him to be too servile in his observance of the directions here said to have been given by the accomplished David Garrick, lest he should unfortunately be considered rather as a stage performer, than a pulpit orator.

Art. 41. *A Defence of the Mosaic, or Revealed Creation: proving the Authenticity of the Pentateuch; the Consistency of Moses's Description with the Principles of Natural Philosophy now current; and the Truth of Scripture Chronology.* Humbly offered to the Perusal of Philosophic Infidels. By John Jones. 8vo. pp. 29. 1s. Griffiths. 1796.

This pamphlet is intended as an answer to, *a Refutation of revealed Chronology* by John East, Esq. of Mile-End.—It was read some time ago before the *Mathematical Society*, and is now published *verbatim*; with the small addition of a page, which the printer required to complete two sheets: but to the destruction of the author's pamphlet, by an *inuendo* on *priesthood*. *I concluded (says he) my performance with a curse!\**

Although we are decidedly of opinion that this tract will not afford great support to the system which it is designed to prop, we give the author full credit for his zeal and orthodoxy. We only wish that he had reasoned a little more *mathematically*.

#### MEDICAL and CHEMICAL, &c.

Art. 42. *A Treatise on the Yellow Fever, as it appeared in the Island of Dominica, in the Years 1793-4-5-6: to which are added, Observations on the Bilious Remittent Fever, on the Intermittents, Dysentery, and some other West India Diseases; also, the Chemical Analysis and Medical Properties of the Hot Mineral Waters in the same Island.* By James Clark, M. D. F.R.S.E. 8vo. pp. 168. 3s. 6d. Boards. Murray and Co. 1797.

\* We learn this from his own letter, addressed to us.

A history and description of the yellow fever form the introduction of this work ; after which Dr. Clark recommends the free use of mercury, both as a remedy and a preventive. ‘The officers of his Majesty’s army and navy, who have leisure and can be prevailed upon, on their arrival (in the West Indies) to undergo one or two gentle courses of mercury, taking a few laxative medicines after, confining themselves to the moderate use of wine, and living chiefly on vegetables and fruits for the first two months, may rely almost to a certainty on escaping this fever.’ To others, a few brisk calomel purges are recommended, with bark, during the time of service. The author speaks unfavourably of bleeding.—‘There was not a single instance of an emigrant recovering who had been bled :’ but, in a few instances of robust new-comers, bleeding was employed with advantages.

Dr. Clark asserts that, according to Scheele’s eudiometer, the atmosphere appeared, during the prevalence of the disease, to contain but one fifth of vital air ; whereas, by the same test, it contained one fourth at other times. The reduced state of the atmosphere he believes to have first excited the disease. On this head, however, he expresses himself like one who is confused, and in consequence confuses his readers, with inaccurate ideas :

‘This derangement of the component parts of the atmosphere, was probably effected by the strong light and intense heat of the sun having disengaged, or formed some combination with its vital part, or a certain portion of it, which being so united and rarified would rise far above that stratum of air, in which we, in lower situations, breathe, leaving the mephitic or heavier part near to the surface of the earth. The loss of a small portion of vital air would render this lower stratum very unfit for respiration, and of course very unwholesome to live in.’

The causes to which this reduction of the standard of the atmosphere is ascribed are, in our estimation, utterly inadequate to the effect. The author talks as if the ‘still moving air’ were as stationary as the lands which it sweeps ; and we imagine that it would be quite as philosophical to ascribe the plague of London to the Lord Mayor’s kitchen fire, as a depravation of the whole Caribbeean atmosphere to any *phlogistic* processes that may be going on in the Islands. The remote causes of the yellow fever are matter of deeper research, and must perhaps be deduced from principles not yet to be found in our philosophy.

The principal points in the remainder of this volume are a recommendation of bark, as early as possible in the remission of the bilious remittent fever—of the *cinchona brachycarpa* in some intermittents—of a watery infusion of ipecacuanha in dysentery—a distinction of tetanus into idiopathic and symptomatic, the first of which is said to be cured and the latter prevented by mercurials—and a reference of the jaw-fall of infants to wood smoke. Some observations and experiments in the hot mineral waters of Dominica close the author’s part of the volume. Mr. Brande has contributed a small appendix of experiments on the *Cinchona Brachycarpa*.

Art. 43. *An Account of the Yellow Fever, with a successful Method of Cure.* By James Bryce, Surgeon, late of the Busbridge East Indiaman. 8vo. 2s. 6d. Robinsons.

This essay treats on a subject which has employed and deserves to employ many pens, and it contains some curious particulars. The disease broke out 40 days after the vessel had ceased to have communication either with ship or port. It is remarkable, though sufficiently conformable to analogy, that it should have immediately succeeded the ceremony of ducking those who had never before crossed the line. The small proportion of deaths is absolutely unprecedented. Out of 250 cases, (300, if we reckon relapses,) three only terminated fatally. The author's success seems to have been owing to the free use of calomel with gamboge, jalap, and other drastic substances. The disease raged on board the Busbridge during the summer of 1792; Mr. Bryce, therefore, could not avail himself of any of the recent publications on the similar treatment of this most formidable complaint.

Whether the contagion was carried out or generated on board appears altogether uncertain; and the identity of the disorder with those which have depopulated America and the West Indies is a question of some nicety. We, who can judge only from the reports of medical men, are obliged to acknowledge a striking similarity in many circumstances,—the mortality excepted.

From the year 1793 to the present moment, books professing to furnish “successful methods of treatment” have come to our hands: yet during the whole of this period, accounts (we fear, too authentic) of the unabated ravages of the yellow fever have been transmitted to us. How is this difficulty to be explained? Do not the books reach our army surgeons? Do these gentlemen not follow the methods? or are these methods less successful in the hands of others than in those of the first proposers?

Art. 44. *A Treatise on the Disorders incident to Horned Cattle, &c. &c.* By J. Downing. To which are added Receipts for curing the Gripes, Staggers, and Worms in Horses, and an Appendix, containing Instructions for the extracting of Calves. 8vo. pp. 131, 10s. 6d. Printed at Stourbridge. London, Longman, 1797.

From the extraordinary price set on this little volume, we imagine that the author has gained reputation for his practical skill in his neighbourhood, and has been supposed to be possessed of some valuable *secrets* in the treatment of diseased cattle. We do not wish to lessen his credit in his profession: but we cannot say much in favour of his book, which shews neither the knowledge of the animal economy, nor the acquaintance with medicine, that are necessary for reducing practice to rational principles. Some of his *receipts* are an inconsistent jumble, and appear to us very ill adapted to the case in which they are prescribed. We fear, indeed, that several of them would be very mischievous.

Art. 45. *Observations concerning the Diet of the Common People, recommending a Method of living less expensive, and more conducive to Health than the present.* By William Buchan, M. D. &c. 8vo. 1s. 6d. Cadell jun. and Davies. 1797.

Few topics have been more vaguely and unsatisfactorily discussed than *diet*; the reason of which evidently is, that persons have written on it under the influence of their own particular habits and likings, without any solid foundation of general principles deduced from experiment. We are sorry that we cannot except the little work before us from the number of those which have been composed in this manner: but the truth seems to have been, that the author, desirous of saying something on a subject which temporary causes had made popular, put pen to paper with no other previous stock than a few loose ideas gathered from cursory reading and common observation. We do not mean to deny that his leading notions are right: but we find nothing masterly nor precise—nothing to distinguish his remarks from the ordinary unpremeditated conversation of a medical man on the subject. Who could not presently fill a few pages with declamation about animal food, bread, tea, and butter—about the preference of stewing to roasting, and the economy of broth and hasty-pudding? After the elaborate experiments of Count Rumford, and other *real inquirers* into these matters, the public can be little benefited by a set of hasty observations, some of them hazarded on very dubious grounds, and nearly all of them taken on trust. We find nothing so clearly deducible from the present performance, as that Dr. B. was brought-up on oatmeal porridge and barley-broth, and that he is no great lover of either tea or cheese!

POLITICAL, &c.

Art. 46. *Memoirs of the Administration of the Right Hon. William Pitt*, or an Inquiry into the Causes and Consequences of his Conduct in respect to different Departments, Bodies, and public Individuals of the State. In a Letter to the Right Hon. the Earl of Suffolk, in consequence of his Lordship's Motion in Parliament, and Conferences with his Majesty for the Removal of Ministers. By David Gam, Esq. 8vo. pp. 92. 2s. Reed. 1797.

The well known anecdote of David Gam and Lord Suffolk in the Field of Agincourt has supplied the author of this pamphlet with a name. As we were led to expect from the very ample title-page, he pursues the Minister over a wide field, in which he exposes to public view the alleged incapacity and bold corruption of the Premier, exemplified in every act of the Legislature. Professing the soundest loyalty to his Majesty, and personal attachment to his august family, he charges Mr. Pitt with being the sole cause that certain of them have in any degree hazarded, by their misconduct, a diminution of the popular esteem. This is a broad assertion; and, as notorious facts weigh more with the public than prejudiced opinions, we consider it as the weakest part of a very heavy crimination, which is divided into several articles.

Mr. Pitt's lust of power and his prodigality are traced through their effects in the army, navy, church, laws, letters, the arts, commerce, diplomatic department, and, lastly, in the conduct of the war. In all and each of these, crimes of omission and commission originating in speculation or inefficiency are denounced, sometimes in the deep tones of despair, but more frequently in those of oburgatory declamation.

As our province is chiefly confined to the author's *literary merit*, without deciding on the *justice* of all his allegations; we cannot overlook such words as "unshakable" and "poisonously," nor a metaphor straining on the tiptoe of nonsense like the following; 'nor would I check the tear though it extinguish not the volcano;' p. 8. We remember a ludicrous line in the Entertainment of the Padlock, "Quench *Ætna* with a *cup of tea*."

Art. 47. *A Letter to George Augustus Pollen, Esq. M. P.* on the late Parliamentary Association. By a Moderate man. 8vo. pp. 35.  
1s. Cadell jun. and Davies.

This writer inveighs warmly and with some force against the negligence, the apostacy, and the corruption of certain members of our legislature. After some general statement and observations, he says,

'Have not the people reason to be suspicious of every public character, and careful how far they trust him? Public virtue, they find by experience, is become a plant of so rare a growth, that they can with difficulty be brought to acquiesce in the real existence of it; and corruption has extended its baneful influence so wide, that the jaundiced eye views every thing through the falsified medium.

'It is not less wonderful than painful, to see how far the poisonous contagion has now spread. The question is not now, *Whom to corrupt*; but, *What bribe will be sufficient?* nor do we require, *Who has been bribed*; but, *Who is proof against corruption?* Venality, in short, is become so common, that public virtue is regarded as a phenomenon, or as an alien in the land.'

With the following extracts we shall take leave of this sensible writer:

'A neglect of duty, which many Members are guilty of, is that of treating the House of Commons in the same manner as men who have nothing to do behave at the theatre, when they go to the play before the last act is over, merely for a lounge, or (in their own language) to kill time. Thus you will see Members come into the senate-house at the end of a debate, and, without having heard any of the arguments advanced on either side, or without even understanding the nature of the question before them, hastily give a vote, which is to affect in its consequences the whole kingdom.'—

'Indeed, a Member who gives his vote without hearing the arguments adduced, and understanding the subject before him, is not less reprehensible than a jurymen who sleeps during a trial, and then, without having attended to the evidence or the merits of the case upon which he is to decide, returns a partial verdict to the parties. If the situation of the latter, on whose verdict perhaps the fate of a fellow-creature depends, is awful and important, how much more awful and important is that of a Member of the Senate, in whose decree the lives, fortunes, and happiness of millions, as well as the fate of an whole country, are involved! If compassion, if humanity, if a love of justice, and a conscientious desire of doing what is right, be the guide to direct a man's conduct in the one instance,—how much more forcibly ought it to operate in the other! A jurymen,  
by

by an improper verdict, may destroy an individual; but a Member, by an unjust vote, may ruin a whole nation.'

Art. 48. *The Art of governing a Kingdom to Advantage*; in five Morning Discourses, delivered to the King of Prussia before he came to the Throne. By the late Frederick the Third. 8vo. 1s. Evans and Bone, 120, Holborn Hill.

This little work was privately printed, without a date, under the title of *Royal Mornings*, during the administration of Lord North; one of whose agents obtained at Berlin a copy of the French original, which is ascribed to the late Frederic the Third, who also composed an exoteric book intitled *Anti Machiavel*. This is an esoteric work, which reveals the most hidden mysteries of king-craft, and unveils without a shudder the very Holy of Holies to the scornful gaze of the profane. The Second Morning thus opens:

'Religion is absolutely necessary in a state; this is a maxim which it would be madness to dispute; and a king must know very little of politics, indeed, that should suffer his subjects to make a bad use of it: but then it would not be very wise in a king to have any religion himself. Mark well, my dear nephew, what I here say to you; there is nothing that tyrannizes more over the head and heart than religion, because it neither agrees with our passions, nor with those great political views which a monarch ought to have. The true religion of a prince is his interest and his glory: he ought, by his royal station, to be dispensed with having any other: he may, indeed, preserve outwardly a fair occasional appearance, for the sake of amusing those that are about him, or who watch his motions and character: if he fears God, or (to speak as the priests and women do) if he fears Hell, like Lewis the XIVth. in his old age, he is apt to become timorous and childish, and fit for nothing but to be a Capuchin: if the point is to avail himself of a favorable moment for seizing a province, an army of devils, to defend it, present themselves to his imagination: we are, on that supposition, weak enough to think it injustice; and we proportion, in our conscience, the punishment to the crime. Should it be necessary to make a treaty with other powers, if we remember that we are Christians, we are undone, all would be over with us, we should be constantly bubbles. As to war, it is a trade, in which any the least scruple would spoil every thing; and, indeed, what man of honour would ever make war, if he had not the right to make rules that should authorise plunder, fire, and carnage? I do not, however, mean that we should make a proclamation of impiety and atheism, but it is right to adopt ones thoughts to the rank one occupies. All the Popes, who had common sense, have held no principles of religion but what favoured their aggrandisements. It would be the silliest thing imaginable if a prince was to confine himself to such paltry trifles as were contrived only for the common people: besides, the best way for a prince to keep fanaticism out of his country, is, for him to have the most cool indifference for religion. Believe me, dear nephew, that holy mother of ours has her little caprices, like any woman, and is commonly as inconstant: attach yourself, then, my dear nephew, to true philosophy, which is ever consolatory, luminous, courageous, dispassionate, and inexhaustible as nature: you will then soon see that you

will not have in your kingdom any material dispute about religion; for parties are never formed but on the weakness of princes, or on that of their ministers. There is one important reflection I would wish you to make; it is this: your ancestors have, in this matter, conducted their operations with the greatest political dexterity; they have introduced a reformation which gave them the air of apostles, at the same time it was filling their purse. Such a revolution was, without doubt, the most reasonable that could ever happen, on such a point as this; but since there is now hardly any thing left to be got in that way; and that, in the present position of things, it would be dangerous to tread in their footsteps, it is therefore even best to stick to toleration. Retain well, dear nephew, the principle I am now to inculcate into you: let it be your rule of government, that men are to worship the divinity in their own way; for should you appear in the least neglectful of this indulgence, all would be lost and undone in your dominions.

‘Have you a mind to know why my kingdom is composed of so many sects? I will tell you: In certain provinces the Calvinists are in possession of all the offices and posts; in others, the Lutherans have the same advantage: there are some where the Catholics are as predominant, that the king can only send there one or two Protestant deputies; and of all the ignorant and blind fanatics, I dare aver to you, that the Papists are the most fiery and the most atrocious. The priests, in this senseless religion, are untameable wild beasts, that preach up a blind submission to their wills, and exercise a complete despotism: they are assassins, robbers, violaters of faith, and inexpressibly ambitious. Mark but Rome; observe with what a stupid effrontery she dares arrogate to herself dominion over the princes of the earth. As to the Jews, they are little vagrants, poor devils, that at bottom are not so black as they are painted; almost every where rebuffed, hated, and persecuted, they pay with tolerable exactness those who enslave them, and take their revenge by bubbling all the simpletons they can meet with.’

This edition is very incorrectly printed: p. 10. l. 5. the comma after Burgrave makes it seem a proper name; p. 14. l. 19. poizing for seizing; p. 18. Sales, Loyola, good expedient, are grossly ill spelled. The preface does not atone for these and other defects.

Art. 49. *A Letter to the Seceders.* 8vo. 6d. Rivingtons. 1797.

It could not be known from the title of this pamphlet, whether the subject of it were religion or politics;—whether the author addressed himself to those sectaries called Seceders, or to those of our Legislators who have lately thought it proper to discontinue their attendance in Parliament. The latter however are the persons to whom he writes; and he urges some arguments, which are by no means contemptible, to shew that they have abandoned their duty. ‘What,’ he asks, ‘will foreigners think of those men, who, being called to a high and important station in the Government of their Country, in a time of imminent danger like the present, through disgust, disappointment, cowardice, or something worse, desert their post, and give up all pretensions to honour and conscience? Those sacred ties should, on the contrary, more closely oblige you to a constant

constant

stant discharge of your Parliamentary Duties. It is only by being on the spot, by regular attendance in your places, and by mixing in the discussion, that you can hope to be serviceable to your Country. Then you will be able to detect the wilful error of a wicked Minister, if Mr. Pitt be such; you may expose the folly of his proceedings, and awaken to a sense of political duty those Members, who have, perhaps, too implicitly trusted, and too zealously supported him.'

The following acknowledgements, from a Ministerialist, shew either great candour or very little art.

'Tis true, we have been led into misfortune by the best Kings who ever sat on the English Throne; we have been plunged into the most destructive wars by the most upright Ministers whom Monarchs ever chose; we have been gradually involved in civil wars and scenes of infamy and disgrace by the wisest Parliaments.'

The succeeding observations are ingenious—

'Now it is not denied, that the present is a moment of peculiar danger and difficulty. Indeed the notoriety of the fact would mock a studied concealment. We are now so circumstanced, that on the one hand, if a weak Prince were on the Throne, a few artful Demagogues might introduce French Liberty and French Misery into this once envied Country; and on the other, if our King aspired to an arbitrary Power, an able Minister might so take advantage of political incidents, as to arm the Monarch with the iron Sceptre of Despotism, and lead his People into Slavery. At such a crisis then, how unbecoming the sacred dignity of Legislators, to abandon their Seats, and deprive their Country of their Counsel and Direction! It is more honourable, Gentlemen, with British Virtue, to stem the torrent of Court Interest, if there be an Interest at Court incompatible with that of the Country, and set up a patriotic standard in the House against the Hirelings of Corruption. Nor need you, even if the House were as corrupt as you represent it, fear the want of support. If you shewed in your own conduct a sincere desire of serving your Country, the virtuous few would immediately crowd round you; and the dupes of ministerial influence would, by degrees, waken from the lethargy of Venality. It is impossible, but that the feelings of Englishmen would revive, and that the Representatives of the People, though they may have been seduced for a time by the eloquence of Mr. Pitt, or by other means, still cherish the love of their Country. They may have been mistaken, but still they would promote the welfare of those whom they represent.

'Patriotism, like every other virtue, may, through the infirmity of humanity, follow a wrong line, and deviate from the path of public interest. But that is no argument in favour of unnecessary and disproportionate violence in the method of bringing it back. And, granting that the majority of the House of Commons have failed in their duty, I cannot but think your secession a much too violent means to be used for their recovery. For what, in all probability, will be the consequence, if you persist in dividing the affections of the people, and setting up yourselves against the majority of their Representatives, as the *only* Friends of their Rights? The unprincipled and discontented, they who have smarted under the severity of laws, necessarily

made for the preservation of internal peace, will seize the favourable moment of disrespect towards the old Government, and erect some new system, according to their own wishes, their own wants, their own passions. The well-meaning but not quickly-discerning part of the Community, who in every state constitute the majority, will then easily be ensnared by the plausible representations of the ambitious, and be made unwittingly the instrument of their country's ruin. Now all this mischief might be prevented, or at least you would avoid being considered as accessory to its introduction, if you would honourably, and as becomes your character, remain at the post, however dangerous, to which the voice of your countrymen has called you.

‘ Indeed I do not know which is the greatest enemy of his country, the traitor who openly appears against her in the field, or the man who, in her distress, deserts his seat in her legislative assembly. Both appear to me equally offending against Law. But how much more heinous will his guilt appear, who is thoroughly acquainted with the Constitution of his Country, and who has actually assisted in framing her laws, and who notwithstanding acts illegally?’

‘ On the illegality, Gentlemen, of your seceding from the House, you will pardon my reminding you, that by accepting your seats, you became in trust for your Country. It is incumbent on you to act according to that trust, and to fulfil the duties which it imposes on you. Our Constitution acknowledges no such principle as that a public functionary may, whenever caprice incites him, renounce his obligation, refuse to act, and yet continue in his trust. It ill becomes any of the Guardians of our property, to abandon the resources of the Empire to the disposal of any Minister, however skilled in the intricacies of finance. He may be prudent, or he may be prodigal; but the Nation ought not to suffer from his inclination to lavish expenditure.’

This writer deems the secession of a Commoner more criminal than that of a Peer, because the Peer, he says, stands for himself only, while the Member of the Lower House is the representative of others.—We entertain a different opinion. If a Nobleman and a Commoner abandon their duty, we think them equally criminal. Each is a representative of the Nation, and holds his legislative function but for her interests. To elect the one she has appointed Burgesses, Citizens, and Frecholders; and she has given the right of choosing the other to a Magistrate, in whose wisdom and integrity she reposes the highest confidence. Those whom he calls to the Senate may naturally be expected to be the purest of Patriots; and in such men any deviation from their public duty will be highly criminal. Their descendants, when called to the same offices, take them subject to the same conditions.

#### MISCELLANEOUS.

Art. 50. *A Letter to the Society of Protestant Dissenters, at the Old Meeting, Yarmouth, from Thomas Martin, on his Resignation of the Office of Minister among them.* 8vo. 1s. Johnson. 1797.

We learn incidentally from this letter, that the author has been some years a Dissenting Minister at Yarmouth; that he values the profession; that he has been meritoriously attentive to the children of the poor, and in all private respects has given satisfaction to his flock: but that—having altered his creed as to the miraculous origin of Christianity, and having communicated this opinion to his colleague, who saw in the change no reason for separation; and to his congregation, the majority of which was also willing to tolerate some consequent variation of the public services;—he has nevertheless been finally induced to resign his office, rather than occasion the secession of a respected band of tender consciences.

The object of the writer is to convince this minority that their common principles, as Dissenters, demanded from them a more tolerant conduct than their peculiar zeal, as friends to miracles, has inspired: that the general interests of truth, and of sincerity, require that no temporal inconveniences be inflicted on those who honestly make known the progress of their convictions: that, morals being the *end*, and schemes of faith only *means*, all persons who are agreed in their notions of morality may fitly attend the same instructor; and that, social worship and the clerical profession being favourable to the amelioration of mankind, they should rather be offered to than withdrawn from a sect not so insignificant in numbers as reluctant to religious observances. The address may also tend to calm the alarms of the congregation, and induce them to solicit the writer to resume the pastoral office among them.

Mr. Martin thus pleads his cause:

‘Of the spirit and object of christianity, I entertain the same views with those who believe in its miraculous origin. The character of the founder of it, I venerate as the most exalted of any I have ever known, or read of. The principle by which he was actuated, I consider as that of the moral reformation of the world; and I regard those as his followers, whatever may be their opinions, who adopt this principle and apply it.’—

‘No opinions entertained by me had interfered with the satisfactory conducting of the services: and the real difference in opinion between us, was, in weight and force, as already stated. Where, then, was the ground for the termination of a connexion, which, if I may judge no less from the friendly and attentive treatment I had so uniformly experienced, than from their declarations when they signified their intention to secede, was on every consideration except that of opinions, eligible and desirable, equally to them as to myself? Where, in these circumstances, was the inconsistency, or incongruity, of the connexion? Our path through life lies in precisely the same direction. Our object is the same, and the means by which it is to be obtained are the same, whether the knowledge of these means be derived immediately from the Supreme Being, or from the reflections of wisdom upon experience; whether they be pursued on natural, or on supernatural grounds; as rational, or as revealed. The man, also, who would violate the dictates of his understanding, would violate the commands of God himself.’—

‘O for that great æra of wisdom, when every thing in the form or spirit of a creed, shall be universally discarded; when the ensnaring

and corrupting influence of tests, shall be annihilated; when upon the true and liberal ground of rectitude, services and conduct shall be the only considerations for which the instructors of the public are responsible; and no longer losing in the minister the man, there shall be acknowledged and secured, equally and alike to all, the liberty of forming and communicating their own opinions!

We await, with curiosity, the remarks which some of the leading Dissenters will undoubtedly choose to make on this bold plea for a farther liberty of conscience.

Art. 51. *The First Report of the Society for bettering the Condition and increasing the Comforts of the Poor.* 8vo. pp. 68. 1s. Becket. 1797.

None are better entitled to the approbation and applause of mankind, than those who employ themselves for such purposes as those that are mentioned in the title-page of this work. Prefixed to it, we find an address to the public containing many just observations in defence, or extenuation, of the Poor, from the charges that are usually made against them by the rich, the idle, and the unfeeling. One of these charges is that of idleness:—but the writer of this tract maintains, and he is supported by the authority of the illustrious Adam Smith, that the poor labourer often injures himself by working too much, particularly when he works by the piece.—Another imputation on the Poor is drunkenness: but ‘before we give judgment however, upon the crimes of the poor, it will be prudence, at least, to examine how far we have, in any degree, been accessories.—If *habitual drunkenness* be frequently the consequence of weakness of body, or of despondency of mind; and, among the Poor at least, most prevalent where the constitution has been impaired by comfortless habits of life, or by want of nutritive and regular food—and if, of every species of *idleness*, that of *hopeless indigence* be the most inveterate—was it not our duty—were we not bound by every tie, moral and religious—to have assisted and encouraged them in the use of a \* better system of diet—to have increased the internal comfort of their habitations—and to have converted listless indolence, which is *without energy* when it is *without hope*, into cheerful, active, and prosperous industry?’

The first paper in this report presents an interesting detail respecting a Friendly Society, at Castle-Eden, Durham; the second is an account of a village shop, established by some benevolent person at Mongewell in Oxfordshire, and so regulated as to prevent the poor from running in debt, and to save them upwards of 20 per cent. in the purchase of the necessaries of life. For the encouragement of similar establishments, we are happy to have it in our power to add that this shop is attended with very inconsiderable trouble and expence to its charitable founder.

There are other papers concerning a workhouse, a spinning-school, and an house of correction, from the perusal of which a benevolent projector may derive useful information.

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\* ‘See SIR FRED. EDEN’s valuable work on the poor. I. 491—590.’

Art. 52. *The History, or Anecdotes, of the Revolution in Russia, in the Year 1762.* Translated from the French of M. de Rulhiere. 12mo. pp. 178. 3s. 6d. sewed. Longman. 1797.

We had occasion, in our last Appendix, to take ample notice of the original of this work; the principal features of which are, the great facility with which revolutions are effected in despotic countries; the low state of human cultivation in Russia; and the licentiousness of manners that commonly prevails where the rules of *decorum* are substituted for those of *morality*, and superstition takes the place of religion. Of the figures that are presented to us as playing their parts on the complicated scene, we find most of them in their proper character. To what we have said before, we shall only add, that the little anecdotes of Sir Charles Hanbury Williams are perfectly consistent with the known manners of that votary of wit and gallantry. More might have been related, all in reference to the professed subject of the work in hand: but, as M. de Rulhiere certainly did not move much in the circle of our ambassador, they came not to his knowledge. There was not, perhaps, a man in Petersburg, that had more influence in the counsels of each party than Sir Charles. While he was the sworn friend of the Orlofs, he was at the same time the soul of the snug parties at Oranienbaum, the confidant of the Grand Duchess, and the political favourite of Elizabeth.

The work is said to be translated *from the French:—into* what language, we are not told. The old title-pages of this nature were wont to run: *Done into English.* This could never with any semblance of propriety have been affirmed of the present performance; since there scarcely occurs, even by some lucky accident, a single sentence of English phraseology, from one end of it to the other. It must certainly be the first attempt of some French emigrant to write our language; who has rendered the French so obstinately exact, that it might serve to give the mere English reader a tolerably good notion of the French idiom, before he adventures on the language itself. Whenever booksellers design to employ a writer in making a translation from the French, they should not content themselves with asking the gentleman whom they mean to employ, whether he understands that language, but should proceed to inquire whether he can also write in English. "There is more reason for this caution than good men would think:" as Dr. Hill used to say, at the foot of a quack-bill.

In p. 14 is a *contresens* which it may be right particularly to notice: It should have been, "he accompanied Williams, with the design of seeing a court so interesting to the court of Warsaw as that of Petersburg." Instead of which, our translator brings Count Poniatofski from Poland to Warsaw!

The last paragraph of the preface, also, is unintelligible in the French, and equally so in the translation:—the latter is therefore the less blame-worthy.

We shall conclude this article with an account of the sequel to the revolution of 1762, which happened in 1797. The new emperor Paul Petrovitch having caused the corpse of Peter III. after so many years had elapsed since its interment in the chapel of the monastery of St. Alexander Nefski, to be taken up and brought to the palace, in order to pay to it honours similar to those that had been paid to the

the defunct empress Catherine II., appointed Prince Baratinski and Count Alexei Orlof to stand one on each side of the body, in the presence of the whole court, as *chief mourners*, during the ceremony of its lying in state. The latter, being blessed with strong nerves, stood out the doleful scene; while Prince Baratinski, with a heart of finer mould, fainted under the weight of grief; and it was only by the repeated application of volatile salts and other stimulants, that he could be made to support his station during the appointed time. Count Alexei Orlof has received, unasked, permission to visit foreign parts; and Prince Baratinski is spared the trouble of paying his attendance at court. See p. 566, of our last Appendix.

Art. 53. *The Essentials of Logic*, being a second Edition of Draloc's *Epitome*, improved: comprising an universal System of practical Reasoning, illustrated by familiar Examples, from approved Authors. By John Collard. 12mo. pp. 223. 5s. Boards. Johnson. 1796.

This author at length presents his real name to the public. His preface informs us that the approbation which his *Epitome* received gave him pleasure, 'but (he adds) it was in consequence of some very severe, and not very candid strictures on that little *compend*, that I was induced to turn my thoughts a second time entirely to the subject.'—He farther says, with a moderation which, if he had *real* cause of offence, appears to do him honour;—'so true is the adage, *Nihil est tam grave quin amicum feceris*.'

The improvements in the present publication are said to be,—'an attempt to trace the principles of reasoning to their highest source, in order to discover where reasoning begins, how far it serves us, and where it ends: an examination of familiar reasoning, to shew that the principles of reasoning are invariably the same, whether stated in a familiar, or a syllogistical order; and to render the analysis obvious, in whatever order of language the reasoning be expressed, the abstract principles will appear in *different types*: the doctrine of mood and figure proved useless, and another system substituted: complex and conjunctive syllogisms exploded: the ancient doctrine of sophisms proved futile, and more simple means of detecting fallacy offered, &c.'

Such is the account which Mr. Collard gives of this *re-production*. In our former article, we expressed some little surprise on finding an almost total rejection of syllogisms, as useless, and at the same time, so many pages employed in considering the subject; this surprise has been somewhat increased on observing that more than one third, or nearly half, of the present volume is engrossed by this topic. Our author allows the justice of those objections which have been made, particularly by the great Mr. Locke, to the use of syllogism: but he asks with some warmth,—'is the syllogism to be discarded and no other system erected?' and he farther hopes to shew 'that the syllogism is to reasoning what a gauge or a scale is to some branches of mechanism; that is, a test by which the accuracy of every operation may be proved.'—How far he effects his purpose must be left to 'the determination of the reader.' This part of logic may require some attention from the young reasoner, and may assist him to marshal

his ideas : but he may be a good logician without perplexing himself greatly about it ; for we know that it has too often proved a source of affectation, and of deception, rather than the friend of truth. Mr. Collard must, however, be allowed to have employed great attention on the subject, and to have manifested ingenuity in the inquiry. His work may be read with pleasure, and may contribute not merely to amuse, but also to assist and improve the mind, though the syllogistic form should not be regarded as of any considerable moment.

Art. 54. *Anecdotes of the House of Bedford*, from the Norman Conquest to the present Period. 8vo. pp. 284. 5s. Boards. Barr. 1797.

A mere genealogical detail, *unbolstered* by anecdote, would probably find an interest with few readers ; for, in ever so remote a deduction of family history, individuals so nearly resemble each other, or participate in so limited a degree of national concerns, that to compile a work professedly treating of a single house, as in the present case, is, in fact, encroaching on general history. Not to call such unavowed debts to popular historians a needless repetition, we must observe that we expected at least accuracy in the pedigree, novelty in the anecdotes, and impartiality in respect of the characters.

The professed object of this work, however, is to vindicate the claims of the *Russells* to a much higher degree of ancestry than that allowed to them by ‘a splenetic writer,’ as the truly great Mr. Burke\* is here styled. A sketch of the character of William the Conqueror, certainly neither new nor pertinent, introduces the name of Hugh Russell, with four immediate descendants in a right line ; concerning whom we have no plausible document ; for the most authentic pedigree of that family, compiled by Philipott, and followed in the peerages both of Collins and Edmonson, deduces them from a progenitor of the 12th century. Sir John Russell, Speaker of the House of Commons in the reign of Henry the Sixth, was of the Russells of Strensham in Worcestershire,—a family of higher antiquity than and totally distinct from the *House of Bedford*. O. *this* noble line, most of the individuals are very cursorily mentioned ; while the first Duke, his excellent Son, and the last bearer of these honours, engross, with wide digression, the bulk of the work.

We are surprised to see the author falling into so common an error, both in the introduction and in pp. 123. 152, as that of styling William Lord Russell (by courtesy) ‘Lord William ;’ which, as heir apparent to the *Earl* of Bedford, he could not be ; the Earl was not advanced to the Dukedom till after the execution of his son.

As a specimen of the style, (not an unfavourable one,) we subjoin a *prophetic* character of his present Grace of Bedford.

‘Not sufficiently acquainted with the conduct or manners of his Grace to delineate what he is,—we shall conclude with a sketch of what a DUKE OF BEDFORD *may be* :—“ Born to the highest rank, a splendid fortune, and a glorious name—deriving from the first a con-

\* We shall not now be charged with adulation in using so high an epithet ; as the very uncommon personage here named is no longer capable of enjoying the savour of incense, offered from *any* quarter.

stitutional claim to respect, from the second a natural extensive authority, and from the last raising an expectation of hereditary virtue;—the use he may make of such advantages may be honourable to himself, and beneficial to mankind. Conscious of his own weight and importance, his conduct in Parliament will be directed by nothing but the constitutional duty of a Peer. He will consider himself as the natural guardian of the laws. Willing to support the just measures of Government, but determined to observe the conduct of Ministers with suspicion, he will oppose the violence of faction with as much firmness as the encroachments of prerogative. He will be as little capable of trafficking with a Minister, as of mixing in the intrigues of Opposition. Whenever an important question shall call for his opinion in Parliament, he will be heard by the most profligate Minister with deference and respect. His authority will either sanctify or disgrace the measures of Government.—The people will look up to him as their protector; and a virtuous Prince will have one honest man in his dominions in whose integrity and judgment he may safely confide.”

The unqualified obloquy thrown on the political characters of the late Earls of Bute and Chatham appears to be the only extenuation offered by this author, for the errors in administration which were so universally laid to the charge of the late Duke of Bedford.

We cannot but observe such palpable inaccuracies as the following: ‘On his arrival at Court, Mr. Russell was *naturally* introduced to the King; who, finding his accomplishments both *natural* and acquired,’ &c. p. 14. ‘*enjoyed too indifferent* a state of health,’ p. 155. and p. 188 ‘*friviously*,’ a word not to be found in our language.

In a work intended for popular acceptance, though the public may not justly expect all the beauties of style, they will scarcely dispense with a want of common correctness.

## CORRESPONDENCE.

*Marcellus* observes that we some time ago mentioned, in our Correspondence, that a new translation of *the works of Sallust* was in preparation, and that he understands the name of the intended author to be Dr. Stuart: but that, having heard nothing more of the design, he wishes to be informed whether it is in forwardness, or has been abandoned: as, in the latter case, he ‘knows where the work would readily and ably be undertaken.’ We cannot answer this inquiry, but probably some of our Correspondents, or Dr. Stuart himself, may be able and willing to satisfy *Marcellus*.

*Cantabrigiensis* reminds us of the editions of Tacitus and Livy, which were published under the inspection of the late Mr. Henry Hoar. We have indeed accidentally overlooked them, but we shall shortly take that notice of them which is their due.

¶ In the last Review, p. 335. l. 4. for ‘*families*,’ read ‘*families*’.



# A P P E N D I X

TO THE

TWENTY-THIRD VOLUME

OF THE

M O N T H L Y R E V I E W

E N L A R G E D.

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## FOREIGN LITERATURE.

ART. I. *Einleitung ins alte Testament, &c. i. e.* An Introduction to the Old Testament. By JOHN GODFRID EICHHORN. 8vo. 4 Vols. pp. about 600 each. Leipzig. 1787—1795.

WHEN we inform our readers that the author of this work succeeded to the celebrated *Michaëlis* as divinity-professor at Göttingen,—and that he may be said to rival his great predecessor in erudition, and to surpass him in critical sagacity and liberal investigation,—we shall probably excite in them that attention to the present publication which its importance seriously demands.

These four volumes were published at various times: the first (and ours is not the original edition) bearing the date of 1787, the last that of 1795. The plan of the author is now completed; and the work comprises an introduction to each of the writings comprehended in the Old Testament. The great influence which these books have had on the culture of modern nations, especially since the Reformation, must confer on them an high importance in the eye of the magistrate; and the very early accounts which they contain of the progress of religion and civilization, in countries which seem to have been the cradle of the human race, must for ever render a close study of them essential to the philosophic character. The merely theological use, which has hitherto been generally made of them, has not a little impeded a just appreciation of these instructive reliques of antiquity: for, by seeking in them religious ideas alone, the attention has been withdrawn from a

most valuable portion of their contents. One set of readers was too easily persuaded, not only that the religious notions of the Hebrews were originally communicated to them by supernatural means, but that they had been preserved and perpetuated among them by an incessant chain of miracles: while another set, startled at the improbable, incredible, and sometimes impossible character of these supposed interpositions; and taking it for granted that the histories really contained every thing reported to be found there, have indulged themselves in a licentious and contemptuous disparagement, which defrauded the Scriptures of their just rights to attention and to reverence.

‘Certainly (continues our author) such thinking men would have reconciled themselves to these important monuments of human intellect, if but one expounder of their contents, if but one defender of their importance, had arisen to shew that the greater part of this miraculous and of this supernatural is not to be found in the books themselves, but has resulted from misunderstanding; from ignorance of language; from inattention to the mode of thought and of expression, which characterizes these in common with the other earliest productions of literature; from mis-apprehension of the spirit of the East; or from impotence of sympathy with the childhood of intellect, so as to view all things through a similar medium of imagination.’

This long-awaited rational commentator Germany has found in her EICHHORN, and Britain in her GEDDES.

The first chapter begins by comparing the infancy of the Jewish nation with the barbaric age of other countries similarly circumstanced: many resemblances are pointed out, and good observations made on the character which may be expected to prevail in the *sagas* and other records of a rude people. The mode in which these compositions have been preserved is next a topic of inquiry; and a remarkable passage is mentioned (Deuteronomy, c. xxxi. v. 9. to 26.), in which the first account occurs of the foundation of a holy library among the Jews, or of compositions nationally interesting, being solemnly intrusted to the care of the priesthood. Some historical document is said to have been added by Joshua, c. xxiv. v. 26. to the books preserved in the ark. In 1 Samuel, c. x. v. 25, a similar addition is mentioned;—and it is highly probable that these public archives, at first carried about with the ark, were ultimately deposited in a temple-library, when the magnificence of Solomon had provided this national edifice. At least, the second temple had a library, (RELAND *de Spoliis Templi*, p. 51 and 76.) which was probably an imitation of the former; and the tradition is universal among the fathers, that one existed in the first temple. (AUGUSTIN *de Mirab.*

p. 533, says: *Esdras, Dei sacerdos, combustam a Chaldeis in archivis templi restituit legem.*) Whether the autographs of Moses, of Joshua, and of Samuel, were written on materials sufficiently durable to be all extant in the time of Solomon: whether simple or ornamented transcripts were then made of them for the sacred repository; and whether these consecrated writings were saved by Jeremiah from the burning of the temple:—it is now impossible to ascertain. Yet it is more likely, in Professor EICHHORN's opinion, that the fragments which we possess of Hebrew literature formed but a small part of the original collection; and that the copies, whence these few remnants are derived, were separately preserved by private individuals; who contributed such manuscripts as accident had left in their possession, towards replacing the scattered national scriptures, when Nehemiah gathered together (2 Maccabees, c. ii. v. 13.) the acts of the prophets and the kings. Ezra had no doubt a principal merit in collecting and transcribing, for the use of the priesthood, these precious reliques; but tradition names five other persons (2 Esdras, c. xiv. v. 24.) as assisting in the task. The arrangement of these books appears from all times to have been in the main conformable to the present; as also their subdivision into three parts, the law (תורה), the prophets (נביאים), and the hagiographa (כתובים); except that, the latter denomination being of more modern invention, this portion of the Scriptures is frequently designated by "the psalms" which open it. By prophets (*nabi, vates*) the Hebrews meant nearly the same as the Cimbrian nations by their bards.

The tenth and eleventh sections relate to the Hebrew tongue, very justly (we doubt not) ranked by the learned author among the dialects of the Semite, which is said also to comprehend the Aramic and the Arabic. This language, he next informs us, had attained in the time of Moses, its most polished form; and continued to be used during a period, according to his estimate, of twelve hundred years, down to the time of Malachi. So unprecedented a permanence of language, and among a people peculiarly remarkable for changing their residence and for various internal revolutions, appears to us in the highest degree improbable, not to say impossible. Let us suppose the family of Abraham to have brought their Semite language with them into Geshen; they will there have acquired so many Coptic words and ideas as to have quitted that country with a mode of speech nearly approaching the Ægyptian. This must have yet remained when Moses wrote. After the conquest of Canaan, the Hebrews must have adopted, along with the wives and idolatrous rites of the con-

quered, a vast mass of phraseology which by degrees amalgamated with their own, and may have been refined by the time of the kings into a polite language: but it must have differed widely from the idiom of Moses. Let us suppose the separation of Israel from Judah not to have in any thing affected the language of Jerusalem, and that this endured without any material change as long as royalty: still a captivity of full seventy years at Babylon must have produced a third great innovation, and (as in the case of the Protestants banished by Louis XIV.) have reduced the patril language of the exiles into a strange tongue only to be learned by study. The Babylonian dialect, brought back from the captivity, will indeed have reverted somewhat towards the Judahite language in which Solomon and Isaiah had composed: particularly, after a certain residence in the original country, many of the inhabitants of which remained;—and this mixed speech will have prevailed, with little variation, from Nehemiah until Alexander's conquest: after which the inroads of Greek phraseology occasioned a new revolution. To suppose that the Coptic-Hebrew of Moses, and the Judahite-Hebrew of Solomon, and the Babylonish-Hebrew of Nehemiah, can be the same language; or even so much alike as to be all at any one period intelligible to the Jews; is in our opinion a nearly untenable doctrine. Now the Bible is written from beginning to end in one of these three dialects. The law is not written in one, the prophets in another, and the chronicles in a third dialect: but an uniformity, an identity of idiom, a contemporaneity of style, pervades the whole canon. Hear Leusden's *Philologus Hebraeus*, 17 diss. *Miratus sapissime fui quod tanta sit linguæ Hebraeæ convenientia in omnibus libris veteris testamenti, cum sciamus libros illos a diversis viris, diversis temporibus, & diversis in locis esse conscriptos. Scribatur liber a diversis viris in eadem civitate habitantibus, videbimus fere majorem differentiam in illo libro, vel respectu styli vel copulationis literarum, vel respectu aliarum circumstantiarum, quam in totis bibliis. Verum si liber sit scriptus, verticæ causa, a Teutonio ac Frisio, vel si intercedat inter scriptores differentia nulle annorum, quanta in multis libris veteris testamenti respectu scriptiōis intercessit, eheu! quanta esset differentia linguæ. Qui unam scripturam intelligit, vix alteram intelligeret: imo erit tanta differentia, ut vix ullas eas linguas, ob differentiam temporis & loci ita discrepantes, regulis grammaticæ & syntaxeos comprehendere possit. Verum in veteri testamento tanta est constantia, tanta convenientia in copulatione literarum, & constructione vocum, ut fere quis putare posset omnes illos libros eodem tempore, iisdem in locis, à diversis tamen authoribus esse conscriptos.* According to Professor EICHHORN, the dialect of Moses, and according to

Dr. Geddes \*, the dialect of *Solomon*, prevails in the Scriptures. The following reasons might be adduced in behalf of the remaining hypothesis, that the most modern of these three Hebrew dialects is at present really our sacred language. That Ezra quoted various state-papers in the original Chaldaic is an indirect proof that he was writing in a vernacular tongue: had he been using a learned language, laboriously imbibed from writings treasured up by the priesthood, he would have translated his fresh documents into the holy language:—but Ezra's dialect is that of the whole Hebrew writ. In the next place, it is still more improbable that Nehemiah, a man apparently not very lettered, should have written the account of his own actions in an obsolete language, accessible only to the priesthood, such as that of Moses or of Solomon must in his time surely have become. Now the book of Nehemiah, again, does not differ from the rest of Scripture, and (even if we reject the whole 12th chapter, which contains a list of high-priests down to the time of Alexander, and the connected first six verses of the 13th chapter, as interpolations,) it supplies evidence of a very late state of the language of Jerusalem; to say nothing of compositions yet more modern. Lastly, the book of the law of Moses was understood by the mixed multitude when publicly read by Ezra and others (Nehemiah, c. viii. v. 1. to 8. c. ix. v. 3. c. xiii. v. 1.); it existed, therefore, in the living language of that æra; and we have no reason to suppose ourselves possessed of any other copy. It is not, then, unlikely that our extant Hebrew Scriptures are a translation, executed by Ezra and his coadjutors, of the more antient writings of his nation:—whence, else, their Babylonian alphabet, and the Chaldaisms scattered in them?

The 16th and following sections are occupied in analyzing the signification of *canon*; in order to separate, on some fixed principles, the *canonical* from the *apocryphal* writings. The author inclines to attribute *canonicity* to all those Scriptures of the Jews which Christ and the apostles considered as sacred. Now, as they have not nominally discriminated between the pious romances of Esther and Jonah, and of Tobit and Judith, nor between the moral apophthegms of Ecclesiastes and Ecclesiasticus,—but appear to fall in with the public opinion, and to leave uncontroverted the national ideas of their time as to the relative character of their holy books;—it is obvious that *those* books are to be still regarded as canonical, which the

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\* “The Pentateuch, in its present form, could not be written before the reign of David, nor after that of Hezekiah.” Preface, p. xviii.

Jewish nation, in the time of Christ, regarded as such; and these, by the help of Josephus, can by probable induction be very satisfactorily ascertained. He informs us at least (Josephus *contra Apion. lib. 1. § 8.*) that the holy books were twenty-two in number, and that the collection was finally closed in the reign of Artaxerxes Longimanus. Whatever, therefore, was of posterior date (as the books of Maccabees) does not properly belong to the canon of Scripture, however authentic the information it may contain; or however analogous its mode of origin to that of the book of Judges, or of any other merely historical portion of the Old Testament. As it is probable that the minor prophets were once considered as a single book, as well as some other writings now separated from each other, we may in various ways account for the number twenty-two, even with some additions to the present canon, such as Baruch, and the prayer of Manasses.

The second Chapter includes a very learned and elaborate critical dissertation on the history of the text of Scripture; which the author supposes to have been originally written in Egyptian letters on rolls of linen. Various probable sources of corruption are pointed out, and severally exemplified, with great industry and great success.

The third Chapter enumerates and analyzes the various resources of criticism for the purification and restoration of the text. These are appreciated, in general, with much learning and judgment: but the Samaritan Pentateuch (§ 303.) is perhaps somewhat hastily undervalued.—This general matter occupies a volume and a half.

To these various and comprehensive preliminaries, succeeds a specific introduction to each individual book of Scripture. The few remarks, to which we can allow space, will rather respect those neologic opinions which appear to require farther elucidation, than the more satisfactory mass of instruction. If, occasionally, we interweave our own surmises, it is not because we attribute to them an undue weight, but because we think that every account of an important book ought to aspire, at least, to contribute somewhat towards the elucidation of its topics.

In discussing the antiquity of the Pentateuch, the author takes high ground, and endeavours to prove that it is in the main a work of Moses, occasionally interpolated by subsequent transcribers. His method of proof is to set off from the earliest date at which its existence is universally allowed, and thence to trace it backwards by probable induction unto its very origin. No one denies that it was extant in the time of Ezra. It was written before the capture of Jerusalem: else the seem-

ing prophecy, (Genesis, c. xlix. v. 10.), the fulfilment of which the captivity rendered impossible, would never have been inserted. It was extant in the time of Josiah (2 Chronicles, c. xxxiv. v. 14.), and was then of such acknowledged authority, that the perusal of it occasioned immediate reformation of the religious usages which swerved from its precepts. It was extant in the time of Hoshea; since a captive priest was sent back from Babylon (2 Kings, c. xvii. v. 24.) to instruct the new colonists of Samaria in the religion which it teaches. It was extant in the time of Joshaphat (2 Chronicles, c. xviii. v. 10.), who employed public instructors for its promulgation. It existed in the time of David; since his psalms (xl. v. 8. &c.) contain allusions so manifold to its contents, yet it was not drawn up by him, since it differs in spirit from his writings, and forbids many practices of which he was guilty. Samuel could not have acquired the knowledge of Ægypt which the Pentateuch implies; and Joshua plainly describes (c. viii. v. 31. and c. xxiii. v. 6.) some such book as already extant. It can, therefore, be attributed to Moses alone; and this indirect evidence from tradition is stronger than a more positive and direct ascription, which would have been the obvious resource of fraud. Nor would any writer posterior to Moses, who was contriving a sanction for actual laws, have noticed the progressive variations of those institutes, (compare Leviticus, c. xvii. with Deuteronomy, c. xii. v. 20.) as the composer of the Pentateuch has done:—but Moses, (continues our author,) with respect to prior periods of history, must have been himself a compiler. He lays no claim to the character of an inspired historian. Indeed the very idea is absurd. The narrator who should substitute the representations of his fancy for the evidence of his senses, and for the result of his inquiry, would not be an historian, but an epic poet. In order, then, to appreciate the credibility of the primæval history of Moses, we must inquire concerning the documents which he may be supposed to have employed. These, in our author's opinion, were principally *written* documents, distinct *sagas*, preserved with little alteration in the apparent order of their events. If those which mention the god Elohim be supposed to be of origin distinct from the origin of those which mention the god Jehovah, two leading sources of information, he thinks, may be discriminated, as already particularized by Dr. Geddes; (Preface to the Holy Bible, p. xix. and xx.) besides some smaller insertions.

Professor EICHHORN's hypothesis may be questioned, but his analysis must be admired. The future critic of the Pentateuch will find his attention sharpened by it to the arts of in-

vestigation, and will learn from it a multitude of delicate yet not imaginary tokens, by which he may detect what is original, what is transcribed, which train of idea is of one age and which of another; and thus separate an historical Mosaic work into its elemental fragments. Some objections to the doctrine, which ascribes the composition of the Pentateuch to Moses himself, may be drawn from the consideration that so many especially of the earlier portions appear more akin to Oriental than to Ægyptian tradition. The *Zend-Avesta*, when first translated, was attacked as a modern forgery by Sir William Jones: but he has since discovered (*Asiatic Researches*, vol. ii. p. 52.) the documents of *Anquetil du Perron* to have been originally Sanskrit. They offer evidence, therefore, for a state of popular opinion as remote as the age of Cyrus. Now the *Zend-Avesta* contains (vol. iii. p. 378.) a religious fable or *μῦθος*, entitled Boun-dchesch, closely resembling the account of the Fall of Man in Genesis. The tradition of a deluge, if Ægyptian, was also Oriental. The geographical document (Gen. c. x.) contains so many names still in use in the time of Ezechiel, (see especially c. xxvii.) that we can hardly suppose these writings to be of an antiquity so very widely distinct as is imagined. The building of the Tower of Babylon, which Herodotus has described (Clio 181.), was no doubt a favourite *saga* in the city to the minster of which it related. Concerning Abraham, indeed, and his descendants, it is quite probable that Moses should have obtained all the pedigrees and other family-documents which could contribute to an authentic history:—yet the story of Joseph and his Brethren wants, in our apprehension, some internal characteristics of reality.—A marvellous felicity of incident bordering on the romantic,—a delicacy of moral sensibility scarcely to be expected among the forefathers of the conquerors of Canaan,—every where mystical numbers, *seven* years of plenty, *seven* years of famine, *twelve* children of Jacob,—miraculous dreams and inspired interpretations,—the story of Zulikha, so familiar to Oriental romance,—the intimation (c. xlix. v. 28.) that there is allegory in the account, and the marks of time in it,—all these things tend to cause hesitation. Besides, was not the division of the Jewish nation into twelve tribes a geographical division, probably subsequent to their settlement in Palestine, of which decisive early traces do not occur? Could these tribes have remained so wholly distinct in the Wilderness and in Ægypt? Was it not the practice of the East to borrow, from the actual name of a province, that of the supposed progenitor of its inhabitants? Ferishta begins his history by observing that Dekkan was a son of Hind, meaning thereby that Dekkan is a subdivision of Hindostan:

Hindustan: but this geographical metaphor in use among Easterns is no proof of a real pedigree. Even the circumstances related of the birth and exposure of Moses minutely resemble those related of an antient Persian king named Dara, (HERBELOT's *Bibliothèque Orientale*, article *Homai*). That Moses wrote down his laws (Exodus, c. xxiv. v. 4.) and principal transactions (Numbers, c. xxxiii. v. 2.) is however evident; and that these autographs were possessed by the compiler of the Pentateuch is not improbable. Only the book of Deuteronomy, it should seem, being a recapitulation or epitome of the foregoing books, is the work of another and a later person, who had survived several (c. xxxiv. v. 10.) of those leaders of the people who had been educated in the schools of the prophets.

The author considers the book of Joshua, like those of Moses, as in the main written by its supposed author, but as having undergone a subsequent revision; which, from the mention of the mountains of Israel and Judah (c. xi. v. 21.), was apparently subsequent to the separation of those two kingdoms; and this is farther confirmed by the mention of Jerusalem (c. xv. v. 63.) and of the house of God (c. ix. v. 23.). It deserves notice, also, that an event mentioned in 1 Kings (c. xvi. v. 34.) has an allusion to it in Joshua (c. vi. v. 26.).

The book of Judges, or rather of Champions, (for such is the meaning of the Hebrew שׁוֹמְרֵי,) is a document of unequivocal antiquity, written before the time of David; since the description (c. i. v. 21.) was no longer true of Jerusalem after he had taken possession of it, and had introduced a third class of inhabitants of the tribe of Judah. Nor does this book bear any marks of subsequent interpolation. The seventeen and following chapters are indeed distinct fragments of less certain date,—but posterior to David; (c. xviii. v. 31.) under whom the house of God ceased to be in Shiloh. The book of Ruth is also posterior to David, whose ancestors it was written to illustrate; and it appears to have been once annexed, like these other fragments, to the book of Judges, as it is never separately enumerated in early lists of the canonical Scriptures.

To the twofold books of Samuel, of Kings, and of Chronicles, a very masterly and instructive introduction is given. The author begins with the construction of the second book of Samuel, containing a life of David; which he compares with another life of David occurring in the first book of Chronicles. Long passages agree in both accounts, word for word; and, in both, dissonant passages intervene:—yet the two historians are not transcribing one another, but each making separate comments. It is next proved that they are not severally abridging annals more extensive, but that they both use one and the same

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short life of David for their radical document, which they amplify diversely from peculiar sources of intelligence.—A similar train of investigation is then applied to the other books.—This acute dissection is accomplished with a keener knife and a more intrepid hand than the anatomy of the Pentateuch, and adds to the praise of equal ingenuity the merit of superior judgment. All these books seem to have been completed after the commencement of the captivity, and to keep in view the having Babylonian readers.

The first six chapters of Ezra being written principally in what our author strangely calls the West-Aramic\* language, whereas Ezra writes in Hebrew; and relating to transactions at which Ezra was not present, but which are nevertheless described in the first person (c. v. verse 4.); should be ascribed to some other hand: probably to that of Zerubbabel. The Hebrew insertions will in that case have been made when this narrative was first united with that of Ezra, and probably by Ezra himself: to whom our author also attributes the composition of the books of Chronicles. Was Ezra the Abednego of Daniel?

The book of Nehemiah, excepting the list of priests in the 12th chapter, has every mark of being genuine throughout. That of Esther is rather a legendary than an historical work: by the Alasuerus of the story was probably meant the Xerxes of the Greeks; and by Esther, the Amestris. It was surely not written till the dust of oblivion had covered the deeds of which it treats.

The *Third Volume* opens with a very philosophical dissertation on the prophets and oracles of the Jews. Long experience every where confers, on observing men, much foresight; and to those who perceive not the links of inference by means of which they often foretell aright, these conjectures have the appearance of miraculous intuition, of supernatural communication; and hence, among all barbarians, we hear of their shamans and seers. Confidence is so essential to the well-executing of public enterprises, that the rulers of the rude multitude every where enter into a secret conspiracy with these oracular characters, whose influence they consolidate for the sake of their aid. To these general causes may be ascribed the first rise of wizards and prophets among the Jews; and to a positive constitution of Moses (Deuteronomy, c. xviii. v. 20.), their exclusive appearance among that portion of the people which was not addicted to idolatry and polytheism. A prophet was at all times among the Jews a privileged character, who might assail the public ear with unwelcome truth or coun-

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\* Wahl's *Geschichte der Morgenländischen Sprachen*, p. 575. rather points to the designation East-Aramic.

sel, and carry before the monarch's throne the groans and wishes of the people, without compromising his personal safety, so long as he spake in the name of the Lord; (see Jeremiah, c. xxvi.;) even if his prophecies, as happened to Micah, should go unfulfilled. In the conception and composition of oracles, it is natural that the poet should resolve weal into woe, and sorrow into joy; that, in seasons of corrupt tranquillity, he should threaten invasion, war, desolation, and captivity; and, in days of tribulation, that he should announce the return of peace, of security, of triumph, and of empire. It is natural that he should avoid specification and definite prediction of remote events, and rather employ general expressions; using strong and dazzling, but vague and equivocal figures. It is natural, too, that he should study to interweave the turns of phrase and imagery which were most conspicuous in the successful oracles of former times; that he should assume the highest stage of inspiration and enthusiasm, compose with a dithyrambic wildness, and utter his measured forewarnings with the agitated gesticulation of an improvisator;—and with these preconceptions the Hebrew oracles correspond. Of these oracles, some, probably, were never published at all, but intrusted in manuscript to the priesthood; some were voluntarily promulgated by the prophet to the king and to the people, in the palace, in the temple, and in the street. The most remarkable form of publication was Jeremiah's dictating an oracle to Baruch, and sending him to read it before the monarch. As it is not clear that each prophet collected his own oracles, there may be incorrectness in the received distribution.

Isaiah flourished under Uzziah one year, under Jotham 16 years, under Ahaz 16 years, and under Hezekiah about 14 years; to which if we add 25 years, before which age he would scarcely have assumed the prophetic office, we may suppose him to have lived about seventy-two years. Of the many oracles ascribed to him, the first nine chapters allude to persons of his own æra, and to events within his observation; they have the common character of the poetry of his country about that time; they are such as might be expected from the son of the grazier of Tekoa, and may safely be considered as written by him. The event indicated (c. vii. v. 8.) has not corresponded with history; nor that denounced by him 2 Kings, c. xx. v. 18. With the ninth chapter of the work bearing his name begins poetry of a much higher order, the production of a mind more refined by culture: the ideas take a more comprehensive range: in geography, in history, the poet is more learned; with Babylon and its vicinity he seems familiar; with Cyrus and every minute particular of the memorable

able siege he is correctly acquainted : in the arts of composition he is an adept ; his style paces with the measured step of taste ; his wide-wing'd genius is equal to the boldest soar, and seems to forefeel the immortality to which it was born. Now it is certain that the 15th and 16th chapters of these oracles are not the work of Isaiah. They allude to the fall \* of Moab, and were written (c. xvi. v. 14.) within *three* years of its destruction :—but Moab was overthrown (Josephus, b. x. c. 9.) about five years after the taking of Jerusalem by Nebuchadnezzar, or his servants, and a long century after the death of Isaiah. It remains, then, either (with EICHORN) to consider these and all the subsequent chapters as an anthology by various uncertain hands ; or, from the identity of character, (and that of no common nor imitable kind,) which pervades them, to ascribe them to some one later author. If this resource be preferred, as in reason it ought, it might be contended that the work ascribed to Daniel cannot be his (Collins's *Scheme of Literal Prophecy*, p. 149, &c.), but is a posterior writing, probably as late as Antiochus Epiphanes : that the existence of this legend, not less than the testimony of Ezechiel, is a proof of the high traditional reputation of Daniel, which must have had some cause : that the composition of these poems is a probable cause ; and that the trains of idea prevailing in them are such as his time, his place, his circumstances, would peculiarly tend to suggest ; and consequently that the name of Daniel should once again be prefixed to them. The historical interpolation (c. xxxvi. to xxxix.) seems derived from 2 Kings, (c. xviii. to xx.) a work completed after the captivity.

The oracles of Jeremiah correspond throughout with his circumstances, and with history, and are considered as wholly genuine. A doubt is insinuated whether Jeremiah could write or not, on account of his using an amanuensis (c. xxxvi. v. 4. and 32.). There is much disorder in the arrangement of his compositions ; and an historical fragment of the Book of Kings has been annexed to them.

The oracles of Ezechiel are not always chronologically arranged : but they have every mark of being uninterruptedly genuine. To the geographer, to the historian, they are very valuable : but they are not yet sufficiently elucidated by commentators. The xxxviii<sup>th</sup> and xxxix<sup>th</sup> chapters have especially been censured as obscure. The xl<sup>th</sup> and following chapters describe the future temple from the plan of the architect ; not from the work of Zerubbabel. Neither was the geographical distribution realized, which is no doubt inserted in the xlviii<sup>th</sup> chapter, conformably to the intentions of the Assyrian court.

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\* NWB should be rendered *doom* rather than *burden*.

Hosea, from the tenour of his historical allusions, appears to have written during the inter-regnum which succeeded the reign of the second Jeroboam in Israel.

The time at which Joel wrote is uncertain. His fine description of the plague of locusts is by our author interpreted literally. We rather conceive it to be an allegorical description of the armies of Nebuchadnezzar. The third chapter very evidently describes Jerusalem as conquered, and many of the captive inhabitants of the country as sent to the slave-markets of Tyre and Sidon, and sold to the Grecians. In the emotion of fresh anger, the prophet threatens retaliation. Joel, then, flourished under Jehoiakim and Zedekiah.

Obadiah is probably the Levite mentioned in 2 Chronicles (c. xxxiv. v. 12.), and may well have survived the same catastrophe as Joel, to which he apparently alludes. Jeremiah (c. xlix.) has borrowed from him.

Jonah, the son of Amittai, flourished under Jeroboam II. (2 Kings, c. xiv. v. 25.), and was of Gath-hepher. This poem concerning him may have been a popular legend, but should not be deemed historical truth: its author appears to quote Isaiah (c. xxxviii. v. 11.), and psalms of late date.

Micah lived under Jotham, Ahaz, and Hezekiah: but he must have ceased to write before the latter of these kings undertook a reformation of the public ritual; as he throughout complains of the toleration of holy groves and image-worship.

The time at which Nahum wrote is uncertain. Here again, as we think, our author overlooks some internal evidence. The kingdom of Hoshea was already overthrown (c. ii. v. 2.), and the captive inhabitants of Israel were recently sold for slaves in Nineveh (v. 7.). In the emotions of anger, the prophet threatens retribution. Nahum was to Samaria what Joel was to Jerusalem. He flourished, therefore, under Hoshea. Many elegies written on the capture of Jerusalem have descended to us: Samaria was neither less populous nor less literate, yet its catastrophe is celebrated by Nahum alone. Ought we not to ascribe the solitary preservation of his poem to some peculiarity of his fortunes, which drew him back from Nineveh to his country, or to Jerusalem, and to consider him as that priest of the captivity (2 Kings, c. xvii. v. 27.) who alone returned to instruct the new inhabitants in the manner of the God of the land? Would not this lead to the farther conjecture that Nahum, on that occasion, drew up the epitome of the Thora which is preserved to us under the name of Deuteronomy?

The author of *Bel and the Dragon* makes Habbacuc (v. 34, &c.) a cotemporary of Daniel: so does his theme. Our author endeavours

endeavours to assign a higher antiquity to this poem; and to place it before the captivity.

Zephaniah was a cotemporary of Jeremiah and Ezechiel, and has bequeathed to us another of those many elegies to which the taking of Jerusalem gave rise, and all of which end by directing the attention to prospects of better times.

Haggai and Zechariah were companions of Zerubbabel, when he superintended the infant colony of returning Jews. The ixth and following chapters of Zechariah are by some thought to be a fragment of greater antiquity. Malachi was the companion of Nehemiah; and, as he attacks the abuses remedied in the second journey (c. xiii. v. 6.) of his patron, he may be confidently placed in the 32d year of Artaxerxes Longimanus.

In Daniel, a new world opens to our view, with other notions, imagery, and trains of thought. A wholly novel mythology decorates the visions: in the spirit of Chaldaic fiction, which attributed to every star a watching seraph, God is now "prince of the host;" (c. viii. v. 11.); and every nation has its separate angelic guardian (c. x. v. 13.). The prophet calculates his predictions by a new measure of time (c. vii. v. 25. c. xii. v. 7.). The images of his dreams are huge, and prominently embodied. His natural events have a wildly romantic turn. His prodigies expatiate into the very fairyism of the marvellous. A strange alternation of Hebrew and Chaldaic marks the style of the work, which contains as many Greek words as chapters; and for some of which, as *symphony*, we cannot in any way account, in the early language of the East. Peculiarly embarrassing is the Chaldaic passage extending from the iiii<sup>d</sup> to the viii<sup>th</sup> chapter, with its golden colossus so strangely disproportioned, its fiery furnace that burns not, its prophetic dream, its metamorphosed monarch, its shadowy hand writing oracles, and its lion's den for those who pray in private:—what a host of difficulties! *Præsertim*, observes even Hieronymus, *cum historiæ Chaldaeorum nihil tale contincant*. The first project for getting rid of this superfluity of miracle is to consider the four Chaldaic chapters as interpolated, and to print them with Bel and the Dragon among the Apocrypha. Unluckily, they are connected with the narrative of the second chapter. A second project is to reject as spurious the six opening chapters totally; and to receive the seventh and following chapters as genuine, where in fact the prophet first begins to speak in his own person. A third project is to be convinced by the arguments of Porphyry that this book is a forgery, and to seek the real Daniel in Isaiah. *Contra prophetam Danielem duodecimum librum scripsit Porphyrius, nolens eum ab ipso, cujus inscriptus est nomine, esse compositum; sed a quodam, qui temporibus Antiochi Epiphanis fuerit in Judæa; & non tam Danielem ventura dixisse,*  
*quam*

*quam illum narrasse præterita.* HIERONYMUS in *Danielem*. If there be a scriptural book which, in all ages of the church, has afforded nourishment to a groveling superstition, and weapons to a turbulent fanaticism, it is this;—a work of no moral merit, and useful only to those who practise divination by the interpretation of scripture.

None of *the Psalms* are very antient. The xcth is indeed ascribed to Moses: but an argument might be drawn from the 10th verse against this supposition. David and his choristers, Assaph, Heman, and Jeduthun, brought the first flowers for this anthology. The last are ascribed to Haggai and Zechariah. Some psalms are attributed to David, which are certainly of later date. They are often separated in the wrong place: lxxi. and lxxii. should be joined; cxvi. should be divided.

The Proverbs are no doubt the composition of different and unequal hands.

Professor EICHHORN is a strenuous advocate for the antiquity of Job:—but we think that the studious polish of language and laborious parallelism of style, the refined elevation of idea, and the advanced state of art, which it implies, forbid us to consider it as a work of early society. Nor can it have been composed at all amid the Jewish nation, at any period; totally free as it is from even the faintest allusion to their peculiar institutions, or to the Mosaic religion. It is then a translation, and, from the locality of the scenery, of some Idumean work found no doubt at Babylon by Ezechiel (c. xiv. v. 14.), or by some other poet who could appreciate and transfuse its beauties. Had it been a literary curiosity brought by the queen of Sheba to Solomon, some traces of the perusal of it would occur in the earlier prophets.

The Song of Solomon is pronounced, from criteria of language, to be a production long posterior to that monarch: neither was Tirzah (c. vi. v. 4.) a royal residence probably before the time of Jeroboam (see 1 Kings, c. xiv., xv., and xvi.). The Ecclesiastes is also a still later production, which the poet was ambitious of ascribing to Solomon.

The *Fourth Volume* is devoted to the consideration of those Jewish writings which the Protestants have separated from their canon of Scripture as apocryphal. The Wisdom, the Ecclesiasticus, and the first book of Maccabees, have, however, a high value:—the rest is not very important.

Jesus, the son of Sirach, is supposed, from the tenour of his xxxviii. chapter, to have been a physician dwelling at Jerusalem. From the fiftieth chapter, he appears to have been eye-witness to some public ceremony of the high-priest Simon, and consequently to have flourished about 237 years before the Christian æra. The incident to which we find allusion in

c. li. v. 6. is unknown. The work was translated into Greek by a grandson of the author under Evergetes II.; and it is, by the author's own statement (c. xxxiii. v. 16.), a collection of apophthegms by several hands. The Hebrew original is lost, but the Greek itself is sufficient proof of its having existed: see c. xliii. v. 8. for instance, *month* in Greek not having its name from the *moon*. This book had a very popular circulation in the early periods of Christianity.

*The Wisdom* consists of two distinct pieces, one terminating with the first verse of the xith chapter, and the other extending to the end. As Plato puts into the mouth of Timæus his ideas concerning the soul of the world, so the unknown Jewish philosopher here attributes to Solomon his own panegyric of wisdom. The religious notions are less national, and more enlarged, than in the elder books of the Jews: but the asceticism of the Ægyptian school begins to appear (c. iii. v. 14.), and the Platonic tint of an Alexandrian student. Is the *παῖς κυρίου* (c. ii. v. 13.) a translation of the same Syriac phrase as the *υἱὸς τοῦ θεοῦ* of the Gospel? The second part is a declamation against idolatry, which the writer introduces by enumerating those benefits which ought to have attached the Jewish nation to monotheism. It is apparently a work by some other hand; perhaps, says Houbigant, by the Greek translator of the first part; and, according to Hieronymus, by one Philo, *Hæc duo volumina (Ecclesiasticum & Sapientiam) legat ad ædificationem plebis, non ad auctoritatem ecclesiasticorum dogmatum confirmandam.* HIERONYMUS in *Prol.*

The first book of Maccabees was extant in the original Hebrew in the time of Hieronymus; and this testimony is corroborated by internal evidence of phrase. It treats of Jewish history between the time of Alexander and that of Antiochus Epiphanes: it is not the work of one who was cotemporary with his personages: it reckons time by the æra of Seleucus; and the Syriac version of it is from the Greek text. The second book of Maccabees consists of two pastoral letters from the church at Jerusalem to the Jews of Alexandria; and of a history, abridged by an unknown person from Jason of Cyrene, which is very legendary and defective. Maccabee signifies *striver*, and was probably the general name of a democratic party in Jerusalem. The third book, which never formed a part of the Vulgate and consequently not of the Catholic canon, is also discussed; as well as a fourth book, supposed to have been found by Sixtus Senensis. The Professor's excellent commentary on these books will be very valuable to the future historian.

The book of Judith is shewn to be a romance, the author of which knew little of either history or chronology.

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The books of Esdras are considered as translations, somewhat amplified, of large portions of the canonical scriptures, made in very early periods, and highly serviceable in the critical correction of the text.

Baruch, the son of Neriah, the son of Maaseiah, is repeatedly mentioned by Jeremiah (c. xxxvi.) as his amanuensis and companion, and appears to have gone both into Ægypt and to Babylon, as agent for the Jew emigrants who had been driven from their country, and were seeking a settlement. He is no doubt the person meant in Jeremiah, c. li. v. 59., although our text reads Seraiah, and is on every account likely to have left behind him an epistle similar to that of the Apocrypha. This epistle appears to be quoted by Nehemiah (c. ix. v. 10. and 32.), and by the pseudo Daniel (c. ix.), and is placed by Origen among the canonical books. Still, some chronological difficulties seem to oppose the genuineness of this document.

Tobit, like Judith, is a Samaritan romance, and of as little value as those farther fragments of a pretended Daniel, the Childrens' Song, Susanna, and Bel and the Dragon.

After all this severe criticism, it may seem consolatory to observe that it would, at most, be justifiable to expel from the present canon only Esther, Jonah, and the legend concerning Daniel. The other works retain their claims unimpeached. Of these, the historical should be arranged in the chronological order of the events to which they relate; and the poetical in the chronological order of their composition. There is nothing in the point of view which has here been taken of the Hebrew writings, that ought at all to alarm the jealousy of the most faithful Christian. These Scriptures still reveal to us all that can be known of the early history and religion of the Jews. They still preserve to us every passage, and every incident, which the founders of the pure religion of the Gospel considered as applicable to their persons or fortunes, and every thing which they have urged as a rule for faith, or as a pattern for conduct.

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ART. II. *A Memoir concerning the fascinating Faculty which has been ascribed to the Rattle-Snake, and other American Serpents.*  
By BENJAMIN SMITH BARTON, M.D. Professor of Natural History and Botany in the University of Pennsylvania, &c. &c.  
8vo. pp. 70. Philadelphia. 1796.

THIS memoir was read before the American Philosophical Society, and will appear in the next volume of the Transactions of that learned body. In the interim, the author has caused a few copies to be printed for distribution, but not for

sale. He did not, however, content himself with merely committing his original paper to the press, but considerably altered and somewhat enlarged it.

The subject is undoubtedly highly worthy of the attention of the Transatlantic naturalist. The power in question has been admitted by some very distinguished writers:—but, if the accounts be traced up to the original sources, the authority of impartial and enlightened observers will appear to be wanting. Let us see how far the investigation before us goes to the confirmation or confutation of the fascinating faculty.

The manner, in which it is *supposed* to be exerted, is thus collected from different statements by Dr. BARTON.

‘ The snake, whatever its species may be, lying at the bottom of the tree or bush upon which the bird or squirrel sits, fixes its eyes upon the animal it designs to fascinate, or enchant. No sooner is this done than the unhappy animal (I use, for the present, the language of those who differ from me in opinion, on this subject) is unable to make its escape. It now begins to utter a most piteous cry, which is well known by those who hear it, and understand the whole machinery of the business, to be the cry of a creature enchanted. If it is a squirrel, it runs up the tree for a short distance, comes down again, then runs up, and, lastly, comes lower down. “ On that occasion,” says an honest but rather credulous writer \*, “ it has been observed, that the squirrel always goes down more than it goes up. The snake still continues at the root of the tree, with its eyes fixed on the squirrel, with which its attention is so entirely taken up, that a person accidentally approaching, may make a considerable noise, without the snake’s so much as turning about. The squirrel as before mentioned comes always lower, and at last leaps down to the snake, whose mouth is already wide open for its reception. The poor little animal then with a piteous cry runs into the snake’s jaws, and is swallowed at once, if it be not too big; but if its size will not allow it to be swallowed at once, the snake licks it several times with its tongue, and smoothenes it, and by that means makes it fit for swallowing †.”

‘ It would be easy to cite, from different authors, other accounts of the manner in which the enchantment is performed; or, more properly speaking, of the conduct, or behaviour, of the enchanting and enchanted animals. But between these accounts, there is hardly a specific difference. There is considerable unity in all the relations that I have heard, or read. However, those who wish to examine this part of the subject more fully, will, at least, receive some degree of entertainment from the perusal of the many authors who have believed and asserted, that serpents possess a power of fascinating other animals.’

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\* Professor Peter Kalm.’

† Travels into North-America; containing its natural history, and a circumstantial account of its plantations and agriculture in general, &c. &c. vol. i. p. 317, & 318. Also vol. ii. p. 207, 208, 209, & 210. English Translation. London: 1770 & 1771.’

The inquirer leaves it undecided whether any vestiges of the opinion are to be discovered in the Greek and Roman writers.

‘ It is probable that in the mythology of Asia and of Africa, we shall discover some traces of this notion, so intimately connected with the superstitious credulity of a people, and even so naturally arising out of an imperfect view of the manners of serpents.’

‘ If we may believe the Reverend Dr. Cotton Mather \*, Mr. Dudley †, and other persons, who had resided in North-America, we are to look for the beginning of this ridiculous notion among our Indians. How far, however, this is really the case may, I think, be doubted. It is certain that, at present, the opinion is by no means universal among the Indians. Several intelligent gentlemen, who are well acquainted with the manners, with the religious opinions, and with the innumerable superstitious prejudices of the Indians, have informed me, that they do not think these people believe in the notion in question. My friend Mr. John Heckewelder, of Bethlehem, writes to me, that he does not recollect to have heard the Indians say that snakes charm birds; though he has frequently heard them speak of the ingenuity of these reptiles in catching birds, squirrels, &c. Mr. William Bartram says, that he never understood that the nations of Indians among whom he travelled had any idea of the fascinating power of snakes ‡. On the other hand, however, a Mohegan-Indian told me that the Indians are of opinion that the rattle-snake can charm, or bewitch, squirrels and birds, and that it does this with its rattle, which it shakes, thereby inviting the animals to descend from the trees, after which they are easily caught. According to this Indian, his countrymen do not think that the snake, in any manner, accomplishes the business with its eyes. A Choktah-Indian assured me that the rattle-snake does charm birds, &c. but he was honest enough to confess that he did not know in what manner it does it. The interpreter, through whom I conversed with this Indian, said that the snake charms by means of its rattle.

‘ The veneration, or regard, which has been paid to the rattle-snake by certain North-American tribes seems, at first sight, to favour the opinion, that these tribes attributed to this hideous reptile some hidden power §, perhaps that of fascinating animals. Mr. William Bartram informs me, that the southern Indians, with whom he is acquainted, seem to hold the rattle-snake in a degree of veneration ||. Mr. Heckewelder says that, to his certain knowledge, this reptile was once held in particular esteem by the Delawares. He was several times prevented, by these Indians, from killing the rattle-snake, being told that it was their grand-father, and, therefore, must

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‘ \* The Philosophical Transactions, abridged, vol. v. part ii. No. 339. p. 162.’

‘ † Ibid. vol. vi. part iii. No. 376. p. 45.’

‘ ‡ MS. note, communicated to the author by this ingenious gentleman.’

‘ § Vis abditā. Lucretius.’

‘ || MS. note communicated to the author.’

not be hurt. At other times, he was told, he must not kill this snake, because the whole race of rattle-snakes would grow angry, and give orders to bite every Indian that might come in their way\*. But, of late, especially among those Indians who have had connection with the whites, these ridiculous notions have mouldered away, and our Indians, at present, kill their rattling "grand-father" with as little ceremony as the Eskemaux are said to kill their parents in old-age.'

After some desultory mention of eminent men who were believers in serpent-fascination, and of others who were sceptics, Dr. B. quotes a passage from M. *de la Cépède*,—whose work we reviewed a few years ago,—who thought that the deleterious power of snakes (and particularly of the rattle-snake) was exerted in two different ways, neither of which can properly be considered as fascination. Sometimes, he conceived, the victim-animal might be disabled by the mephitic breath of the snake from effecting its escape; and at others it might fly into the mouth of its devourer during the agonies produced by the bite. Against the former explanation, Dr. BARTON alleges the following arguments:

'I know, indeed, that in some of the larger species of serpents, inhabiting South-America, and other countries, there is evolved in the stomach, during the long and tedious process of digestion in these animals, a vapour, or a gas, whose odour is intensely fetid. I have not, however, found that this is the case with the rattle-snake, and other North-American serpents, that I have examined. But my own observations on this head have not been very minute. I have made inquiry of some persons (whose prejudices against the serpent-tribe are not so powerful as my own), who are not afraid to put the heads and necks of the black-snake, and other serpents that are destitute of venomous fangs, into their mouths, and have been informed, that they never perceived any disagreeable smell to proceed from the breath of these animals. I have been present at the opening of a box which contained a number of living serpents; and although the box had

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\* In my *Historical and Philosophical Inquiry* (not yet published), I have collected many facts which seem incontestably to prove, that the mythology, or superstitious religion, of the Americans is a fragment of that mythology whose range in Asia, and in Africa, has been so extensive. Possibly, the veneration, or regard, which was paid to different kinds of serpents in America did not originate in this continent, but had its source in Asia, from which portion of the globe (after a long and laborious attention to the subject) I cannot doubt, that almost all the nations of America are derived. It is unnecessary, in this place, to cite instances of the religious veneration which was, and still is, paid to some species of serpents, in various parts of the old-world. These instances must be familiar to every person, who is acquainted with the historians or with the poets of antiquity, and with the history of the Gentoo-Indians.'

been so close as to admit but a very small quantity of fresh air, although the observation was made in a small warm room, I did not perceive any peculiarly disagreeable effluvia to arise from the bodies of these animals. I am, moreover, informed by a member of this society \*, who has, for a considerable time, had a rattle-snake under his immediate care, that he has not observed that any disagreeable vapour proceeds from this reptile. On the other hand, however, it is asserted by some creditable persons of my acquaintance, that a most offensive odour, similar to that of flesh, in the last stage of putrefaction, is continually emanating from every part of the rattle-snake, and some other species of serpents. This odour extends, under certain circumstances, to a considerable distance from the body of the animal. Mr. William Bartram assures me, that he has observed "horses to be sensible of, and greatly agitated by, it, at the distance of forty or fifty yards from the snake. They showed," he says, "their abhorrence, by snorting, winnowing, and starting from the road, endeavouring to throw their riders, in order to make their escape †." This fact, related by a man of rigid veracity, is extremely curious; and, in an especial manner, deserves the attention of those writers, who, like M. de la Cépède, imagine that this fetid emanation from serpents is capable of affecting birds, at small distances, with a kind of asphyxy ‡. It even gives some colour of probability to the story related by Metrodorus, and preserved in the *Natural History* of Pliny §.—

'Some experiments, which have been made in this city, do not accord with those of Mr. Vosmaër. The birds, which were put into the cage that contained the rattle-snake, flew or ran from the reptile, as though they were sensible of the danger to which they were exposed. The snake made many attempts to catch the birds, but could seldom succeed. When a dead bird was thrown into the cage, the snake devoured it immediately. He soon caught and devoured a living mole, an animal much more sluggish than the bird. A few days since, I had an opportunity of observing the following circumstance. A small bird, our snow-bird ||, had been put into a cage containing a large rattle-snake. The little animal had been thus imprisoned for several hours, when I first saw it. It exhibited no signs of fear, but hopped about from the floor of the cage to its roost, and frequently flew and sat upon the snake's back. Its chirp was no ways tremulous; but perfectly natural: it ate the seed which were put into the cage, and by its whole actions, I think, most evidently demonstrated, that its situation was not uneasy.'

To demonstrate that the phænomena of fascination cannot arise from the sudden virulence of an animal poison, Dr. B. observes that 'upon inquiry, it is found that the power of be-

\* Mr. Charles Wilson Peale.'

† MS. note communicated to the author.'

‡ *Histoire Naturelle des Serpens*, p. 355.'

§ *Lib.* xxviii. cap. 14.'

|| *The Emberiza hyemalis* of Linnæus.'

witching different animals is not an exclusive gift of those serpents which nature has provided with envenomed fangs: it is a gift which as extensively belongs to that more numerous tribe of our serpents, whose bite is innocent, and whose creeping motion is their only poison \*.

Dr. *Blumenbach* has supposed that the noise of the rattles causes animals (whether impelled by a kind of curiosity, misunderstanding, or dreadful fear) to follow it, as it were of their own accord. This puerile notion is, however, easily set aside.

Having thus disposed of the doctrines of some of his predecessors, Dr. BARTON proceeds to say: 'The result of not a little attention to the subject has taught me, that there is but one wonder in the business;—the wonder that the story should ever have been believed by a man of understanding, and of observation.'—Fascination, we are informed, is almost entirely limited to birds that build low, and 'in almost every instance, I found that the supposed fascinating faculty of the serpent was exerted upon the birds at the particular season of their laying their eggs, of their hatching, or of their rearing their young, still tender, and defenceless. I now began to suspect, that the cries and fears of birds supposed to be fascinated originated in an endeavour to protect their nest or

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\* If there is any impropriety in this mode of expression, the impropriety has its source in my feelings, with respect to the serpents. Perhaps, no man experiences the force and the miseries of this prejudice in a greater degree than I do. It is the only prejudice which, I think, I have not strength to subdue. As the natural history of the serpents is a very curious and interesting part of the science of zoology; as the United-States afford an ample opportunity for the farther improvement of the history of these animals, and as I have, for a long time, been anxious to devote a portion of my leisure time to an investigation of their physiology, in particular, I cannot but exceedingly regret my weakness and timidity, in this respect. I had meditated a series of experiments upon the respiration, the digestion, and the generation of the serpents of Pennsylvania. But, I want the fortitude which it is necessary to possess in entering on the task. Instead of slowly and cautiously dissecting and examining their structure and their functions, with that attention which the subject merits, I am more disposed, at present, to obey the injunction of the Mantuan poet, in the following beautiful lines:

—Cape saxa manu: cape robora, pastor,  
Tollentemque minas et sibila colla tumentem  
Dijice: jamque fuga tumidum caput abdidit alte,  
Cum mediæ nexus, extremæque agmina caudæ  
Solvuntur, tardosque trahit sinus ultimus, orbem.

GEORG. Lib. iii. 420—424.

young.

young. My inquiries have convinced me that this is the case.

Dr. B. thus comments on the latter circumstance :

“ I have already observed, that the rattle-snake does not climb up trees. But the black-snake and some other species of the genus *coluber* do. When impelled by hunger, and incapable of satisfying it by the capture of animals on the ground, they begin to glide up trees or bushes, upon which a bird has its nest. The bird is not ignorant of the serpent's object. She leaves her nest, whether it contains eggs or young ones, and endeavours to oppose the reptile's progress. In doing this, she is actuated by the strength of her instinctive attachment to her eggs, or of affection to her young. Her cry is melancholy, her motions are tremulous. She exposes herself to the most imminent danger. Sometimes, she approaches so near the reptile that he seizes her as his prey. But this is far from being universally the case. Often, she compels the serpent to leave the tree, and then returns to her nest \*.

“ It is a well known fact, that among some species of birds, the female, at a certain period, is accustomed to compel the young ones to leave the nest ; that is, when the young have acquired so much strength that they are no longer entitled to *all* her care. But they still claim some of her care. Their flights are awkward, and soon broken by fatigue. They fall to the ground, where they are frequently exposed to the attacks of the serpent, which attempts to devour them. In this situation of affairs, the mother will place herself upon a branch of a tree, or bush, in the vicinity of the serpent. She will dart upon the serpent, in order to prevent the destruction of her young : but fear, the instinct of self-preservation, will compel her to retire. She leaves the serpent, however, but for a short time, and then returns again. Oftentimes, she prevents the destruction of her young, attacking the snake, with her wing, her beak, or her claws. Should the reptile succeed in capturing the young, the mother is exposed to less danger. For, whilst engaged in swallowing them, he has neither inclination nor power to seize upon the old one. But the appetite of the serpent-tribe is great : the capacity of their stomachs is not less so. The danger of the mother is at hand, when the young are devoured. The snake seizes upon her : and this is the catastrophe, which crowns the tale of fascination !”

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“ \* Horace, though he has not, like his contemporary, Virgil, given any great proofs of his knowledge in natural history, appears to have known, full well, the anxiety of birds for the preservation of their young :

“ Ut assidens implumibus pullis avis

“ Serpentium allapsus timet.”

EPOD. I.

“ The author of these two fine lines, had he lived in America, the land of fascination, would, I am inclined to think, have disbelieved the whole story. They would have been a clue to light and truth on this subject.”

This memoir still contains two facts deserving the notice of our readers :

‘ Some years since, the ingenious Mr. Rittenhouse was induced to suppose, from the peculiar melancholy cry of a red-winged-maize-thief\*, that a snake was at no great distance from it, and that the bird was in distress. He threw a stone at the place from which the cry proceeded, which had the effect of driving the bird away. The poor animal, however, immediately returned to the same spot. Mr. Rittenhouse now went to the place where the bird alighted, and, to his great astonishment, he found it perched upon the back of a large black-snake, which it was pecking with its beak. At this very time, the serpent was in the act of swallowing a young bird, and from the enlarged size of the reptile’s belly it was evident that it had already swallowed two or three other young birds. After the snake was killed, the old bird flew away.

‘ Mr. Rittenhouse says that the cry and actions of this bird had been precisely similar to those of a bird which is said to be under the fascinating influence of a serpent ; and I doubt not that this very instance would, by many credulous persons, have been adduced as a proof of the existence of such a faculty. But what can be more evident than the general explanation of this case ? The maize-thief builds its nest in low bushes, the bottoms of which are the usual haunts of the black-snake. The reptile found no difficulty in gliding up to the nest, from which, most probably in the absence of the mother, it had taken the young ones. Or it had seized the young ones, after they had been forced from the nest, by the mother. In either case, the mother had come to prevent them from being devoured.’—

‘ A black-snake sometimes finds great difficulty in obtaining his prey upon a tree. In support of this assertion, I could adduce many facts. But my memoir has already exceeded the limits which I originally prescribed to it. I shall content myself, therefore, with relating a solitary fact, which strikingly illustrates my position.

‘ A black-snake was seen climbing up a tree, evidently with the view of procuring the young birds in the nest of a baltimore-bird. This bird, it has been already observed, suspends its nest at the extremity of the branch of a tree. The branch to which the bird, of which I am speaking, had affixed its nest, being very slender, the serpent found it impossible to come at the nest by crawling along it : he, therefore, took the advantage of another branch, which hung above the nest, and twisting a small portion of his tail around it, he was enabled by stretching the remainder of his body, to reach the nest, into which he insinuated his head, and thus glutted his appetite with the young birds.’

Such is the substance of a paper that contains a variety of interesting information. We have been copious in our extracts,

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\* Commonly called, in Pennsylvania, the Swamp-Black-bird. It is the *Oriolus phoeniceus* of Linnæus.

on account of the difficulty which our inquisitive readers would probably experience, in attempting to procure the improved edition of the memoir.

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ART. III. *Die Kunst das Menschliche Leben*; i. e. The Art of prolonging Human Life. By C. W. HUFELAND, M. D. 8vo. pp. 696. Jena. 1797.

THIS work, we understand, has made a considerable impression in the country in which it was published; and although we cannot rank it as the German Journalists do, among the first literary productions, we are ready to acknowledge that Dr. HUFELAND has managed some parts of his subject with considerable address. The reader is not here to expect new projects for the prolongation of life: but he will find overlooked and neglected truths forcibly stated. Many rules of diet, formerly proposed, but coldly received, and scarcely ever followed, are laid down as the foundation of a new science, which our author thinks may properly be called *Macro-biotice*.

Man is greatly subject to moral influences. These tend manifestly to lengthen or to abridge the term of his duration, and they are accordingly very studiously examined in the treatise before us.—It is divided into two parts; *Theoretical* and *Practical*. The *Theoretical* part is distributed into nine lectures, in which the following subjects are discussed. 1. *The fortunes of the science of prolonging life* are deduced from the earliest times to Mesmer, Cagliostro, and Dr. Graham. Impostors of very different talents have ever made attempts to turn the general desire of longevity to their advantage. In this historical introduction, the author endeavours to correct the ideas of the public concerning the duration of life, and thus to guard them against the arts of the fraudulent. Lect. II. *Inquiry concerning the principle and duration of life*. The representation here given of the vital principle, its laws and actions, inclines much to chemical physiology. The living process, it is said, may be considered as a continual process of consumption. It essentially consists in a perpetual destruction and renovation of the living Being. The process has its limits; and every possible extension of existence depends on strengthening the vital principle and organs; retarding consumption; and promoting renovation. Lect. III. *Length of life in plants*. An interesting investigation, from which the following deductions flow. The great age of a plant depends, 1. on slow growth; 2. on late and infrequent propagation; 3. a plant destined to last must be provided with organs that have a certain degree of firmness; 4. it must be large and spreading; 5. it must be lofty. The contrary

contrary circumstances, *cæteris paribus*, abridge alike vegetable and animal life. Lect. IV. *Duration of animal life.* Dr. H. goes through all the classes, to confirm his deductions from plants. In Lect. V. the most remarkable examples of human longevity with regard to nations, climates, and callings, are reported. Lect. VI. *Results of experience. Determination of the period of human life.* Of the results, the most important is that longevity depends on conformity of conduct to the laws of nature. The author sets down the possible duration of life at 200 years. Lect. VII. *More particular inquiry concerning man's life; and the influence of high intellectual cultivation on longevity.* Lect. VIII. *Disposition of individuals for longevity. Its characteristics.* Lect. IX. *Examination of various new proposals for the extension of life, and account of the only method applicable to man.* The principles of the second lecture are here repeated. Longevity is only attainable by increasing the vital power itself—by hardening or seasoning the organs—retarding the consumption of life, and by facilitating its renovation. This discussion leads to the *Practical* part, in which the author treats of the several means by which life may be abridged or lengthened. The means of abridgment are, an education tending to weakness; excess in venery; over exertion of the intellectual powers; diseases, and the improper treatment of them; means of violent death; inclination to suicide; foul air; residence in large cities; gluttony and sottishness; certain dispositions and passions; moroseness; too much business; fear of death; idleness and listlessness; an overstrained imagination; physical and contagious poisons. On all these the author treats distinctly; and he then enumerates and examines their opposites, as the means of longevity.

The work does not appear to us to be of that merit which renders a translation very desirable:—but to an English writer, who should undertake to treat the same important subject, it would doubtless afford considerable aid.

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ART. IV. *Oeuvres complètes du General Dumouriez; i. e. The complete Works of General Dumouriez. Vol. I. containing the Present State of the Kingdom of Portugal. 4to. pp. 306. Hamburgh, 1797. Imported by De Boffe, London.*

THE fortunes of General DUMOURIEZ have naturally procured for his writings a celebrity which they would probably never have attained, had his opinions been delivered only on topics of less pressing interest;—had his energies been expended on a cause of less universal concern. We have separately examined many of these writings already, and shall

therefore content ourselves with little more than announcing this collective edition of them: of which the first volume comprises only the statistical account of Portugal, written in 1766, but first published in 1775. It has, however, undergone an elaborate revision, and has been enlarged by copious insertions of information.

To this first volume, which contains a map of Portugal, an extensive preface is given:

‘The period of its publication’ (says the author) ‘adds to the liberty of my opinions, which have been extended and strengthened by the experience of thirty years, equivalent to three centuries. When I first wrote, many truths were unknown and others dangerous to avow. I neither compose for children, nor for an age that has gone by: but for a period of information, and for men of knowledge.’

‘Without affecting to be an enlightener of nations or an instructor of sovereigns, I have still aspired to infuse useful ideas worthy of a reflecting man, and consonant with the principles which have directed my political and military career. I shall alarm only fools; I shall incur the ill-will only of the dishonest, and the abuse of unprincipled partisans of despotism or of anarchy. What matters *their* opinion? Their force, exhausted by their excessive efforts, is now paralytic.’

‘In 1789, I said to those of my friends whose comfortable existence was supported by privileges and prejudices, “Read Plutarch and change your skin.”—

‘Every nation must expect a period at which a revolution will be inevitable. When its mass of information gives it an impatience of the ancient institutions, the sovereign, who should ever outstrip the spirit of the times, ought to call around him a small number of sages; and ought himself to abolish without pity the abuses that are contrary to liberty, were they even the ground-work of his power. If he remains behind either in wit or will, he soon passes for a public enemy, and becomes the expiatory victim.’

‘The revolution of America was not a sufficient lesson for sovereigns; because distance lessened the prospect: but let them study that of France, so completely successful in the very midst of them, and in spite of their united efforts at prevention. Let them take notice that all the nations of Europe gave an unprepared but pointed approbation, even to the more irregular movements of this astonishing revolution: that they still seek to palliate its crimes, and to attribute them to awkward circumstances; and let them infer that there still exists a silent irresistible concord among the souls that vibrate to the cry of *Liberty*.’—

‘They will find that their numerous hosts have most reluctantly marched against the regenerate people that has braved all dangers in the first great cause of humanity; that these same warriors, electrified by the contact of freemen, have always forgotten the shame of their defeat in admiration of the extraordinary energy of their conquerors, wrapping themselves up in the general dignity of man to cloak their own reproach.’—

‘They

‘They will find that the unprecedented successes of one people against nine powers,—of a people without bread, money, arms, or government,—which forged all its means of defence in the ardent furnace of liberty—of a people torn by an inveterate civil war, by internal and external conspiracies, still stifled and still springing up afresh, given up to anarchy, to the most consuming tyranny, to the most bloody barbarism;—they will find, I say, that these successes are the consequence of the fatality of revolutions, the course of which no human effort can stop.’—

‘Those bushes which hide from sovereigns the pit-falls that surround them, those courtiers and ministers who stand between them and truth, will blacken the object of these reflections; which are dictated by philanthropy, by a pure desire of seeing governments supported by the people, and the people made wise and happy by their governments. Foolish men! to place sovereignty in a title and power in mere force! their error will one day be punished. Force is the attribute of the people; and if the agents of the sovereignty abuse it to the prejudice of the people, it will at length be turned against them, and their fall will involve that of the sovereign, who has perhaps only the vices of feebleness and indolence: a famous example is in preparation . . . . .’

The General says much more to the same purport, and in a still more *apocalyptic* style. His authorities for believing in fatalism are curiously grouped. ‘Nearly all the great philosophers have been fatalists; so are the ‘Turks and Russians.’ He predicts that France will wrest the empire of the seas from England, with as much ease as she has subdued the nations that attacked her by land. He also foretels the success of an invasion, and adds that peace alone can divert this stroke which will crush England.

He then proceeds to speak of *Prussia*, and other European states; which are all condemned without mercy to be leavened by the revolutionary ferment. Superstition, he thinks, is the most formidable impediment to the realization of these terrestrial paradises.

This political survey of Portugal is agreeably written. It contains many curious notices, and is probably altogether the best account extant of the country of which it treats. The present is the only volume of this collection that we have yet received.

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ART. V. *Défense des Emigrés Français, &c. i. e.* A Defence of the French Emigrants; addressed to the People of France. By T.G. DE LALLY TOLENDAL. 8vo. pp. 400. 6s. De Boffe, London. 1797.

OF the former writings of COUNT DE LALLY TOLENDAL we spoke in due course:—see Rev. vol. xvi. p. 515, &c. With greater satisfaction we now announce from his pen a Defence of the Emigrants, distinguished both for argument and eloquence,

eloquence, and worthy of promoting a repeal of those intolerant laws of the French Republic, which have treated their conscientious heresy as a blasphemy inexpiable. If the wreath of triumphant liberty be worn with as exalted a generosity, as her dangers have been incurred with an unyielding courage, the stain of cruelty may yet be obliterated, and the despotic interregnum of a *Robespierre* may yet be separated from the probable concomitants of a revolutionary period.

The father of Count LALLY was of Irish extraction, and, for alleged misconduct in the East Indies, was condemned by severe judges. The pen of Voltaire gave currency to the arguments of his defenders; and the industrious piety of his son obtained a reverse of sentence. This care for a parent's memory procured for the young barrister (as he then was) much attention and much interest, and elevated him, in 1789, to a seat in the States-General of France. Attached by sentiment to liberty and by gratitude to the king, it was natural that his conduct should tend to an oblique diagonal course. He every where seemed fond of the speculative doctrines of liberty, and every where reluctant to the practical application of them. With him, a sense of decorum appeared stronger than a sense of duty; and from a coarse proceeding of the mob, he grew disgusted with the cause of the people. Although desirous of equality, he wished not to hurt the privileged orders; although tolerant of republicanism, he cared not to offend his king. This *gentlemanly* nature cannot but secure to him the ultimate approbation, if not of the philosopher, yet of the polished and the sentimental: while the praise of Mr. Burke has illustrated and consecrated the desertion of his country.

With this somewhat chivalrous but interesting cast of opinion, it is natural to speak of the several constitutions of France in the following terms:

' How superior this constitution of 1795 to that of 1791! a monstrous production, formed of heterogeneous parts, which did not comprehend one article that another had not contradicted; did not promise one good that it had not rendered impracticable; did not establish one authority that it had not rendered impotent; which absurdly pursued a balance instead of an union of powers, organizing anarchy and contriving dissolution!

' How superior to that of 1793; a code which it is impossible to describe in human dialect! a code which, in the name of society and of the law, domesticated every curse, to avoid which men confederate into societies, and shelter themselves under laws!

' How immense the advantage of a legislature divided into two branches, over those three single-bodied legislatures which contended against each other for the detestable superiority in tyrannizing over, desolating, ensanguining, and dishonouring France, during six years!

' How

‘ How superior your present executive power to that phantom of a king, apparently preserved in 1791 only that there might yet remain in France a crime to commit !

‘ How strong a curb is already imposed on that force which overleapt every barrier with impunity, and which, with inconceivable injustice, was called a committee of safety !’

‘ The author farther characterises, somewhat unfavourably, the Girondists :

‘ You perhaps suppose, republicans ! that I recollect with satisfaction the final destiny of these party-men. No. I would be just, even to *Brissot*. The Girondists gave me horror during the last stages of the monarchy : but, the republic once proclaimed, they excite my interest. One would imagine that, in deliberating together on the means of obtaining and the mode of using power, their chiefs had repeated the favourite axiom of Cæsar, *Nam si violandum est jus, violandum est regnandi gratiâ ; in cæteris virtutem colas* :—but they, in order to reign, had a republic to found, not to destroy ; and, as they knew that a republic must not be founded on immorality, they endeavoured to cast a veil over past and to resist present crimes.

‘ They boasted of the 10th of August ; they execrated the 2d of September. They had filled Paris with pike-men, but they endeavoured to wrest from their satellites the inauspicious weapon. They had sent to Marseilles for troops, but these they dispatched with *Dumouriez* to the frontier. They were vehemently desirous that the Republic should not sully its infancy with those crimes which you must disavow, if you mean that it should endure. They had overturned the throne of Louis the 16th, but they strove to save his person. Even in pronouncing him guilty, they endeavoured to moderate his punishment to exile ; and, after having heard the fatal sentence, they sought to evade it by an appeal to the people. Of these men, there were many whose natural sensibility triumphed over every temptation of political expediency ; and who, when they beheld the execution of the sentence in which they had to concur, spent whole days and nights in torrents of tears and convulsions of despair. In two words, the existence of the Girondists was divided between the commission of crimes and plans of beneficence ; between ebullitions of fury and overflowings of sensibility. Unpunished when criminal, they were sacrificed on ceasing to be so. Their misfortune was merited : but their condemnation was unjust. Their beginning was infamous, their end heroic. Their death, like their birth, was a public calamity.’

In a note (p. 167) the author asserts that, for 385 *livres tournois*, (about £. 16. sterl.) once paid, a national estate has been purchased which produces 4000 *livres* yearly (about £. 170 sterl.) ; and having thus established the fact of the extremely low price of landed property in France, he proceeds to bewail the misfortune of a country in which all estates sell so disadvantageously. Let us for a moment suppose an extreme depreciation of all fixed property,—is this an evil ? Is not the  
annual

annual mass of produce, and the annual mass of labour, the true cause of prosperity? Does not their combination create every thing which can be distributed among the citizens—be consumed, enjoyed, or hoarded by them? Is not land a mere capital, the cheapness of which favours productive industry? Is it not advantageous to North America that estates sell there for less than a year's crop; and that rent forms there no component part of the price of food, or at least a very inconsiderable one? A hardship, no doubt, it is to a proprietor of soil, that he must turn yeoman for a maintenance: but is it, in a national point of view, a grievance?

The Count undertakes, at p. 320, a well composed dissertation on the utility of religion; which is rapidly becoming, with others of his countrymen, "the order of the day" (see our xxist vol. p. 496). He quotes Plutarch and Cicero among the antients,—Mably, Rousseau, and Washington, among the moderns,—in order to prove the expediency of national belief. How is all this to superinduce it? Can his countrymen un-read Freret, Boulanger, and Voltaire, or un-learn the sophisms which they have impressed? Must not the magistrate, then, if he interfere at all with religion, look abroad for some new sect to patronize, against which the arguments of those writers have not been pointed? Must he not consent to drop catholicism, and let the venerable archbishop of Arles have been martyred in vain?—The Count justly prefers the Christian to every other religion, and observes that it has been found compatible in Florence, Switzerland, and elsewhere, with democratic republicanism.

The concluding recommendation of peace deserves every praise for eloquence and sentiment. May it prove the harbinger of a complete reconciliation between the sufferers from tyranny, within and without France! May it obtain for the unfortunate absentees at least a partial restoration to the lands of their fathers! May it prepare the oblivion of every rancorous emotion, and induce the republican representatives at length to unveil the statue of Mercy!

The style of Count LALLY-TOLENDAL apparently imitates that of *Rousseau*, and like it is too uniformly eloquent. With an habitual back-ground of simplicity, his laboured passages might have appeared rapturous: but, by multiplying the artifices of the declaimer, by inuring the reader to effort, he every where appears to have done his utmost; and the want of variety seems to imply that he has no forces in reserve. On the whole, however, it is impossible to read his writings without conceiving a respect for THE MAN.

ART. VI. *Voyages dans les Alpes, &c. i.e. Travels in the Alps.*  
By HORACE BENEDICT DE SAUSSURE. Vols. IV.—VIII. 8vo.

[Article concluded from the last Appendix.]

HAVING taken a general view of the preceding volumes of these entertaining Travels, it is now our task to give some account of the remainder of the work. Before we proceed, however, it may not be unnecessary to inform our readers that there is also published a quarto impression of this valuable performance, comprising the same matter in four volumes, each containing two of the octavo edition.

On the road to *Frejus*, a little way beyond *Esterel*, M. DE S. says there is a pass rather dangerous for travellers. The high road there is bounded on each side by two eminences; which, commanding the interjacent track, are generally used by the robbers who haunt those parts as stations for their scouts. The banditti suffer travellers to proceed about midway between the two eminences, when they suddenly rush on them from the thickets and pillage them, while the centinels keep their lookout, watching the officers of the *Maréchaussée*. If, fortunately for the unwary traveller, the latter appear at a distance, a concerted signal apprizes the robbers of their danger, and they retreat into the woods; whither it is found impracticable to pursue them, as the trees not only form impervious fastnesses, but are interspersed with huge fragments of rock, through which the banditti alone know how to find an easy and quick passage. When M. DE S., in company with M. *Pictet*, travelled this road, they were shewn by the courier of Rome, who had joined them, the scattered remnants of a mail which had been taken from a courier a few days before. This wood, commonly known by the name of Esterel Forest, and rendered formidable by the frequency of these predatory accidents, consists of fir and oak trees, with various shrubs growing beneath. It extends as far as the sea-coast, and covers a plot of ground of between three and four leagues in length by two in breadth. The whole of this tract, lying totally uncultivated, serves as an asylum to the slaves who make their escape from the galleys of Toulon; the nursery of all the vagrants who infest the surrounding country.

We cite this anecdote, chiefly to shew that M. DE S. can agreeably qualify the scientific information, which his volumes so amply afford, with remarks seemingly heterogeneous, but always useful and interesting.

From several parts of this work, the author appears to have taken every opportunity of observing what he calls *passes*, where rocks of a different nature are supported by, or ranged on, one another.

another. He justly deemed such spots best calculated for studying the causes of those revolutions, by means of which Nature, ceasing to produce mountains of a particular kind, brought forth others of a different sort. Thus he had been led to hope that, not far from Hyeres, he should meet with a mountain calcareous on the western and vitrescible on the eastern side:—but the authority on which he grounded his expectation being rather dubious, it is truly admirable to see in this instance, as in many others, the spirit and zeal with which he pursued his object, where any possibility of attaining it appeared. The mountain called *des Oiseaux* seemed to be that which exhibited the above phænomenon;—we shall quote his observations:

‘ While ascending the summit, I perceived in the calcareous parts of the mountain a hemisphere of from 15 to 18 inches in diameter, composed entirely of calcareous spath, disposed in concentric strata: which were severally formed by an union of spiral particles, converging towards the centre of the mass. At first, I imagined that this might be accident: but I observed, to my great surprise, as I proceeded to ascend, that the whole mountain, up to the top, was composed of bowls of spath, as it were, shaped nearly alike. Their circumference differs, the largest being about two or three feet in diameter, and the smallest two or three inches. There are also some of an oblong form, but they are always composed of concentric strata formed of parts which converge towards the centre or axis of the mass. Sometimes, these strata, though concentric, are undulating or scalloped. The bowls, both great and small, are often mixed and grouped in singular forms: yet altogether they are disposed in tolerably regular strata, somewhat inclined, and rising to the north or north-east.

‘ The substance of spath of which they are formed is yellow, like honey, or of a transparent yellowish white colour, and its grain is very brilliant. The interstices are filled up with a less solid substance, which is often porous and of a coarser texture: but which, on the whole, does not essentially differ from the former.

‘ The effects of crystallisation cannot be mistaken in these forms. Stalactites, indeed, are often of a similar formation: but a mountain, entirely composed of an aggregate of such crystallisations, is a very extraordinary phænomenon.’

In visiting the *Montagne de Caume*, the author was surprised as well as grieved to observe the barrenness of that and the neighbouring mountains. It was a very striking spectacle to behold, from the summit of Caume, all the sea-coast lying under his view, encircled by a zone of the most beautiful verdure, extending about two leagues inland; and the back-ground composed of towering white rocks, which presented to the eye an image of the most dreary sterility. Yet it is asserted that these very mountains were once covered with forests, and that

antient records explicitly mention the circumstance, but that they have been destroyed by inconsiderate waste and rooting up. The loss of these forests is a great injury to the country; as, besides a consequent scarcity of fuel and of pasture, there being now no vegetation to retain and absorb the rain, it quickly forms impetuous and irresistible torrents. Moreover, these barren rocks supplying no exhalations, nor presenting to the passing clouds such a surface as would attract their moisture, no springs are nourished, and no rivulets produced, which would at once fertilize the mountains, and furnish the atmosphere with matter for refreshing rains and dews. There is now no alternative in that part of Provence, but between burning droughts and destructive torrents. Our philosophic traveller observes, however, that this evil is not past all remedy. In Naples and Sicily, which are situated in a climate much warmer than that of the South of France, the lavas of Vesuvius and *Ætna* gradually assume a new vegetation:—but Nature must not be disturbed in her operations. According to the quality of the soil and the temperature of the atmosphere, she produces plants which require scarcely any earth for their growth, such as the *Tragacantha Massiliensis*, *Euphorbia lathyris*, *Genista spinosa*, and *Lavandula*; which plants, left to themselves, would moulder into earth, and by degrees accumulate vegetable mould sufficient for the production of pines and new forests:—but the Provençal peasant, urged by the necessities of the moment, tears up all those plants as fast as they grow, employing the most woody of them for fuel, and the others either for litter, or, in a state of putrefaction, for manure. Thus he interrupts the labour of Nature, and the mountains, on or near which he dwells, increase in dreariness. To oppose the gathering of those plants might be construed into cruelty: but it would be the sole means of restoring to those mountains their verdure, their woods, and all the benefits that could be derived from them.

The author relates a trait in the character of the common people in Provence, which has an air of inconsistency with the general tenor of French manners. All those whom he had an opportunity of seeing at some distance from towns and high roads appeared to him, in general, very distrustful of strangers, and did not relinquish their suspicions till thoroughly convinced that they had nothing to fear; and then they would behave with great courtesy. This observation M. DE S. accompanies with the following anecdote:

‘We were dying with hunger and thirst. My guide having assured me that we should find nothing in the village, our only resource was in trying whether, in a house before us, which had the appear-

ance of a good farm, the people would be induced, either by interest or humanity, to supply us with some refreshment. We knocked at the door: a young and pretty woman came to the window, and replied to our humble request, that she was very willing to give us whatever her cottage afforded, and which consisted only in eggs, bread, and wine, if we would pledge our word of honour not to set foot into her house, but partake of what she would send to us by her maid-servant under the shade of an adjacent mulberry tree. We gave our word; and she kept hers. She came even as far as the threshold to entertain us with much sprightliness and good-humour, while we were drinking her health in the wine which she had sent to us. We separated with every mark of mutual satisfaction, but without offering on our part to infringe the condition which she had imposed on us.

M. DE SAUSSURE's description of some quarries, in which are found petrified fish, is well deserving of the naturalist's attention. He thinks it extraordinary that the impressions, and, in general, the remains of fossil fish, though not altogether scarce, should still be much more rare than those of shell fish; and that where the former exist, there should be such a quantity of them, as to form whole layers in the midst of thick stones. He is inclined to believe that the quarries containing them must have formerly been bottoms of great lakes, some filled with fresh and others with salt water, and liable alternately to be drained and filled. When these reservoirs were exhausting, the fishes that had retired to the deepest parts remained buried in the mud; which, when hardened, preserved their impressions. Afterward, the water returning into the reservoirs brought with it other fishes; which, in their turn, remained prisoners in the mud when the channels again became dry. This hypothesis, according to M. DE S., explains the fact that, sometimes, in the same quarry, both fresh-water fish and sea fish are found. It is not impossible that a lake of fresh water, by some revolution, should become filled with sea water; nor will it be difficult to assign causes for the latter disappearing and leaving its place to the former.

The author accounts satisfactorily, we think, for the non-existence of skeletons of fish, in those places which are supposed to have once been covered by the sea. All fish, says he, that die naturally in the water, are swelled by putrefaction, and float on the surface. They are broken by the motion of the waves, devoured or torn by other fish, or pierced by animals that engender in their flesh. Then the cartilages uniting their vertebræ dissolve, and their bones are dispersed, and can scarcely be recognized:—but, when the lakes dry up, the mud in which the fishes had taken shelter, keeps their parts united; so that it often exhibits very small fishes, and even very delicate insects, perfect in all their parts.

M. DE S. visited Grignan, where Madame *de Seigné*, whose very pretty letters have certainly been perused with pleasure by the majority of our readers, usually resided. He saw her portrait, which represents her as of a fair complexion, with features tolerably regular, but not bespeaking that spirit which animates her letters. When walking round the house, M. DE S. observed with surprise that the panes of the windows on the north side were nearly all broken, while those on the other sides appeared entire. On being told that it was the north-east wind which had demolished them, he could not believe the information, and consulted other persons about the probable cause: but they having assigned the same reason, he was compelled to think it the true one. He found, indeed, that from this quarter the wind blows there with such violence, as to carry the gravel off the terrace up as high as the second story of the house, and with force sufficient to break the windows. This fact shews that Madame *de Seigné* might, without affectation, pity her daughter for being exposed to the north-eastern blasts at Grignan.

Most accounts of Provence mention the *Mistral*, a wind blowing from north-west or west-north-west. It is said to contribute to the salubrity of the air, by dispersing the exhalations of the marshes and stagnant waters so common in the south of Languedoc and Provence:—but, at times, it is also very injurious, or at least very troublesome. Our author thought it of importance to inquire into its causes, which he found might be reduced to three:

‘ The first and most effectual cause (he says) is the situation of the gulf of Lyons, the banks of which are the principal theatre of its ravages. This gulf, in fact, is situated at the bottom of a funnel, formed by the Alps and Pyrenees. All the winds blowing from any point between west and north are forced by these mountains to unite in the gulf. Thus, winds which would not have prevailed but at one extremity of the gulf, or even much beyond it, are obliged to take this route, after having undergone the repercussion of these mountains; and the middle of the gulf, instead of the calm which it might have enjoyed, is exposed to the united efforts of two streams of wind, descending in different directions. Hence arise those whirlwinds, which seem to characterise the mistral, and appear to have induced the ancients to call it *Circius*, à *turbine ejus ac vertigine*: see *Aul. Gellius*, l. ii. cap. 22.

‘ The second cause is the general slope of the grounds descending from all sides towards the gulf; which, becoming all at once lower and more southerly than the lands extending behind it, is from these joint circumstances rendered the hottest point of all the adjacent country;—and, as the air on the surface of the earth always tends from the colder to the warmer regions, the gulf of Lyons is actually the centre towards which the air from all colder points between east  
and

and west must press. This cause, then, alone would be productive of winds directed to the gulf, even if the repercussion of the mountains did not exert its influence.

Finally, it is well known that in all gulfs the land-winds blow more forcibly than opposite to plains and promontories, whatever be the situation of those gulfs. I apprehend, indeed, on strict examination, that this cause is blended with the preceding:—but, as the fact is generally admitted, and, in some cases, can be explained only by reasons drawn from the effects of heat, it may not improperly, perhaps, be distinctly mentioned. It is, at least, necessary to suppose that several causes produce the mistral, in order to understand why, notwithstanding the variableness of the seasons and temperatures, that wind is so singularly constant in Lower Languedoc and Lower Provence. A very remarkable instance of this constancy is recorded by the Abbé Papon, in his *Voyage de Provence*, tom. ii. p. 81. He asserts that, during the years 1769 and 1770, the mistral continued for fourteen months successively:—but the three causes which I have stated, taken separately, will explain its frequency, and, united, will account for its force.

M. DE SAUSSURE's third expedition was from *Geneva* to the *Lac Majeur*, through the *Grimsel*, the *Grièr*, and *la Furca del Bosco*.

As well-watered countries enjoy comforts and conveniencies which they must otherwise either forego, or buy at a dear rate, judicious travellers have ever made it a point to procure correct information concerning great rivers; and some have undertaken long and dangerous voyages, in order to discover the sources of them. The *Rhone* is allowed to be one of the finest rivers in Europe, and M. DE S. has certainly not mispent his time in ascertaining its true sources. We shall briefly state the result of his inquiries.

Not far from *Oberwald*, two impetuous streams precipitate themselves into what is called the source of the *Rhone*, and are the first tribute which it receives. These torrents, though in fact descending from higher ground, and containing a body of water twenty times more considerable than the spring just mentioned, are not denominated the source of the *Rhone*. The country people, with a sort of contempt, call these streams snow-water, or water from the ice-mountain; while they pay a kind of veneration to, and honour as the source of the river, a fountain gushing from the earth in a small meadow. Many travellers, and even the learned *Scheurbzer*, bestow much censure on the *Vallaisans* for this seeming caprice. Surprised at the singularity of the circumstance, and endeavouring to divine the cause of it, M. DE SAUSSURE first tasted the spring water, and then plunged his hand into it, when he found that it possessed a considerable degree of warmth:—but, suspecting illusion, he put in a thermometer, divided into 80 parts, which he saw rise to  $14\frac{1}{2}$ ; while the temperature of all

the neighbouring rills appeared to be little above the degree of congelation; excepting a small rivulet, which, likewise, shares the honour of being one of the fountains of the Rhone. This observation, which our ingenious author first made in the year 1775, was then quite new, and appeared to him not uninteresting. He conjectured that this water must preserve its temperature through the winter; and the shepherds tending their flocks in those meadows informed him that, while the surrounding country lay covered with hoar frost, this spring actually melted the snow, and remained surrounded with verdure during the coldest seasons. From this fact, and the worship formerly paid to the divinities of fountains, especially if they resisted the cold of the winter; as well as from the marvellous account, which was industriously circulated among the vulgar, of the sources of great rivers; it is very natural to infer that this spring of the Rhone was famous in antiquity. It is likewise obvious that its waters, at once warm, unchangeable, and limpid, must, in the eyes of the peasant, seem preferable to the troubled and chilly streams which rush down from the ice-mountains; and must enjoy among them a sort of traditional pre-eminence, which not only is very consistent with the opinion (now forgotten) that it was the abode of the divinity who presided over the river, but also renders it highly probable that this small spring originally bore the same name with the noble Rhone itself. This conjecture is strengthened by the present appellation of the fountain. The people call it *der Rothe*, a name which, in the course of time, might easily be corrupted into that of *Rhone*.

The *fourth Volume* of the 4to., and the 7th and 8th volumes of the 8vo. edition, contain the latter part of the third journey, and the four remaining expeditions. The contents of them are: the return from the *Lac Majeur* to Geneva by Mount St. Gothard, the summit of Mount Blanc, the Col de Géant, Mont Rose, and Mont Cervin.

There are few readers who have not heard something of M. DE SAUSSURE'S celebrated expedition to *Mont Blanc* in the year 1787. No man of science had ever attempted to ascend this formidable mountain before him, and many thought it impracticable.—We have at different times presented to our readers some particulars of this undertaking: but we shall now recall to their attention a few leading circumstances attending it; and such as will enable them to judge both of its danger and its utility.—Being arrived at *Chamouni*, a village at the base of the mountain, M. DE S. was detained by continual rains for four weeks; after which he set out on the 1st of August 1787, accompanied by a servant and 18 guides, who carried the

the philosophical instruments and the tents, and other apparatus necessary for the intended experiments. Though the distance from the priory of Chamouni to the summit of Mont Blanc is little more than two leagues in a strait line, yet to ascend it has always required 18 hours at least, on account of the difficulties of the road, as well as the necessary circuits. To be perfectly at liberty with regard to the spots on which he wished to pass the nights, he had a tent carried with him. The first day's journey was exempt from all danger: but the second required great caution. In the evening, they pitched their tent on an extensive plain of snow. The guides began to scoop the place where they intended to pass the night, but very soon experienced the effects of the rarefied air; the barometer having fallen to 17 inches, 10 lines  $\frac{2}{3}$ . Seven or eight hours' walk, which they had just performed, had not, in the least, affected those hardy men:—but they had scarcely raised up five or six shovels full of snow, before they found it impossible to continue, being obliged to take breath at very short intervals. M. DE S., though accustomed to the atmosphere of mountains, and finding himself, as he confesses, much better in it than in the air of plains, now felt exhausted with fatigue, only by observing his meteorological instruments. This uncomfortable sensation was heightened by an acute thirst, and water could not be procured, except by melting snow; for the water which they had seen during their ascent would by this time be congealed; and the small chafing-dish which they had taken with them very slowly supplied twenty people languishing with thirst.

From the middle of this snowy plain, not far below the top of Mont Blanc, the eye meets nothing but snow. The latter is pure, and of a dazzling brilliancy, forming on the highest points a most singular contrast with the sky; which, in these exalted regions, appears almost black. No living creature is seen there, nor any trace of vegetation: it is the abode of frost and silence. On the last slope leading to the summit, the air became so rarefied that M. DE S. could not take 15 or 16 steps without stopping for breath; and between whiles he even felt faintish; so that he was compelled to sit down, until, respiration returning, his strength was revived. On his arrival at the top, a slight vapour, suspended in the inferior regions of the air, prevented him from beholding the lower and more distant objects, such as the plains of France and Lombardy: but that loss he did not much regret, being delightfully surprised with a most distinct and comprehensive view of all those elevated summits, with the organization of which he had so

long desired to be acquainted. He could scarcely believe his eyes, thinking it a dream, when he saw beneath his feet those majestic summits, the formidable *Aiguilles, le Midi, l'Argentiere, and le Géant*; the very bases of which had been so difficult and dangerous for him to ascend. He seized in his mind their local relation, connection, and structure. A single glance removed doubts which whole years of labour had not been able to clear up. During this time, his guides pitched the tent, and prepared the small table on which he was to make the experiment of the ebullition of water:—but, when he was about to fix his instruments in order to take observations, he found himself every instant necessitated to discontinue his movements, and solely to occupy himself with preserving his breath. Considering that the barometer stood only at 16 inches 1 line, and the air, consequently, possessing little more than half of its wonted density, it is manifest that the deficiency was to be supplied by more frequent inspirations. This frequency, in course, accelerated the circulation of the blood; especially as the arteries were no longer actuated from without by a pressure equal to that which they usually experience. The whole party, also, were feverish. When M. DE S. kept perfectly quiet, he only felt rather uncomfortable, and a slight disposition to be sick: but, on any exertion, or when he fixed his attention for a few successive moments, and particularly when, by stooping, he compressed his chest, the necessity recurred of resting himself, and respiring for two or three minutes. His guides experienced similar sensations. They felt no appetite, and did not care even for wine or brandy, having found that strong liquors increased the above indisposition,—no doubt, by quickening the circulation of the blood. Nothing but fresh water was coveted and relished, yet both time and exertion were required to light the fire, without which it was impossible to obtain any. He staid, however, on the summit of Mont Blanc from 11 A. M. to half after 3 o'clock in the afternoon; and though he lost not a moment, it was found impracticable to make, during that time, all the experiments which he had often completed in less than three hours by the sea-side. He is satisfied that his indisposition, and that of the whole party, arose from the rarefied air alone, and not from weariness; as he felt no symptoms of illness while descending the mountain, though it was attended with considerable fatigue. He is even of opinion that the relative height, at which those symptoms began to appear, is perfectly proportioned to the constitution of every individual. As to himself, he continues well while only 1900 toises above the surface

surface of the sea, but begins to feel uncomfortable when rising beyond that proportion. His descent was much easier than he had expected.

Those who undertake similar expeditions are generally advised, when passing by the brink of some precipice, not to notice it: but M. DE SAUSSURE, from his long experience, makes some exception to this advice. Before the traveller enters on any hazardous path, he should (in the author's opinion) contemplate the precipice, and, as it were, satiate himself with it, until all its effect on the imagination be spent, and the eye is accustomed to look at it with indifference:—for, when the path runs narrow, it is impossible for him to choose his step, without perceiving, at the same time, the precipice; and, if the view of it should too suddenly rush on his eye, it might strike and discompose him to such a degree as to become fatal. This rule of conduct in dangers appears to M. DE S. applicable to the moral as well as the physical world.

Men of science will read with satisfaction the interesting mineralogical, meteorological, and botanical observations which our author had an opportunity of making on Mont Blanc:—but we lament that we cannot extract a few of them.

Notwithstanding the great elevation of the upper regions, he met, not far from the summit, a grey *phalena*, and a *myrtillus*; and of plants the *silene acaulis* and several *lichens*; e. g. the *sulphureus* and the *rupestris*.

An opinion, which is very common, with respect to the change of the senses of smelling and taste supposed to take place on high mountains, is confuted by our author. He tried the experiment on different mountains, and both the taste and the smell of bread, wine, meat, and fruit, appeared to him and to his attendants not at all different. As to *sound* becoming weaker, this circumstance is not to be attributed to any impaired state of the organ of hearing, but to the rarefied air, which both resists less and vibrates less. Besides, on an insulated summit, there are no echoes, nor solid objects to repel the sound. These concurring causes rendered the sounds on the top of Mont Blanc remarkably feeble; the report of a discharged pistol being equal in strength only to that of a small Chinese cracker let off in a room.—It was not till the first night after having quitted the summit, that M. DE S. could enjoy the satisfaction of having accomplished a design which he had formed 27 years ago, when he made his first journey to Chamouni in 1760; it had been a constant subject of care and inquietude to his family, which made him often relinquish the scheme. The idea, however, of visiting this mountain still haunted his mind, and was in some degree become a malady;

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he never turned his eyes towards Mont Blanc, which is visible from so many places in the environs of his usual residence, without experiencing a painful sensation. At the moment of his arrival on the top of the mountain, his pleasure was not complete; it was less so when he descended; he then revolved in his mind only what he had *not* been able to perform:—but, when, after having thoroughly recovered from his fatigue, he recapitulated, in the stillness of the night, the observations which he had made; and especially when he had traced the magnificent picture of the mountains which he carried away engraven on his mind; when he recollected his well-grounded hopes of accomplishing on *Côl de Géant* what he had been unable, and what, perhaps, would ever be impossible for any one, to perform on Mont Blanc; he felt a true and unmitigated satisfaction.—

Although we cannot be charged with having slightly passed over this interesting work, our notice of it is, at best, but a scanty selection from a vast quantity of extremely-curious and interesting matter. It will, however, suffice to convince our readers that the worthy DE SAUSSURE is of the old school of travellers, who think it indeed incumbent on them to blend *utile dulci*, but who appear to be of opinion that the former should always bear a great proportion to the latter.

ART. VII. *Briefe, &c. i.e.* Letters by FREDERICK MATTHISSON. 8vo. 2 Vols. Zurich.

UNDER the short and unassuming title which we have above copied, M. MATTHISSON has published the relation of a tour performed by him in 1785, through part of Germany, France, and Switzerland. He is considered as one of the most esteemed poets of his country; and though his poems, contrary to the usual *perseverance* of the Germans, fill but a small volume, they are said to entitle him to a rank not much less elevated than that of *Klopstock* and *Wieland*. The present letters will not disgrace his name. They manifest not only, as would naturally be expected from a poet, a fertile imagination, but they shew him to be a man of science and of extensive reading. He particularly seems to be well versed in botany; and no lover of that science will regret the time spent in the perusal of the present volumes: while those who are not unacquainted with the names and writings of *Petrarca*, *Voltaire*, *Rousseau*, *Bonnet*, *Tissot*, *Chandler*, *Gibbon*, *Klopstock*, *Gessner*, *Wieland*, *Voss*, &c. will find here many biographical and literary anecdotes, both new and interesting, relative to those celebrated

lebrated ornaments of the republic of letters. We shall extract a variety of incidental circumstances.

*Klopstock*, whom the Germans consider as their *Homer*,—or, rather, perhaps, their *Milton*,—is not less renowned for his poetry than esteemed for his piety and probity. M. MATTHISSON observes that the principal trait in his moral as well as in his poetical character is DIGNITY:—but this characteristic does not prevent him from being a most agreeable companion.

When the author visited *Kiel* in *Holstein*, the canal, which joins the Eastern to the North Sea, had just been completed. The six sluices of this canal are said to be well constructed. By three of them, viz. those of *Holtena*, *Knop*, and *Rathmansdorf*, any vessel coming from the Baltic may be raised to the level of the lake of *Flembude*, which is 27 feet higher than the surface of the Baltic. In the same manner, the ships are gradually lowered by the sluices of *Königsforde*, *Kluvensiek*, and *Rendsburg*; at which last mentioned place they enter the river *Undereider*, which communicates with the North Sea. This canal will bear vessels of 90 lasts, but their breadth must not exceed 26 feet. At the entrance of the canal the following inscription is placed: *Christiani VII. jussu & sumptibus, mare Balticum Oceano commissum, 1782.*

At *Marburg*, the author saw the remarkable monument of St. Elizabeth. It is supported by a wooden pedestal, and much resembles a Gothic house. On each of the four sides is a pediment, and under every pediment a figure two feet in height; and these four figures are said to be of solid gold. The monument is also surrounded by the images of the twelve apostles; which are of massy silver, gilt; and the whole is ornamented with a profusion of pearls and precious stones, which, if genuine, must be of immense value. Our traveller thinks that, in point of expence, this monument has no equal; since that which was erected by the Russian Empress Elizabeth, in honour of *Alexander Nefsky*, is only of silver, without the addition of any jewels.

At *Cologne*, which, on account of the superstition, sloth, and stupidity of its inhabitants, is the constant butt of all travellers,—M. MATTHISSON had a narrow escape from the bigotted rabble in a church, when they had discovered that he was a Protestant.

The well-known bone-house at *Murten* in *Switzerland* is so much visited by travellers passing that way, that the bones visibly diminish. They are not only conveyed away entire, but shaped into various pieces of turnery, handles of knives, &c. The postillions of Geneva often carry off whole loads of them, which they sell at great profit.

The inhabitants of *Chamouni* still retain a considerable share of that peculiarity in their manners, for which they have long been noted. The men are solely employed in hunting the wild-goat, in searching for crystals, and in acting as guides to strangers: while all other work, domestic and agricultural, is left to the women. Since the valley of *Chamouni* has attracted so many travellers, the inhabitants of *Prieuré* affect genteel expressions in conversation, which form a glaring contrast with their natural rusticity. They load the stranger with civilities; and it is surprising to hear those rough mountaineers make use of the politest language. About half a century has elapsed since the famous *Pocock* first visited the valley of *Chamouni*:—the inhabitants were then wild and rough as the mountains surrounding them, but purity of manners and innocence graced their unfrequented huts:—now, gold and vice have found their way to them.

At *Rolle* our author met with the celebrated traveller Mr. Chandler\*; on whose information, good-nature, and politeness, he bestows the highest encomiums. This gentleman, it seems, was somewhat surprised to find, in that place, a person who had heard of his tour through Greece:—for, says M. MATTHISSON, in the *pays de Vaud*, none but Be—f—ds are able to render themselves famous by squandering their money in the most extravagant manner; while the immortal name of Gibbon is seldom mentioned, except it be to remark that he pronounced French better than his countrymen generally do; and that he knew how to make his conversation agreeable to the ladies.—Not doubting that our readers will be curious to know what this sensible traveller thought of Mr. Gibbon, we shall lay before them the passage concerning that justly distinguished historian:

‘I yesterday (says the author) waited on Mr. *Gibbon*. His figure is very striking. He is tall, of athletic make, and rather awkward when he moves. His face forms one of the most singular physiognomical phænomena, owing to the irregular proportion of the parts to the whole. The eyes are so little as peculiarly to contrast with his high and finely arched forehead; while the nose, inclining to flatness, almost vanishes between the cheeks, which project exceedingly. The double chin hanging down very low renders the elliptic shape of his long face still more remarkable: yet, in spite of these irregularities, Mr. *Gibbon*’s countenance has an uncommon expression of dignity, which, at first sight, bespeaks the profound and acute reasoner. Nothing exceeds the glowing animation of his eyes. In his conversation and manner, he is quite the polite gentleman; civil, but cold. He

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\* For an account of Mr. Chandler’s Travels, consult our General Index.

speaks French with elegance; and, which is truly surprising in an Englishman, pronounces it nearly like a Parisian man of letters. He listens to his own accents with great complacency, and talks slowly, as if carefully examining each phrase before he gives it utterance. With the same composed countenance, he speaks on agreeable and on disagreeable subjects, on joyful and on melancholy events. During the whole of our conversation, the muscles of his face remained unaltered; though a very ludicrous incident, which he had occasion to relate, might naturally have drawn a smile from him. In his house, the strictest punctuality and order prevail; and his domestics must expect to be dismissed if they perform not their business almost at the stated moment. Of this exactness, he sets them the example himself. His day is divided like that of king Alfred. As the clock strikes, he goes to business, to dinner, or sees company; always taking the utmost care not to spend one minute beyond the time set apart for the occasion. A hair-dresser was discarded for coming a few minutes past seven o'clock. His successor, thinking to make sure of the punctual customer, called a little *before* seven, and met the same fate. The third, who stepped into the house as the clock was striking, was retained.

‘ Mr. Gibbon is now engaged in taking a catalogue of his library, which abounds in valuable works, especially in good editions of the classics, and which is generally considered as one of the most excellent collections of books, that ever was in the possession of any literary man. The first performance, by which he ushered himself into the republic of letters, appeared in French, at a very early period of his life. He told me that this little treatise, though consisting but of a few sheets, had lately, at a public sale, been knocked down for the extravagant price of two guineas. It was in the ruins of the Capitol that he conceived the first idea of writing on the decline and fall of the Roman empire; and he has, with manly perseverance, travelled over one of the most rugged roads that ever author ventured to explore.

‘ From antient English literature, in which he appears to be exceedingly well read, the conversation soon turned to the state of letters in Germany. Mr. Gibbon, although one of the best scholars of the age, whom nothing has escaped that England, France, Italy, and Spain, have produced, in almost every branch of learning, seemed to be but superficially informed with respect to our language and literature. That the Germans actually copy antient metres is a fact that had never come to his ears. He cited Algarotti, who, in his treatise on rhyme, takes notice of the Germans, but only enumerates the unsuccessful attempts at pure hexameters made by the English, French, and Italians. This induced me to give him a succinct history of the German language, and of its rapid improvement, which I concluded with informing him of a German *Odyssey*, in which the translator had preserved not only the same metre and number of lines, but in many hexameters even the feet of the original. My memory being faithful enough to furnish me with the two following lines on Sisyphus rolling up the stone [from the xith book of the *Odyssey*], I recited them, both in Greek and German:

Λόαν Βασίλειον ἀμφιέριον :

*Einen schweren Marmor mit grosser Gewalt forthebend.*

Αὔρις πειτα πιδ. δε κυλινδρὸ λῆας ἀναιδής.

*Hurüg mit Donnergepöller entrollte der tückische Marmor.*

Though unacquainted with the German idiom, and judging merely from the impression which these hexameters made on his ear, he admitted the masterly fabric of them. He indeed made me repeat them several times, and I am unable sufficiently to express his astonishment. He immediately conceived such an high opinion of the improvement of our language, and of the "gigantic steps of our literature," as he expressed himself, that he resolved to learn German, as soon as he should enjoy a greater portion of leisure than he then possessed.

*Vestris*, the celebrated dancer, whose professional excellence is not unknown in this country, was at Lyons when M. MATTHISSON saw him. His unassuming manner (says our author) is singularly contrasted with the arrogance and vanity of his father; who, when Voltaire visited Paris for the last time, said, in company, "There are but three great men now living in the world, *Vestris*, *Voltaire*, and *Frederic of Prussia*." Sometimes, he would offer his foot to his son, then a boy, with the following apostrophe: "Kiss this immortal foot, which enchants heaven and earth!"

On mount St. Gothard, the author observed a curiosity which is not generally known;—a rock, of considerable magnitude, so perfectly even, smooth, and polished, on one side, as to reflect the objects placed opposite to it, in the manner of a looking glass; whence, also, it is called in the language of the country the *mirror-rock*. No inquirer, it should seem, has hitherto attempted to account for this extraordinary phenomenon.

Of that most unfortunate class of human beings, the *Cretins*, the writer mentions one whose circumstances made us shudder. At *Martinach*, lives a Cretin who is apparently destitute of animal instinct, to such a degree as not even to be able to feed alone. His wen is enormous, and his eyes are excessively small. In fine weather, he is exposed to the sun, and lies immoveable till carried back. Another Cretin, placed lower still in the scale of human kind, had no other opening in his whole body than his mouth.—It is a most remarkable circumstance that women from other parts, after having spent but a few weeks of their pregnancy in *Wallis*, are likewise brought to bed of Cretins.

We have already observed that M. MATTHISSON is an able Botanist; and we suppose, therefore, that his testimony with respect to the following character is worthy of reliance.—Not willing

Willing to miss any of the indigenous Alpine plants that were to be found near the road which he had chosen, he took a guide at Blonay, named *Thomas*, a farmer and village judge of *Fennelay*, near Bex. This man has such a tenacious memory that he literally knows by rote the whole *Flora Alpina*. The great *Haller* himself, whose recollective powers were very uncommon, was often astonished at him when employed in collecting the plants described in his *Historia Stirpium Helveticarum indigenarum*; and he gratefully mentions him in the preface to that excellent work. *Thomas* has, indeed, never applied himself to the Philosophy of Botany, and is therefore to be reckoned, according to *Rousseau's* just distinction, among the Herbalists rather than the Botanists: but his memory is so comprehensive and faithful, and his eye is so exercised and penetrating, as to recognize every Alpine plant, even at a considerable distance, and to state its class, order, genus, and species. On any mountain pointed out to him, either in *Wallis* or the government of *Aigle*, he will minutely describe the spot on which any particular plant may be found, in what month it blows, whether in the shade, in the sun, in the woods, or in plains, &c. M. MATTHISSON once made in his company a botanical excursion to the *Azindas*, and happened to ask him whether the *campanula thyrsoidea* was growing thereabouts: on which, *Thomas*, with his usual composure, by way of reply, pointed with his crab-stick to a ridge of rocks, about half an hour's walk distant from the road. They went thither. *Thomas* stooped before a perpendicular rock, saying, "up there it must be;" and, climbing on a projecting part of the rock, he put his hand on a kind of cornice, formed by nature, and, as if taking something from a well-known shelf, he brought down the above flower, having found it at the first attempt. Besides the Linnaean names of the plants, he also perfectly recollects those that were given to them by *Haller*. He carries on a considerable trade with flowers and shrubs to France and England. He pretends to have discovered a new species of *Gentian*, which he wishes to denominate *Gentiana elegantissima*. It resembles most the *Gentiana punctata*; of which, after all, it may be only a variety.

Many of our readers may recollect that *Voltaire* was very partial to the ingenious *Huber* of Geneva. Respecting the latter, the present writer relates a curious circumstance. *Huber* had acquired an astonishing skill in cutting landscapes out of paper, (with scissors,) in which the correctness and sharpness of outline, the richness and propriety of arrangement, the delicacy and airiness of the trees, and especially the striking resemblance of portraits which he contrived to introduce, excited the astonish-

ment of every beholder. He learnt to model *Voltaire's* head with such facility, that, at last, he was able not only to cut it out with his hands held behind him, but so adroitly to turn a piece of bread between the teeth of a greyhound, as to give to it the contour of this philosopher's profile. The peculiar method of producing the same outlines on snow is well-known.

Not far from *Magdeburg*, the author saw a guillotine, erected by a gentleman for the humane and convenient purpose of killing the poultry for his table.

These various little extracts will enable the reader to judge of the kind of entertainment and information which these letters furnish; and we shall only add that they are well written, and have not in any respect disappointed the expectation which M. MATTHISSON's character had led us to form concerning them.—A translation, we hear, is preparing.

ART. VIII. *Memoires pour servir à l'Histoire du Jacobinisme*; i. c. Memoirs illustrating the History of Jacobinism. By the Abbé BARRUEL. 8vo. Parts I. and II. London. De Boffe, &c. 1797.

THE French Revolution, in extent and importance of effect, is unquestionably the most momentous event that has happened since the religious revolutions in Europe, at the beginning of the 16th century. It is natural, therefore, to endeavour to trace its causes: but, though much has been written on this subject, a cool and profound discussion of it has not yet appeared.

Most revolutions have been produced in consequence of the views and exertions of a particular set of men: but the revolution in France was the result of the wish of every rank and every description of persons in that kingdom, that a material alteration should take place in its government and laws; from the firm persuasion of each individual, that the class of the community to which he belonged did not hold, in the state, the rank and importance to which, in his estimation, it was entitled. The peasantry considered themselves as the despised portion of the nation, on whom all the burdens of the state ultimately fell, and on whom the higher orders might trample with impunity: the artisan thought himself in a situation of oppression and contempt still less justifiable; the merchant felt strongly that, in the opinion of the nobility, he was degraded by his commerce; the country gentleman was enraged at the insolence of the nobles about the court; while the latter saw with indignation that all the splendor and influence, which they might expect to derive from their birth, their offices,

or their possessions, vanished in the presence or under the power of the crown. Thus, every person thought that the particular class of the community, to which he belonged, was depressed below its proper level; and even the monarch, though apparently exalted to the highest pinnacle of human greatness, felt some embarrassments from which he most anxiously wished to be delivered. Thus, in France, all descriptions of men concurred in wishing for a material alteration in the form and principles of the government; and though none of them desired the events which have actually taken place, all agreed in desiring, and all readily took part in any operation that was likely to produce, a new order of things. To this discontent of each class of men with its own rank in the state, the situation and temper of the public mind in England forms a most striking contrast. There, however the individual may repine at his particular lot, he is satisfied with the degree of consequence and respect attached to the body to which he belongs. The sovereign is contented with his throne; the noble with the splendid pre-eminence of the peerage; the country gentleman with the deference always shewn to family, and family possessions; the merchant with the importance and influence of commercial men; and even the poor of England feel a pleasure in thinking that they *are* the poor of England, and not the poor of another country. This is one of the most comfortable consolations that present themselves to us, when we hear of the probability that a revolution, like that in France, will take place in this country. We see how greatly the French revolution was owing to the circumstance which we have mentioned; and when we reflect that nothing of the kind exists among us, we have the satisfaction of knowing that a principal cause of the lamentable transactions in France is not discoverable in England.

When to the preceding consideration we add the general alienation from royalty, produced in the public mind of the French, by the discussions and conversations to which the American war gave rise; the general disbelief in revealed religion, which had been disseminated by the infidel writers; the profligacy of the court; the corruption of the people; the vulgar debauchery of the military; the spirit of resistance to government infused into all ranks by the contests between the sovereign and the parliaments; the unreasonable inequality of the different orders of the nation; and above all, the enormous deficiency of the public treasury, and that there was no legal nor constitutional form or mode of opposition to government; we have perhaps a complete list of the causes of the revolution,—

“ These were the prodigies that told its fate,  
 A feeble government, eluded laws,  
 A factious populace, luxurious nobles,  
 And all the maladies of sinking states.” JOHNSON'S IRENE.

If, however, we may credit the publication which now claims our notice, the real causes of the French revolution are much more recondite and terrible. ‘ A sect (says our author) seemed on a sudden to rise from the bosom of the earth.—On its first appearance, it mustered three hundred thousand adepts, with two millions of men armed with torches, pikes, hatchets, and all the thunder-bolts of revolution. Whence did this sect draw its adepts, its systems, its rage against the throne and the altar? Where did it exist before its public appearance? At what school was it educated? Who were its masters? What are its farther projects?—When the French revolution is complete, will this faction cease to torment the earth, to assassinate kings, to fanaticise nations?’—The author tells us that he thought it his duty to study the sect, its projects, its systems, its plots, and its means; and to make a public discovery of them is the professed object of his present work. He says that, long before the revolution, a three-fold conspiracy existed, sworn to effect the ruin of the altar, the throne, and all civil society; and he thus proceeds:

‘ 1st. Many years before the French Revolution, a set of men who obtained the name of *Philosophers* conspired against the God of the Gospel, against Christianity, without any distinction of Protestant, Catholic, Church-of-England-man, or Presbyterian. The essential object of this conspiracy was to destroy all the altars of Jesus Christ. It was the conspiracy of the sophists of incredulity and impiety.

‘ 2d. The sophists of impiety were shortly afterward joined by the sophists of rebellion; and these, associating to the conspiracy of impiety against the altars of Christ, the conspiracy against the thrones of kings, affiliated an antient sect, the machinations of which formed the secrets of the arrere or occult lodges of *free masonry*. These played with the honest simplicity of the first or primary lodges, and reserved to the elect among the elect the secret of their profound hatred towards the religion of Christ and towards kings.

‘ 3d. From the sophists of impiety and rebellion, arose the sophists of impiety and anarchy. Here the conspiracy was no longer directed against the Christian religion only. It was a conspiracy against every religion, against even the religion of nature; not a conspiracy against kings alone, but against all government, against all civil society, and even against every species of property. This third sect, under the name of *the illuminated*, united themselves to the sophists who conspired against Christ, and to the sophists and free masons who conspired against Christ and kings. This coalition of the adepts of impiety, of the adepts of rebellion, and of the adepts of anarchy,

formed

formed the club of Jacobins \* ; and under this name the threefold sect still continues its threefold conspiracy against the altar, the throne, and society in general.

‘ Such were the origin, the progress, and the plot, of the sect which has since unhappily become too famous under the denomination of the Jacobins.’

The reader will probably smile when he perceives what a part in this tremendous machination is ascribed, by our author, to the free masons—but he must observe that Abbé BARRUEL supposes that the first or primary lodges were not let into the secret ; and he asserts that the arrere or occult lodges were not known in England ; so that, at all events, the English free masons are not implicated in the charge.—The Abbé proceeds as follows :

‘ About the middle of the present century, three persons met, and all the three had the most profound hatred of Christianity. They were *Voltaire*, *d’Alembert*, and *Frédéric the 2d*, King of Prussia. *Voltaire* hated the Christian religion, because he was jealous of its author, and of all those to whom it had been a cause of fame ; *d’Alembert*, because his cold heart could love nothing : *Frédéric*, because his knowledge of the Christian religion was derived only from its enemies. To these three we must add a fourth,—*Diderot*, who hated religion from a love of nature that approached to madness ; and because, in his enthusiasm for the chaos of his own ideas, he preferred building chimæras and fabricating his own mysteries, to submitting his faith to the gospel.

‘ England has her *Hobbeses*, her *Collinses*, her *Woolstons*, and many other infidels of the same cast : but each of these sophists acts from himself—whatever may have been said by *Voltaire* or *Condorcet* to the contrary, nothing has appeared that shews that these writers worked in concert—each of them is impious in his own way : there is no agreement among them : each of them attacks Christianity without advisers and without accomplices : this does not amount to a conspiracy of antichristians.

‘ A real conspiracy against Christianity pre-supposes not only a desire of its destruction, but a concert, a plan, in the mode of attacking it, of fighting against it, and of destroying it. When, therefore, I mention *Voltaire* and *Frédéric*, *Diderot* and *d’Alembert*, as the chiefs of the antichristian conspiracy, I do not mean to confine myself to prove that their writings are the writings of impious men against the Christian religion ; I assert that each of them had vowed the destruction of the religion of Jesus Christ ; that each, in secret, communicated this resolution to the other ; that they projected, in concert, the means of carrying it into execution ; that they omitted nothing which the political resources of their impiety could suggest, to accomplish their end ; that they were the support, the great movers, of the secondary agents who entered into their plot, and, in fine, that, in

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\* So denominated from holding their meetings in a convent of the order of Jacobins, which they had seized for that purpose.’

the prosecution of it; they acted with all the co-operation, all the ardour, all the perseverance of real conspirators.'

The means used by the conspirators to work the downfall of the Christian religion were, according to our author's account, the celebrated publication of the *Encyclopædia*, their successful labors in effecting the ruin of the Jesuits, their attacks on the religious orders, their influence on the elections of the royal academicians, their innumerable obscene and impious publications, and their efforts to induce the sovereigns to seize the ecclesiastical benefices. He endeavours to make it appear that, among their adepts and disciples, they counted some crowned heads, several princes, a multitude of ministers, a very large proportion of the nobility, magistrates, and men of letters; and that, finally, they corrupted a considerable part of the general body of the people.

Such are the contents of the first volume of this curious work. That, in the opinion of many, the author will be thought, in some instances, to indulge his imagination too much, and to have been hasty in his conclusions, it is easy to foresee:—but, after every deduction is made on this account, more than sufficient both of his fact and argument will remain, to establish his assertion of the existence of an antichristian conspiracy. If every other proof of this were wanting, the correspondence of *Voltaire*, published since his decease, places it beyond controversy. That correspondence has disclosed to the world the important secret, that an alliance between bigotry and infidelity may exist, that the same bosom may contain the seemingly repugnant and incompatible principles of fanaticism and unbelief, that deism and atheism have their zealots as well as superstition, and that, in the ardor of propagating opinions, the modern philosophers of France were not inferior either to the missionaries of the Vatican, or to the disciples of Calvin and Luther. The work before us contains a selection of such parts of the letters of *Voltaire*, as shew this fact in the clearest light. The author also transcribes various important passages from other writers, and mentions several remarkable facts and anecdotes, that tend to establish the general truth of his position.

As an exemplification of this volume, we transcribe the following detached extracts: which we shall give in the language of a translation that has just appeared:

'In the correspondence of the conspirators there is more than one letter which deposes against the Emperor Joseph II. with all the possible evidence of such testimony, that he was initiated and had been admitted into all the mysteries of the Antichristian Conspiracy by Frederick.

\* In the first of these letters, Voltaire announced his victory in these terms: "You have afforded me great pleasure by reducing the infinite to its real value. But here is a thing far more interesting: *Grimm assures us, that the Emperor is one of ours. That is lucky, for the Duchess of Parma, his sister, is against us* \*."

† In another letter, Voltaire exulting in so important a conquest, writes to Frederick, "A Bohemian of great wit, and philosophy, called Grimm, has informed me that you had initiated the Emperor into our holy mysteries †." In a third in fine, Voltaire, after enumerating the princes and princesses whom he reckoned among the adepts, adds these words: "You have also flattered me with the Emperor's being in the way of perdition; *that would be a good harvest for philosophy* †." This alludes to a letter written by Frederick to Voltaire a few months before, in which he says, "I am setting off for Silesia, and shall meet the Emperor, who has invited me to his camp in Moravia; not to fight as formerly, but to live as good neighbours. He is an amiable prince and full of merit. *He likes your works and reads them as much as he can.* He is the *very reverse of being superstitious.* In fine, he is an Emperor such as Germany has not seen long since. We neither of us like the ignorant and barbarous, but that is not a reason for exterminating them §."—

¶ Many other sovereigns are mentioned in the correspondence of the conspirators, as having imprudently engaged in these plots. D'Alembert complaining to Voltaire of the obstacles he sometimes encountered, and which he terms *persecutions*, from the public authorities, at length consoles himself by adding, "But we have on our side, the Empress Catherine, the King of Prussia, the King of Denmark, the Queen of Sweden and her son, many princes of the empire and all England ||." Much about the same time, Voltaire writes to the King of Prussia, "I know not what Mustapha thinks (on the immortality of the soul); my opinion is, that he does not think at all. As for the *Empress of Russia, the Queen of Sweden, your sister, the King of Poland, and Prince Gustavus* son of the Queen of Sweden, I imagine that I know what they think ¶."—

§ Immense was the distance between Frederick and this Empress, in whom the conspirators placed so much confidence. Seduced by the talents and homage of their premier chief, Catherine may have been indebted to him for her first taste for literature; she almost devoured those works, which she had mistaken for masterpieces, whether in history or philosophy, totally ignorant of their being disguised solely to forward the ends of impiety. On the fallacious encomiums of the Sophisters, she boldly pronounced, *That all the miracles in the world could never efface blot of having hindered the printing of the Encyclopedia* \*\*. But we never see her, like Frederick, to obtain the fulsome flattery of the Sophisters, pay to impiety

\* 28th of Oct. 1769.

† No. 162, Nov. 1769.

‡ Letter No. 181, 21st of Nov. 1770.

§ 18th of August, 1770.

|| 28th of Nov. 1770.

¶ 21st of Nov. 1770.

\*\* Her correspondence with Voltaire, letter 1, 2, 3 and 8.

that degrading court. Catherine would read their works, Frederick would circulate them, compose himself, and wished to see them devoured by the people. Frederick would propose plans for the destruction of the Christian religion, Catherine rejected all those proposed to her by Voltaire. She was tolerant by nature, Frederick only from necessity. He would have been no longer so, had his policy permitted him, in following the dictates of his hatred, to call in a superior force to effect the overthrow of Christianity\*.

‘Nevertheless, Catherine is also a royal adept, she has the secret of Voltaire, she applauds the most famous of our infidels†. She is even willing to entrust the heir of her crown into the hands of D’Alembert; her name constantly appears among the protecting adepts in the writings of the Sophists, nor can the historian hide it.

‘The claims of Christiern VII. King of Denmark, to the title of adept, are also founded on his correspondence with Voltaire.’—

‘At the time of his journey into France, Christiern was but 17 years of age, and already, to use D’Alembert’s expression, he had the courage to say at Fontainebleau, that Voltaire had taught him to think‡.—

‘Ulrica of Brandenbourg had been initiated into the mysteries of the Sophists by Voltaire himself. So far from rejecting his principles, she did not even feel herself outraged at the declaration of a passion, which he was daring enough to express§. When Queen of Sweden, she more than once pressed the Sophist to come and end his days near her person||. She knew no means of giving a stronger proof of her staunchness in the principles she had received, than during Voltaire’s first residence at Berlin, to make the Infant King imbibe them with his milk. She initiated Gustavus and wished to be the mother of the Sophister as well as of the King; and indeed we

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‘\* Those who, as men of literature, shall criticise the correspondence of this Empress, will find amazing difference between hers and that of the King of Prussia. The former is that of a woman of wit, who often plays upon Voltaire in the most agreeable manner. With her light style and full of taste, she never forgets her dignity; she at least will not be seen to degrade herself to that gross dialect of abuse and blasphemy; while Frederick in his, truly the pedantic Sophister, will be as void of shame in his impiety, as he is of dignity in his encomiums. When Voltaire wrote to Catherine, “We are three, Diderot, D’Alembert and myself, who raise altars to you,” She answers, “Pray leave me, if you please, on earth, there I shall be more at hand to receive your letters and those of your friends.” Nothing so perfectly French can be found in Frederick’s, we only have to regret, that it was addressed to a set of infidels. Catherine wrote Voltaire’s own language in perfect purity, while Frederick could have had little pretensions to the hero, had he not handled his sword better than his pen.’

‘† 26th Dec. 1773, and No. 134, anno 1774.’

‘‡ Letter of 12th Nov. 1768.’

‘§ It was for this princess that Voltaire composed the Madrigal *Souvent un peu de Vérité.*’

‘|| Her letters to Voltaire, anno 1743 and 1751.’

constantly

constantly see both the mother and the son ranking together among the adepts, of whom the Sophists thought themselves the most secure. Such then was the gradation of the unfortunate Gustavus. Voltaire initiated Ulrica, and Ulrica initiates her son.

“On the other side, Voltaire initiated Condorcet, and Condorcet, seated in the club of the Jacobins, initiated Ankestron. A pupil of Voltaire, Ulrica, teaches her son to ridicule the mysteries and scoff at the altars of Christ. Condorcet also, a disciple of Voltaire, teaches Ankestron to scoff at the throne and sport with the lives of kings.

“When public report announced that Gustavus III. was to command in chief the confederate armies against the French revolution, Condorcet and Ankestron were members of the great club, and the great club resounded with the cry of, Deliver the earth from kings! Gustavus was doomed to be the first victim, and Ankestron offers himself for the first executioner. He leaves Paris, and Gustavus falls beneath his blows\*.

“The Jacobins had just celebrated the apotheosis of Voltaire, they also celebrate that of Ankestron.

“Voltaire had taught the Jacobins that the first of kings was a successful soldier; and they teach Ankestron that the first hero was the assassin of kings; and they placed his bust beside that of Brutus.

“Kings had subscribed to the erection of a statue to Voltaire, the Jacobins erect one to Ankestron.

“Lastly, Voltaire's correspondence shows Poniatowski, King of Poland, to have been of the number of the protecting adepts. That king had known our philosophers in Paris, who was one day to fall a victim to philosophism! He had done homage to their chief, and written to him, “Mr. de Voltaire, every contemporary of a man like you, that knows how to read, who has travelled, and has not been acquainted with you, must feel himself unhappy; you might be allowed to say, *Nations shall pray that kings may read me*†.” At this day, when the king has seen men, who, like himself, had read and cried up the works of Voltaire, attempting in Poland the revolution they had wrought in France; at this day, when victim of that revolution, he has seen his sceptre vanish from his hand, how different must be his prayer? Does he not repent that nations have known Voltaire, or that kings had ever read his works? But those days that D'Alembert had foretold, and which he longed to see, are at length come, and that without being foreseen by the royal adepts. When the misfortunes of religion shall fall back upon them, let them read the prayer which D'Alembert expresses in his style, often low and ignoble, to Voltaire, “Your illustrious and former protector (the King of Prussia) began the dance, the King of Sweden led it on, Catherine imitates them, and bids fair to outdo them both. How I should laugh to see the string run off in my time.” And indeed the string has begun to run with a vengeance. Gustavus, King of Sweden, dies by the dagger: Lewis XVI. King of France, on the scaffold: Lewis XVII. by poison. Poniatowski is dethroned; the Stadtholder is driven from his country, and the adepts, disciples of D'Alembert and his school, laugh as he would have done himself at

\* Journal of Fontenai.

† 21st of Feb. 1767.

those sovereigns, who protecting the impious in their conspiracy against the altar, had not been able to foresee that the disciples of those same conspirators would conspire against their thrones.'—

'Without being wanting in the respect due to that precious half of mankind, we may observe in general, I think, that women are not born with a mind so congenial with philosophy, metaphysics, or divinity, as men. Nature has compensated this want of research and meditation, by the gift of embellishing virtue, by that sweetness and vivacity of sentiment, which often proves a surer guide than all our reasonings. They do the good peculiarly allotted to them, better than we do. Their homes, their children, are their real empires, that of their lessons lies in the charm of example, more efficacious than all our syllogisms. But the philosophic woman, philosophizing like a man, is either a prodigy or a monster, and the prodigies are not common. The daughter of Necker, the wife of Roland, as well as Mesdames du Defiant, D'Espinasse, Geoffrin, and such like Parisian adepts, in spite of all their pretensions to wit, can lay no claim to the exception. If the reader is indignant when he finds the name of the Margravine of Barieth on the same line, let his indignation turn against the man who inspired her with such pretensions. Let an opinion be formed of the masters, by the tone she assumed with them to insure their approbation. Here is a specimen of the style of this illustrious adept, aping the principles and the jests of Voltaire, in order to captivate his approbation, at the expence of St. Paul.

"Sister Guillemetta to Brother Voltaire, greeting. I received your consoling epistle. I can swear by my favorite oath, that it has edified me infinitely more than that of St. Paul to Dame Elect. The latter threw me into a certain drowsiness that had the effect of opium, and hindered me from perceiving the beauties of it. Yours had a contrary effect; it drew me from my lethargy, and put all my vital spirits in motion again \*."

'We have no knowledge of any Epistle of St. Paul to Dame Elect; but Sister Guillemetta, like Voltaire, burlesquing what she had as well as what she had not read, means no doubt to speak of St. John's Epistle to Electa.'—

'A doctor, known in France by the name of Duquesnai, had so well insinuated himself into the favor of Lewis XV. that the king used to call him his *thinker*. He really appeared to have deeply meditated on the happiness of the subject and he may have sincerely wished it; nevertheless he was but a system-maker, and the founder of that sect of Sophisters called Œconomists, because the œconomy and order to be introduced into the finances, and other means of alleviating the distresses of the people, were perpetually in their mouths. If some few of these œconomists, sought nothing further in their speculations, it is at least certain, that their writers little hid their hatred for the Christian religion. Their works abound in passages which shew their wish of substituting natural religion, at least to the Christian religion and revelation †.'—

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\* 25th Dec. 1755.

† See the analysis of those works, by Mr. Le Gros, Prevost of St. Louis du Louvre.

“D’Alembert, and the Voltarian adepts, soon perceived what advantages they could reap from these establishments. In union with the Economists, they presented various memorials to Lewis XV. in which, not only the temporal but even the spiritual advantages of such establishments, for the people, are strongly urged. The king, who really loved the people, embraced the project with warmth. He opened his mind, on the subject, to Mr. Bertin, whom he honored with his confidence, and had entrusted with his privy purse. It was from frequent conversations with this minister, that the memorial from which we extract the following account was drawn up. It is Mr. Bertin himself that speaks.

“Lewis XV., said that minister, having entrusted me with the care of his privy purse, it was natural that he should mention to me an establishment, of which his Majesty was to defray the expence. I had long since closely observed the different sects of our philosophers.”—

“I did not hesitate to declare to the king that the intentions of the Philosophers were very different from his. I know those conspirators, I said, and beware, Sire, of seconding them. Your kingdom is not deficient in free schools, or nearly free; they are to be found in every little town, and nearly in every village, and perhaps they are already but too numerous. It is not books that form mechanics and plowmen. The books and masters, sent by these philosophers, will rather infuse system than industry, into the country people. I tremble lest they render them idle, vain, jealous, and shortly discontented, seditious, and at length rebellious.”—

“Determined to give the king proof positive that they imposed upon him, I sought to gain the confidence of those pedlars who travel through the country, and expose their goods to sale in the villages, and at the gates of country seats. I suspected those in particular who dealt in books, to be nothing less than the agents of Philosophism with the good country folks. In my excursions into the country, I above all fixed my attention on the latter. When they offered me a book to buy, I questioned them what might be the books they had? Probably Catechisms or Prayer-books? Few others are read in the villages? At these words I have seen many smile. No, they answered, those are not our works; we make much more money of Voltaire, Diderot, or other philosophic writings. What! says I, the country people buy Voltaire and Diderot? Where do they find the money for such dear works? Their constant answer was, We have them at a much cheaper rate than Prayer-books; we may sell them at ten sols (5d.) a volume, and have a pretty profit into the bargain. Questioning some of them still farther, many of them owned, that those books cost them nothing; that they received whole bales of them, without knowing whence they came, simply desired to sell them in their journeys at the lowest price.”—

“About the middle of the month of September 1789, that is a little more than a fortnight antecedent to the atrocious 5th and 6th of October, at a time when the conduct of the National Assembly, having thrown the people into all the horrors of a revolution, indicated that they would set no bounds to their pretensions, Mr. Le Roy,

Roy, Lieutenant of the King's Hunt, and an Academician, was at dinner at Mr. D'Angevilliers, Intendant of the Buildings of his Majesty, the conversation turned on the disasters of the revolution, and on those that were too clearly to be foreseen. Dinner over, the nobleman above mentioned, a friend of Le Roy, but hurt at having seen him so great an admirer of the Sophisters, reproached him with it in the following expressive words, "*Well, this however is the work of PHILOSOPHY!*" Thunderstruck at these words; "Alas!" cried the Academician, "*to whom do you say so? I know it but too well, and I shall die of grief and remorse!*" At the word remorse, the same nobleman questioned him whether he had so greatly contributed towards the revolution as to upbraid himself with it in that violent manner? "Yes, answered he, I have contributed to it, and far more than I was aware of, I was secretary to the committee to which you are indebted for it, but I call Heaven to witness that I never thought it would come to such lengths. You have seen me in the king's service, and you know that I love his person. I little thought of bringing his subjects to this pitch, *and I shall die of grief and remorse!*"

' Pressed to explain what he meant by this committee, this secret society, entirely new to the whole company, the Academician resumed: "This society was a sort of club that we had formed among us philosophers, and only admitted into it persons on whom we could perfectly rely. Our sittings were regularly held at the Baron D'Holbach's. Lest our object should be surmised, we called ourselves Economists. We created Voltaire, though absent, our honorary and perpetual president. Our principal members were D'Alembert, Turgot, Condorcet, Diderot, La Harpe, and that Lamoignon Keeper of the Seals who, on his dismissal, shot himself in his park."

' The whole of this declaration was accompanied with tears and sighs, when the adept, deeply penitent, continued: "The following were our occupations: the most of those works which have appeared for this long time past against religion, morals, and government, were ours, or those of authors devoted to us. They were all composed by the members or by the orders of the society. Before they were sent to the press they were delivered in at our office. There we revised and corrected them; added to or curtailed them according as circumstances required. When our philosophy was too glaring for the times, or for the object of the work, we brought it to a lower tint, and when we thought that we might be more daring than the author, we spoke more openly. In a word, we made our writers say exactly what we pleased. Then the work was published under the title or name we had chosen, the better to hide the hand whence it came. Many supposed to have been posthumous works, such as *Christianity Unmasked*, and divers others, attributed to Freret and Boulanger, after their deaths, were issued from our society."

"When we had approved of those works, we began by printing them on fine or ordinary paper, in sufficient number to pay our expences, and then an immense number on the commonest paper. These latter we sent to hawkers and booksellers free of costs, or  
nearly

nearly so, who were to circulate them among the people at the lowest rate. These were the means used to pervert the people and bring them to the present state you see them in. I shall not see them long, *for I shall die of grief and remorse!*"

This recital had made the company shudder, nevertheless they could not but be struck at the remorse and horrid situation in which they beheld the speaker. Their indignation for Philosophism was carried still further, when Le Roy explained the meaning of ECR : L'INF : (*écrasez l'infame, crush the wretch*), with which Voltaire concludes so many of his letters.

The *Second Volume* contains an account of the *anti-monarchical conspiracy*. Many reflections present themselves to us on the contents of this volume, particularly on that part of it in which the author undertakes to prove that the free masons had a great share in producing the French revolution. He intimates that the principles of liberty and equality were among the secret doctrines of the antient mysteries; that they certainly made a part, if they were not the essence, of the arcana of the Manicheans; that they survived the general destruction of the sect, and were found among its descendants in the East by the Knights Templars when they made their eastern conquests; that they were the real cause of the extinction of that order, but that they were not generally communicated among the body of Templars, a few only having the knowledge of them; that they were preserved by these few, but with determined and increased hatred to royalty, on account of the persecution which they had just suffered from the reigning sovereigns; that to the remnant of the Knights Templars, the free masons owe their origin; that the free masons must be divided into the various stages of apprentices, masters, elect, Scottish lodges, Rosicrucians, and Kadoschs; that the first two Kadoschs are generally nothing more than clubs of good-humored persons, indulging themselves in the pleasures of the table, and systematically performing acts of the greatest beneficence: but that, among them, there are sometimes found designing members of the higher lodges, who avail themselves of the opportunities which occur, of propagating the occult doctrine, and are particularly attentive to familiarize members to the extreme notions of liberty and equality, by frequent repetition of those words, in their discourse and their songs: that the veil is just drawn up to the elect: that it is drawn up somewhat higher in the Scottish lodges,—but that even there, most of what is important is kept from sight: that much is revealed to the Rosicrucians, and almost every thing discovered to the clubs of the Kadoschs: that there the members vow eternal hatred both to Christ and to royalty: that, horrible as the Kadoschs are, there is one lodge of masons still more horrible; and these

are the illuminated;—their hatred is not confined to Christ and to royalty, they are leagued to extirpate from every form of government all belief of a God.

Vol. II. concludes with the Kadöschs: the author reserving the history of the illuminated for a third volume.

It was our intention to include in the present Appendix a review of the second volume, and to give our sentiments, at some length, on the author's notions respecting the influence of the free masons on the French revolution, and their supposed descent, through the Templars, from the Manicheans:—but, after some consideration, we find the subject of this second volume so much connected with the materials of the third, that we think it necessary to defer our review of the former till the latter shall lie before us.

ART. IX. *Philosophie de Mons. Nicolas*, i. e. *The Philosophy of Mons. Nicolas*. By the Author of *The Human Heart unveiled*. 12mo. 3 Vols. about 300 Pages in each. Paris. 1796.

WE at first suspected that irony was couched under the title of these volumes: but we were speedily convinced that every page had been penned in sober sadness; and we are concerned to say that the philosophy of Monsieur *Nicolas* is an ideal chaos, in which dullness and madness contend for mastery. We shall state the heads of a few of the sections and chapters, and then translate a specimen, sufficient to exemplify the spirit of the author's philosophy. An extract may be endured from a production, of which the whole is intolerable.

1. Idea of the system of the universe; 2. of the planets; 3. of the earth, and its chrystallisation; 4. of the comets; 5. origin of the planets; 6. planetisation of the comets, and their necessity in the solar system; 7. whether the comets are inhabited; 8. life of the planets; 9. death of the planets.—239. The comets and the planets are brothers and sisters. Effects of their contact. 240. Does the intelligence of man improve, as the planet approaches the sun. 362. The terrestrial epidermis is calculable comparatively with ours. 363. Confirmation of the opinion of the existence of giants. Lice of the earth, when a comet: we are the nits. 430. That the parasitical animalcules of man and animals are necessarily produced on him, as he is himself on the epidermis of the earth; and that they are the effect of the superabundance of nourishment.

We will now exhibit the developement of some of these curiosities:

Vol. II. p. 226. 'It is certain that we have never penetrated into the interior of the substance of our mother. Vegetable mould is only

only her foulness (*sa crasse*) produced by her continual perspiration. The mineral earth, where lie the stones and metals, is but her insensible epidermis, which we can calculate by comparison with our own. At the end of our fingers, the epidermis has a considerable thickness. It is thinner on the covered parts, but it would be much thicker if we went naked.'—P. 228. 'I interrupt myself here to recur to an observation which confirms what I have said of the existence of giants in the human and other species. We know that there are still found skeletons of these last of an extraordinary size, and not belonging to any known species. My observation is this: our bodies being the image of the earth our mother, that which has happened to them has happened to it. Thus in infancy we had lice. The great animals that existed on the earth, when a comet, were monsters, in comparison with us. They incommoded the earth, and occasioned itching. She got rid of them, as we get rid of our vermin. She united herself to a body similar to herself, as her moon or some comet, which crushed or roasted or stifled or drowned them. Now the earth is old; and, by her proximity to the sun, she has only nits instead of lice; and they cannot act sensibly on her old epidermis, which is more callous than the tender skin of her youth:—but she has still vegetable giants, viz. great trees.'

The following calculation almost immediately follows:

'Our largest lice, being two lines in diameter, are to a man six feet high as 1 to 432. Accordingly, the first giants, those Briareuses who are celebrated in antient story, could only be 432 times smaller than the plaact. The earth, in its comet state, was probably, as at present, 9000 leagues in circumference, and 3000 nearly in diameter. Briareus and his equals were then little less than twenty-one leagues in circumference. Such were the first great beings on the comet, newly brought forth, whether it came from the sun or was produced from a planet in child-birth.'

This is all deduced from the following 'certain principle.' *Every thing in nature has a general or individual life. Every thing is a type and image. The great beings, God, the suns, the cometoplanets, are types. God is a type for the suns; the suns for the cometoplanets; the cometoplanets for the animals which dwell on their surface.*

The author assures us that he writes under the immediate dictation of Nature. He does not introduce more consistency and connection, because the reader ought to perceive his manner, his march, or rather his inspiration: see vol. ii. p. 235.

After these examples, we need not stop to delineate the character of the present extravagant performance. One of the chapters, however, tempts us to add a few words. The learned reader will see at once why we have not given them in English. *In capite 82, cui titulus, anecdotes sur les experiences physiques du Roi de Prusse, Frederic II., autumat noster, jussu regis Borussiae, Frederici II. nefanda experimenta super*

*super hominibus cum brutis animalibus coeuntibus capta esse, idque felici quoad prolem successu: præsertim in sue, & aliis carnivoris. Congressus quidem cum herbivoris non esse infecundos; sed prolem periisse, propterea quod multum cibi genus rite appeteret.—Hæc vana et falsa esse quis non videt? Credere fas est quendam e familiaribus auctori hujus libri, homini insulso ac ridiculo, hæc fabulâ illuisse.*

The work entitled *the Human Heart unveiled*, by which the author characterises himself, is unpublished. It will make 12 volumes; and those who may desire to possess themselves of it need only subscribe their 24 livres at the printing-house of the *Cercle Social* at Paris.

ART. X. *Memoires de Physique & d'Histoire Naturelle, &c. i. e.* Memoirs of Natural History and Natural Philosophy, established on Bases of Reasoning, independent of all Theory; with an Exposition of new Considerations on the general Cause of Solutions; on the Matter of Fire; the Colour of Bodies; the Formation of Compounds; the Origin of Minerals; and the Organisation of living Bodies; read to the first Class of the National Institute at the ordinary Sitzings. By J. B. LAMARCK, Member of the Institute. 8vo. pp. 412. Paris. 1797. Imported by De Boffe, London. Price 7s. sewed.

IT appears that this essay of transcendental chemistry is but the continuation of a series of labours, undertaken by M. LAMARCK to rectify the logic of this important science. We are, however, only acquainted with his *refutation of the pneumatic chemistry, and his researches*, by the frequent mention of them in these memoirs; and we need not regret the privation, as it is sufficiently manifest that he who has read one has read all.

As the pneumatic or Lavoisierian theory is, we imagine, the only one now received in France, we suppose it to be on this account that M. LAMARCK levels his arguments against it in particular. His general principles are equally adverse to every mode of explaining phænomena, that has been adopted by the chemists.

The author did not find himself under the necessity of making a single experiment. No established fact, he thinks, opposes his principles and their consequences; and, in his preliminary discourse, he begs to be stopped by any auditor, versed in the processes of chemistry, when any acknowledged experiment is in contradiction with what he advances.

The foundation of the philosophy of this writer is that all compounds exist by virtue of their *essential* (or integral) *particles*. Of such particles consist their *visible* masses; if they be either liquids or solids; and their *invisible* masses, if they be elastic

elastic fluids. The essential particle is composed by a certain number of simple principles, united in certain proportions. As long as the particle preserves its nature, the number, proportions, and arrangement of its principles remain the same. Thus in lime-stone a particle of lime is not attached by affinity to a particle of carbonic acid, so that the nature of each is preserved. Every compound, therefore, is of a simple or identical nature; and no compound can arise from the combination of other compounds, still existing as such. This is illustrated by fictitious diagrams, in the case of the calcination of lime-stone.

The essential particles of compounds are formed of a number of elementary principles; and in chemical operations, what is added or withdrawn is in no case the essential particle of a compound, but simple or primitive elements. Thus, in the calcination of lime-stone, it is not water nor carbonic acid, as such, that is separated,—but one set of elementary particles unite to form the essential particles of the quick-lime, another those of the water, and a third those of the carbonic acid. In general, the author maintains that *no product of analysis is contained in the matter subjected to chemical operation*. When, therefore, he objects to the pneumatic chemists that they hold products and residues to be already present in compounds, on which either nature or art effects a change, it is obvious, as we before observed, that he combats a doctrine long anterior to the new French theory. It has, for instance, been supposed, since the time of Glauber, that such and such neutral salts consist of certain acid and certain alkaline particles: whereas M. LAMARCK insists that the elements of the given acid and alkali are fused (if we may so speak) into an essential molecule or particle of the neutral compound. *Affinity*, according to him, is not a particular force or tendency; it is merely an aptitude to union—the result of a suitableness (*convenance*) in the nature of certain substances, or in the shape of their particles, which allows of the aggregation of these particles, so that they may cohere in masses. Electric attraction is a pure chimera.

This, we believe, will suffice to give the attentive reader an idea of the author's *fundamentum chemicum*; and an inattentive reader would not be able to collect it from the whole original work. The manner in which the author directs his attacks against the proper tenets of the pneumatic chemists cannot be sufficiently explained within the compass of one of our articles; and it may be sufficient to say that he rejects the *radicals* of the gasses, as imaginary existences, and oxygene among the rest. Fire alone, in its different states, constitutes at once the car-  
bone,

bone, the hydrogen, oxygen, and azote of M. Lavoisier's school.

The curious inquirer will wish to be told on what principle M. LAMARCK supposes compounds to be formed, since he denies the existence of elective attraction among primary particles. On this head, we shall translate part of his own summary :

‘ No existing compound contains its constituent or elementary principles in their natural state. They are deprived of their freedom, and of all or most of their proper faculties. Some are extremely modified. No principle or element can have a tendency to lay itself under restraint, nor to enter into a state of combination. This is repugnant to reason, and therefore impossible. If any elements have been forced to quit their natural state, and to combine for the formation of a compounded body, they have not done it of themselves—they have not imprisoned and modified themselves by virtue of any tendency to that effect :—but they have been constrained by a peculiar external agent. The elements that have been forced into a state of combination have necessarily a *tendency* to disengage themselves. This tendency has an energy depending on the nature of the elements existing in combination, or the state of combination in the compound which holds them.

‘ Every essential particle has a natural tendency to self-destruction, since its constituent elements really tend to extricate themselves from their state of combination :—but this tendency, sometimes repressed and sometimes on the contrary ready to act on the slightest provocation, presents many degrees of intensity, according to the nature of given compounds. Chemical actions, known under the name of *solutions*, first produce the destruction of compounds, and afterwards give rise to a new compound, resulting from the union of such of their principles as have not flown off, or separated themselves in some way.

‘ Solutions take place from the tendency to decomposition in the essential particles of compounds—a tendency which must be very powerful in one at least of the compounds ; and which, being partially carried into effect, on the whole produces in the state of the elements of the compounds some diminution of concentration or accumulation.’

Now let him who has read thus far read on and wonder :

‘ All the compounds, observed on our globe, are owing, directly or indirectly, to the organic faculties of beings endowed with life. These beings, in fact, form all the materials of the compounds, as they have the power of forming their own substance. To form it, one division, viz. vegetables, has the power of effecting the first combinations, which they assimilate to their own substance. The residues, and the spoils of bodies that have been endowed with life, serve for the uninterrupted production of all the mineral and inorganic matters that are any where to be discovered. This production is an evident result of the alterations and decompositions which these residues and spoils successively undergo. In a word, this produc-

tion is a continual analysis, performed by Nature, of these spoils of living bodies, and minerals and inorganic substances are but the results of it.—

‘ The complete (or native) metals differ but in one respect from the other products of that analysis which Nature is perpetually carrying on. They are owing to circumstances that occasion the addition of *carbonic fire* to appropriate earthy compounds, which this operation metallises.’

- For the *modus operandi*, according to which the organic tribes subdue and yoke together the reluctant elementary principles of creation, we must be permitted to refer to the *Memoirs*;—and we cannot promise the severe reader great satisfaction there. The quotation which we have given contains the outline of a philosophical romance, which in some hands might have turned out, at least, amusing :—but M. LAMARCK is not a *Buffon*.

We cannot, however, but sympathise with him when we read how he was treated by his brethren of the Institute :

‘ It was (he observes) for the interest of science, and advantageous to myself, that my philosophical principles should be there discussed in detail and severely scrutinized. I hoped to derive much information from the debates, to which the reading of my memoirs would naturally give rise ; and I promised myself to turn it to good account :—but I was deceived in my expectations. The effect of my readings in the first class of the Institute was quite different from any thing that I could have conceived.

‘ Without doubt, what I underwent on that occasion signifies little to the reader. He has nothing to do with the contempt and odium with which I was received by the overbearing and interested members of the class ; nor with the constant refusal of the chemists to discuss any of the questions proposed in my memoirs, though most of them were altogether new.

‘ All that I will say is, that, perceiving that my readings (which they interrupted under different pretexts) were disagreeable to several of my colleagues ; and having certainly no intention of disoblighing them, nor of mortifying any one ; I ceased to solicit the continuation of the readings. I did not even finish the fourth memoir, though I had begun it.’

This modesty is commendable ; more especially in a Frenchman, and in the case of his own system. We hope that in proportion as M. LAMARCK was the less obtrusive on this occasion, the more indulgence he will hereafter experience.

The volume contains a variety of elaborate tables, composed for the elucidation of the author's opinions on all the subjects enumerated in the title.

ART. XI. *Theorie de la Terre, &c. i. e. The Theory of the Earth.* By J. C. DELAMETHERIE. The Second Edition, corrected and enlarged. 8vo. 5 Vols. Paris. 1797. Imported by De Boffe, London. 11. 5s. sewed.

IN the Introduction to this extensive and multifarious work, M. DELAMETHERIE has thus stated his design :

‘ Although our knowlege is not sufficiently advanced for a complete theory of the globe, yet the mass of facts collected by observers is so considerable that we can pronounce with certainty on various points. We have satisfactory probabilities on others:—but there are some which still require new observations and experiments. By composing a history of the earth, in which the points that are *ascertained*, those that are *probable*, and those that are *doubtful*, shall be carefully distinguished, the philosopher may advance this branch of science. Observers will confirm the first, and rectify the last. Their steps will be the surer. Such is the end which I have proposed to myself.’

Of these five volumes, the first and second contain the mineralogy ; the third, speculations on the powers and properties of matter ; the fourth and fifth alone are dedicated to the theory of the earth. It appears, therefore, that we have two or three distinct works under one title: We shall make observations on each in their order.

M. DELAMETHERIE appears to have taken real pains with the first of his subjects. He devotes nearly 60 pages to preliminary considerations on the colour, transparency, lustre, hardness, and similar sensible or physical qualities of minerals. After the example of M. *Werner* and others, he has endeavoured to render these qualities more characteristic by a sort of scale. It is to be regretted that we have no means of fixing any of the points of these scales. Such, however, may be discovered: but, on account of the endless variety of composition, they will always be attended with uncertainty when applied to the discrimination of minerals. As an example of the manner in which M. DELAMETHERIE proposes to designate gradations in sensible qualities, we may take part of his article *lustre*.

‘ I have expressed by 10,000 the most intense degree of this quality. The colourless and spotless diamond has of all known minerals the brightest lustre. 10,000 then will be the maximum of this quality.

‘ The sapphire, the most splendid body after the diamond, is very far from having the same brightness. Hence the lustre of the diamond being 10,000, I have estimated that of the sapphire at 8000, and that of the ruby at 7500.’

The author gives a distinct and agreeable view of the progress and present state of *chrysallography*. Having traced this

this curious branch of science from Anaxagoras to *Romè de L'Isle*, he observes that

'The most valuable result of *De l'Isle's* labours consists in his having determined the primitive form of every chrystallized substance, and having proved that all the other forms are only modifications of this: a truth which is the foundation of chrystallography.

'*Gahn* went farther. Having broken a dog-tooth (calcareous) spar, he found that the chrystal was entirely composed of small rhombs, like those of the primitive calcareous spar called Iceland spar.

'*Bergman* seized this idea of his pupil; and, as he combined geometry with physical science, he demonstrated that every chrystal is composed of other smaller chrystals, variously piled, but in each case according to certain laws of decrement. These little elementary chrystals are called the *constituent particles* of a chrystal. In this manner, *Bergman* developed the mechanical structure of various chrystals.

'*Häuy* pursued the idea, and applied it to various chrystallized minerals. He determined the laws according to which the decrements take place, after certain data which he assumed.

'Several other philosophers have attended to the subject. We may now consider it as certain that every chrystallized substance is composed of particles that have a determinate figure; that these particles are piled or super-imposed on one another, according to laws of decrement or retreat, which are constant in every variety of chrystal; and that the different laws of decrement give all the varieties of form of the same substance.'

A speculation concerning the figure of the particles, of which chrystals are composed, is afterward pursued through nearly 20 entertaining pages.

Airs, waters, sulphur, and a few analogous bodies, metals, acids, alkalis, earths, neutral salts with stones (*pierres*), and stony (*pierreux*) neutral salts, volcanic stones, and fossils, constitute M. DELAMETHERIE's ten classes. To this arrangement, as to others, many objections might be made by a minute critic. It may be condemned as a mongrel classification; for the most part chemical, but in other respects without any clear principle. The class of airs, for example, brings together substances altogether dissimilar in their properties; and when we have a class of acids, it is manifestly absurd to place the carbonic acid in another class. Class III., containing sulphur, phosphorus, carbone, coal, and plumbago, has no general title; the want of which is an impropriety:—but the truth is that the author could find no chemical denomination which would not be equally applicable to metallic substances. The one and the other are said to consist (pp. 93, 94) of an unknown base, combined with the *principle of combustion*. Both combine with pure air and the *causticon* to form acids or oxyds. The

junction of the neutral salts (as carbonate of pot-ash, nitrate of ammoniac) in one class, with breccias, pudding-stones, and flint, seems to be taking great liberties with analogy. Why separate volcanic earthy compounds from other earthy compounds? especially when volcanic sulphur is not classed apart from sulphur of other origin?

The substances of the last class should be distributed among the others. Stone-coal, jet, &c. should rank with anthracite; which, as is remarked, p. 78, will 'answer the same purpose as ordinary coal.' The author places the diamond in the centre of the earths. After having mentioned the experiments of *Lavoisier* and *Tennant*, he strangely observes that 'these experiments afford a confirmation of the opinion that the diamond is a stone of a peculiar nature.'

As editor of the *Journal de Physique*, M. DELAMETHERIE was in the way of philosophical news; and he has availed himself of the advantage. The latest analyses of compound fossils, as those of *Klaproth*, are accordingly to be found annexed to his species. The accurate mineralogist will find no small pains bestowed on the arrangement of this difficult department; and, in many instances, very successfully. We fear, however, that the example of M. *Werner* in changing names will lead to much uncertainty in this science. Our author has also imposed, *suo jure*, a great number of new names. If this practice were for a while perplexing in chemistry,—mineralogy, the student of which cannot at pleasure submit to the examination of his senses the subject of so many synonyms, may be reduced by the caprice of denomination to a state of inextricable confusion.

Vol. III. belongs to the high speculative philosophy—*la haute philosophie*—and has a very remote connection with the theory of the earth. The nature of the subjects treated in this part of the work will be sufficiently exemplified by the titles of the first and last five sections. Of the first particles of matter—of the figure of the first parts of matter—of the proper force of the first parts of matter—of communicated force—of impulse—of the caloric in the celestial spaces—of the luminous fluid—of colours—of the gravific fluid or æther—of the spaces between the celestial bodies.—The reader will be curious to know how these abstruse questions are discussed. We shall satisfy him as far as is practicable on our part; and for this purpose we select the author's principal observations on the gravific fluid:

'Most philosophers now admit that universal gravitation is the effect of a particular fluid:—but what is the nature of this fluid? It cannot be any sort of air, since gravitation takes place in the vacuum

uum of the air-pump. The magnetic fluid acts only on iron. The electric fluid does not exert an uniform action on all bodies. Consequently, neither can be the gravific fluid.

‘ Fire, or caloric, is one of the causes of the force of repulsion and of that of expansion, which are opposed to those of gravitation.

‘ There could be none, then, but the luminous fluid which could be suspected of performing the functions of the gravific fluid. Yet it does not appear to me to possess its properties; for light takes eight minutes in coming from the sun to the earth. Now this movement, whatever be its nature, is too slow to correspond to the phenomena that are to be referred to the fluid which produces universal gravitation:—for this gravitation appears to act instantaneously, or nearly instantaneously. Hence the gravific fluid must be perfectly elastic, because, in bodies perfectly elastic, the communication of motion appears instantaneous.’

After a short calculation, the author thus proceeds:

‘ Whatever hypothesis be admitted concerning the rarity and elasticity of the gravific fluid, it is plain that these qualities are incomparably more intense than in the luminous or any other known fluid. We must conclude that the gravific fluid is a peculiar fluid, different from air, the electric, the magnetic, the caloric, or luminous fluids:—but it will be mixed with them. It has been termed æther.

‘ The resistance which such a fluid will oppose to bodies that traverse it must be, if I may so speak, nothing. Besides, the *movement of fluidity* of this fluid, which gives to all its parts a movement of gyration, will diminish this resistance more and more.

‘ In speaking of the hardness of bodies, I observed that the gravific fluid is one of its principal causes, and that it makes a part of their particular atmospheres. In the chrySTALLISATION of each terrestrial body, one portion of the gravific etherial fluid remains interposed between their parts, and the other is repelled to their surface. I have demonstrated that all the fluids, which enter into the particular atmospheres of bodies, are thus distributed. In the chrySTALLISATION of the loadstone, for example, or of the artificial magnet, a portion of the magnetic fluid remains interposed between their particles, and the rest is repelled to the surface, to constitute the magnetic atmosphere. In the chrySTALLISATION of the terrestrial globe, part of the magnetic fluid of the different magnetic bodies, of which it is composed, equally remained contiguous to those bodies; and the other was repelled to the surface of the globe, to constitute its magnetic atmosphere. The same took place with regard to the electric fluid.’—

‘ It is proved that the gravific fluid makes part of the atmosphere of every molecule of terrestrial bodies. At the re-union of all these molecules, part of this fluid was therefore driven to the surface of each of the bodies, and entered into its atmosphere. The same must have taken place at the æra of the general chrySTALLISATION of the globe. The atmosphere of each of these bodies equally divided. Part remained interposed round each of them, and part was repelled to the surface of the globe, making for it an atmosphere of gravific fluid.’

'We must extend the same supposition to the other globes or celestial bodies. Every globe then will have such an atmosphere:—but how will the fluid act?' [The author assumes that its action will be directly as the mass of the globe which it surrounds, and inversely as the square of the distance.] 'Consequently, the portion of this fluid surrounding the sun will have great power:—the action of the portion of this fluid that surrounds each planet and comet will be likewise proportional to the mass of each.

'I have shewn that each of these great bodies has a rotatory movement round its axis, and another in a right line. These two motions are like those of a cannon-ball, moving on its axis and impelled forwards.

'The gravific fluid, enveloping each globe, acts on all the bodies that compose that globe, or that are found at its surface, which occasions their tendency towards its centre:—but its action extends to distances more or less remote, and influences the other globes that lie within the sphere of its activity.

'As the sun's mass exceeds that of all the planets and comets of his system, his gravific fluid acts with great force on all these bodies, which are attracted to him by a centripetal force. This force, combined with that of projection, makes them describe elliptic curves round the sun.

'Every planet, every comet, has equally a gravific fluid that acts on the sun. He is therefore attracted by each of these bodies.'

After having remarked that the movements of all the bodies, composing the solar system, will be disturbed by the gravific fluid of the earth, supposing it to reach to them, M. DELAMETHERIE concludes: 'This explanation of universal gravitation appears to me the most conformable to the principles of sound philosophy.'

We have placed this long passage before our readers, that each may determine for himself how far this and similar speculations are worthy of his regard. To us, it seems an instructive example of the difference between *theory*, which marshals facts, and *hypothesis*, which introduces fanciful agents into nature, and merely substitutes a new description in the place of that which confines itself strictly to information, simply such as the senses convey. Fictitious representations of this kind, when they lead to nothing farther in the way of observation and experiment, in our opinion as little belong to sound philosophy, as the imagination, current among Barbarians, that the glittering weapons of armies in the air produce the phenomena of the Aurora Borealis.

To the idea here given of the slight texture of our author's speculations, it is but just to add that the third volume contains also several interesting passages, extracted or abridged from works little known in this country; particularly those of the great astronomers *Lagrange* and *Laplace*.

We shall reserve our account of the two concluding volumes, which alone properly correspond to the title of the whole, for a future occasion.

[To be continued.]

ART. XII. *An Inaugural Dissertation on the Operation of Pestilential Fluids upon the large Intestines, termed by Nosologists Dysentery.* Submitted to the public Examination of the Faculty of Physic, under the Authority of the Trustees of Columbia College in the State of New-York, William Samuel Johnson, LL.D. President, for the Degree of Doctor of Physic, on the 3d of May 1797. By W. BAY, Citizen of the State of New-York. 8vo. pp. 109. Printed by Messrs. Swords, New-York. 1797.

IN our Appendix to vol. xx. N. S. we took notice of a dissertation by Mr. *Saltonstall*, in which Dr. *Mitchill's* new hypothesis respecting contagion was unfolded. The present dissertation is designed as a prosecution of that inquiry. In our account of it, we hope that we shall not be forsaken by that spirit of liberality, by which the author in his address to us at the close of this Essay compliments us with having been guided on similar occasions.

The *Introduction* consists chiefly of a long quotation from Dr. *Mitchill*, in which that Professor endeavours ingeniously to explain the origin of the Greek names of *fire* and *corruption* (*πῦρ* and *πνอย*). This he supposes to have been common to both, because there is a considerable resemblance in the manner in which these two agents destroy dead bodies. He then shews how the derivatives from *πῦρ*, *fire*, came to signify complaints in which much heat was accumulated. As diseases accompanied with great heat were called by a name synonymous with fire; so, where the heat was small, they were expressed by a word signifying smoke; and such is the typhus (*τυφος*) of the present day.

In the first part of his Dissertation, Mr. BAY treats of digestion and chylicification, after *Spallanzani*, *Hunter*, and others. Speaking of the bile, he proposes an hypothesis which we must not pass over. According to him, *the principal use of the bile is to prevent diseases arising from the putrefaction of animal and vegetable matter.* These diseases, by the hypothesis, arise from septic (or nitrous) combinations generated in the bowels, or externally; and the bile, which contains fixed and volatile alkali, united to carbonic acid, by neutralising them, prevents their bad effects.

This theory easily applies to dysentery. Animal substances containing the basis of the pestilential fluids, when eaten in a tainted state and under certain other circumstances, generate

deleterious combinations beyond what the bile can saturate. They then create inflammation in the bowels; whence gastritis; but chiefly dysentery.

The manner in which the author treats his subject will be seen from the two following quotations:

'This chemical union of septon (azote) with the principle of acidity (oxygen) forms a very active fluid, which, coming in contact with the intestinal tubes, produces inflammation and excoriation. This corroding fluid is the cause of the vast quantities of blood which is voided by some dysenteric patients, from its destructive quality acting upon the blood vessels: it is so very active, that, during the time of evacuation, the anus will become excoriated. If the action of this deleterious fluid be suffered to remain, gangrene and all its concomitant evil will follow. This matter of contagion will enter the mass of blood, and produce that constant attendant on this disease, called the dysenteric fever. How this pestilential fluid should get into the blood will be easily understood: its miscibility with watery fluids enables it to be taken up by the absorbent vessels, and pass with the chyle into the circulating mass. But this disease does very frequently originate, from a pestilential state of the atmosphere, and from the poison taken in with the drink, and mixing with the saliva, and by the absorbing vessels on the surface of the body: if to these external causes be added those produced or generated in the intestines, the violence of the disease will be increased. The appearances of the blood are also very remarkable: there is a large proportion of serum, of a yellowish green colour; the blood is of a dark colour; the right ventricle of the heart is generally filled with blood of a more fluid consistence than the left, the left ventricle is found nearly empty with polypi. The pestilential matter circulating with the blood operating upon the heart, by its stimulating power wears out the excitability, and produces death, by indirect debility. This is evident from the state of the pulse; in the beginning of the disease the pulse is hard and full, as it ought to be from the operation of stimuli upon the heart; but, as the disease proceeds, the pulse grows smaller and weaker, and begins to intermit, until death is ushered in to close the scene: this will take place in proportion to the virulency of the infectious matter, and also in proportion to the degree of excitability in the heart.' —

'That the decomposition whereby this combination is formed does take place in the alimentary canal, has been shewn in sect. 6; and that the acid is formed during the decomposition of animal substances, will appear from the use to which substances, when undergoing the putrefactive process, are put by the manufacturers of the septite of pot-ash (nitre). Hence, then, it is evident why this disease is of so frequent occurrence in armies and on board of ships of war, where the chief diet of the soldiery is meat, and that not of the best kind; for it is a well established fact, that meat cured with salt to keep it from becoming putrid, is more or less tainted in that season of the year when this disease is most frequent among the common soldiers. The concocting process of these men becomes debilitated, from the

fatigue

fatigue and hardships to which they are exposed; together with the too free use of spirituous liquors: from this debilitated state of the organ of digestion, the food remains in the stomach uncooked, putrefaction takes place, and in this state it is sent forth into the intestinal tubes; but, from the quick motions of the small intestines, it is prevented from producing any bad effects there, and it is with rapidity sent to the large intestines; there, by means of the slow motion which these parts are endowed with, the putrid mass remains stagnant for a time, and the putrid fermentation takes place with great rapidity; and during the process, this pestilential fluid is formed, and continues to receive additions as long as there remains matter to undergo this ferment. Further, that animal diet is capable of imparting this deleterious quality to the fæces, is proved from what happens to persons in different grades in the army; for, during the time this disease is found among the soldiers, the officers are rarely attacked with it. This, then, is just as it ought to be, agreeably to the doctrine I have been endeavouring to establish; that persons, from their peculiar situations, should be more subject to a visitation of this disease than others, according to their ability of procuring the necessaries of life.

If our opinion were desired concerning the success with which the general doctrine, delivered in this Dissertation, has been supported by its several advocates, we must acknowledge that we can hardly discover more than the faintest glimmering of probability in its favour. Mr. BAY thinks that the experiment of *Homburg* leaves no doubt that 'this (the septic) acid is more or less constantly formed in the intestinal tube.' This is a capital point, and ought not to have been left unascertained by our theorist:—but, if *Homburg* were not in a mistake, (and he only judged of the nature of the substance by a single property,) still it would not follow that dysentery is owing to any nitrous combination present in the bowels. The medical pneumatic speculations in this country have lately led to the most copious use of the nitrous acid; and without any such effect. The cases of dysentery here given, and in which alkali is represented as useful, are altogether inconclusive: for opium was also freely administered; and we are disposed to believe that the anodyne clysters alone would have relieved the tænesmus. That nitrous acid renders the bile turbid brown, and that bile, resembling coffee grounds, is vomited in some fevers, is an ingenious combination of facts:—but, without septic (nitrous) acid in the bowels, this colour might have been produced by other causes. An altered state of the secretory organ occasions an alteration in both the colour and consistence of the bile. In short, the evidence is in no respect pointed. From any thing that appears, the gaseous oxyd of septon (azote) may be inhaled, dilute, or taken in water, without exciting fever or dysentery, as freely as nitrous acid.

may be said of the whole septic tribe. The matter of contagion we must still suppose to be something much more evanescent, and capable of performing its business in much smaller quantity.

An Appendix to this Dissertation consists of letters by Dr. Mitchell. They exhibit marks of much ingenuity, as the reader will perceive from the following small sample, with which we must conclude:

‘ Among the tokens of putrescent fever, as it occurs in the Island of Jamaica, especially when putrescent tendency is communicated from the *primæ viæ* to the rest of the body, there frequently comes on, towards the end of the distemper, an uncommonly fine and delicate bloom of the complexion, while the edges of the tongue are clear and of a beautiful red in their colour, and the lips smooth and of a cherry-like appearance: when this beautiful blooming colour prevails, which is not natural to the patient, there is always reason to suspect danger. It is presumable, that, in such cases, a highly oxygenated septic acid is formed in the alimentary canal, which is absorbed by the lacteals with the chyle, and carried into the blood-vessels, where, instead of attracting oxygen from the vital fluid, as septic gas does, it will give out a portion of its own oxygen to the blood, and impart to it a remarkable and unusual degree of redness. This property, which it possesses in common with vegetable and other acids, may thus heighten the colour of the blood, which, at the same time, from its tendency to lessen the living energy of the heart, by excessive stimulation, may be very operative in undermining the animal fabric, which it thus destroys, while it beautifies.’

If these inquiries should be pursued, we shall be happy in attending to their progress.

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ART. XIII. *Vite dei Pittori Antichi Greci e Latini, &c. i.e.* The Lives of ancient Greek and Roman Painters; compiled by P. M. GUGLIELMO DELLA VALLE, Minor Canon. 4to. pp. 340. Siena. 1795.

WHILE the talents of Cipriani, Bartolozzi, Angelica Kauffman, and our countryman Flaxman, by their ingenious imitations of Grecian and Roman models in sculpture and painting, keep alive the love of the antique, whatever tends to illustrate the arts of antiquity, or to preserve notices of ancient artists, must be acceptable to the man of taste. The learned works of Grævius and Gronovius, of Montfaucon, F. Junius, J. Spense, Winckelman, and Count Caylus, are inexhaustible treasures, from which the modern painter and sculptor may be proud to borrow his most brilliant designs, and his most successful executions. With sincere ardor, we exhort our youthful artists to persevere in the study of ancient models:

“*Nocturnâ versate manu, versate diurna.*”

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The present compilation displays reading, diligence, and zeal; we expected, indeed, from the pen of an Italian, much discussion of various branches of *Virtù*; and we are not disappointed in respect to the quantity of exertion which he employs, and of the enthusiasm which he displays. Much of whatever was to be found in the classic authors of Greece and Rome, respecting the lives or the works of antient painters, is here brought forwards with laborious research; and the compiler has added explanations and comments on various difficult passages, with much sagacity and with frequent success. To the authorities of Isocrates, Plato, Lucian, Strabo, Philostratus, Athenæus, Suidas, Ælian, Cicero, Horace, Pliny, Ovid, Quintilian, and Aulus Gellius, he has judiciously subjoined the observations of modern writers of learning and taste, on the obscure passages and hints which those antient writers have left to posterity, respecting the valuable remains of art. We unwillingly observe, however, that the passages quoted in the Greek language are almost uniformly mis-spelt; and that many Greek authors are quoted in translations: which circumstances created in us a suspicion that Sig. DELLA VALLE is not sufficiently conversant with the original writings of Plato and Isocrates. The passages adduced from Pliny the elder appear judiciously chosen, and in some cases happily explained. In his notes subjoined to the life of Parrhasius, the observation on the terms of Pliny, B. 35. c. 10. '*Primus argutias vultus dedit*,' is clear and convincing; and in the supplementary pages to the Life of Zeuxis, the dissertation on the *Moneromatic* paintings of the antients is written with knowledge and perspicuity, in opposition to some unscientific remarks of other commentators on Pliny, on the encaustic method of painting used in the fresco paintings of the antients. Signior DELLA VALLE, in his preface to this compilation, has also well explained the passages of Pliny relative to this art, and has judiciously seconded his remarks by parallel citations of Vitruvius.

Our English readers will find a very satisfactory account of this antient mode of *burning-in* colours with fire and wax, with modern improvements, in a learned article on that subject in the Scotch Encyclopædia; and if the author of this compilation had seen that paper, he would probably either have omitted the passage at the end of his preface, or would have enlarged it by a fuller detail of the renewal and improvements made in the practice of *imistion* in painting, laid before our Royal Society a few years since:

Besides the compiler's preface, which contains much history and anecdote of the arts of antiquity, and the supplementary notes added to the life of each painter, which pursue  
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the same tract of explanation, a vocabulary of antient technical terms is added for the farther information of the reader. Those, however, who have perused Pliny, the voluminous works of Grævius and Gronovius, or F. Junius *de Picturâ Veterum*, will find little information or amusement in this compilation; and, knowing the scarcity of notices of antient artists contained in the prose writings of the Greeks and Romans, they will not expect much biographical entertainment. We recommend the lives of Apelles and Zeuxis in preference to the others, as being most full and satisfactory. To the style of Signor DELLA VALLE we can give very little praise: it bears strong marks of obscurity of diction and affectation of sentiment: the introductory paragraphs, by which each painter's life is preceded, are obscured by the tenfold darkness of metaphysical rhapsodies,—while the reader is amazed, confounded, and disgusted with these vehement efforts of the writer to elevate his language; and, in many passages, the phraseology seems to be the author's own fabrication.

On the whole, therefore, though we commend the industry and learning of the compiler, we cannot think that the work is conducted with either spirit or taste. It is not from the prose writings of Greece and Rome, that we are to look for satisfactory accounts of the antient arts. The few shining fragments in Herodotus, Plato, Thucydides, Xenophon, &c. are too thinly scattered, to throw any strong mass of light on the antique; and we have often to praise the diligence and ardor of Pliny, more than his taste, his perspicuity, or his accuracy.—We were surprised to see so few passages on the subject of the arts of antiquity borrowed in this volume from Pausanias; and we were little inclined to think that the rhapsodical Philostratus could supply, in any degree, the absence of that intelligent traveller. The poets are the best interpreters and the most faithful treasurers of the merits of antient art. F. Junius, *de Picturâ Veterum*, already mentioned, has made his treatise very pleasing as well as instructive, by having recourse to these sources of information. Horace, Virgil, Ovid, Catullus, Martial, and the Greek Anthologia, supplied that elegant author with various and beautiful illustrations of his subjects; and English writers of taste have followed his example in their judicious and delightful method of treating the subjects of antient art. The scholar will scarcely consume much of his time in perusing the present work; and the English reader may find more instruction and amusement on this subject in the elegant treatises of Addison, Spence, Webb, Stuart, Reynolds, and Darwin.

An engraved bust is prefixed to each memoir.

ART. XIV. *Histoire Philosophique de la Revolution de France*, &c.  
 i. e. A Philosophical History of the French Revolution. By  
 ANTONY FANTIN-DESODOARDS, a French Citizen. 4 Vols.  
 8vo. About 350 Pages in each. Paris. 1797. Imported by De  
 Boffe, London. Price 16s. sewed.

IN the preface to this extensive work, the author attributes permanent value to *Rabaud's* history of the revolution, to *Montjoye's* conspiracy of *Philip D'Orléans*, and to *Fonvielle's* essay on the present state of France. Of the two former books we have given an account in vol. viii. N. S. p. 565, and vol. xx. p. 536. the latter has not reached us, and still awaits the hand of a translator. M. *Desodoards* follows these guides, but not with equal steps.

The first book treats of those peculiarities, political and personal, in the situation of the French Court, which led the way to the revolution. At p. 28, this anecdote occurs:—Louis XVI. had found among the papers of his father a memorandum, describing *J. B. Machault*, who had been minister of the marine in 1754, as adapted by the energy of his intellect and the firmness of his character to restore some elasticity to the relaxed springs of the state. The new king resolved to make this gentleman his minister, and wrote to him a long and laborious letter of invitation, with great privacy, but not without the knowledge of his valet-de-chambre, who divulged the secret. The wife of *Narbonne*, the late war-minister, was known to have much influence over Madame *Adelaide*, the king's aunt. A hundred thousand crowns were offered to her, if she obtained, by the intervention of this princess, a change of the king's intention in behalf of the more accommodating *Maurepas*. Madame *Adelaide* undertook the negotiation, went to the monarch, and talked about the necessity of entrusting the reins of government to a principal minister. The king acknowledged this to be the occupation of his thoughts, and communicated his letter; in which she objected to nothing but the address, and obtained from his ridiculous facility an immediate change of the name. Thus *Maurepas* became prime minister.

At p. 53, it is stated that M. *Necker* also obtained his place by purchase; and that the Marquis de *Pezai*, a friend to the wife of old *Maurepas*, was instrumental to the bargain. *Necker*, a minister of the crown, has been accused of a breach of honour in favouring encroachments on the royal prerogative: but, if he owed his promotion to purchase, and not to the personal bounty of the sovereign, his obligation to respect the power of the monarch was not binding on the principle of gratitude.

gratitude. The regulation of the 14th January 1789, which convoked the States General, was drawn up by him, and cannot be scarce; yet neither the present, nor any history that has passed through our hands, specifies either the qualification of the voters or the mode of election adopted in the original nomination of the representatives of the third estate.

P. 100. The taking of the Bastille is not here described conformably to the account adopted by Dr. Girtanner, (see M. Rev. vol. xvi. p. 524,) after much local investigation; and corroborated by the testimony of *Latouche* and others: but it agrees, in the main, with the original epic statement, which has been ascribed to the imagination of *Carra*. During the demolition of the Bastille, it was said to be discovered who was *the man with the iron mask*, concerning whom *Voltaire* could offer only surmises. The archives of this state-prison were seized by the multitude; papers which would have been valuable to the historian were dispersed; and some curious persons endeavoured to secure by purchase the reliques of this mass of materials. It was very common to meet with mere cards signed by the ministers, and containing the address of some prisoner;—one of these cards, No. 64,389,000, contained these words: *Fouquet arrivant des isles Sainte-Marguerite avec un masque de fer*: then three XXX, and below them the signature *Kersadon*. ‘I saw this card (says our author) in possession of the person who found it, and I offered money for it, but in vain. I then took an exact copy; and I believe that this document furnishes a complete solution of all difficulties.’ Every one knows that *Colbert* had sworn the ruin of the intendant *Fouquet*, and procured his imprisonment in the citadel of Pignerol, then an appurtenance to France. He there spent some years, escaped, and died—no one knew where. This fact is attested in the memoirs of *Gourville*, his friend. Probably, *Fouquet* was retaken and confined in the isles of Saint-Marguerite; and thence transferred in 1690 to the Bastille. *Voltaire* observes that no important personage disappeared at that period in Europe; and in fact *Fouquet*’s disappearance dates from 1664. *Voltaire* willingly gave a marvellous turn to his anecdotes. If the man in the iron mask lived until 1704, he died when 89 years of age: his mother, *Marie de Meaupeau*, lived to be 91 years old.—We doubt this solution. It appears that more attention and ceremony were observed towards the prisoner than *Fouquet* would have obtained.

The celebrated sitting of Aug. 4, 1789, in which all feudal dues were abolished, was not a disinterested but a compulsory measure. Our author describes the ubiquitary insurrections, assassinations, burnings, and massacres, which preceded this

famous day, in terms as horrible as those employed by M. *Montjoye*. (See M. R. vol. xx. p. 536.) Ever since the 14th July, complete insubordination and anarchy had prevailed, and continued to prevail till the memorable 10th of August transferred the authority to the republicans, whose strong measures restored government in France. Until the total destruction of royalty, it was the silent policy of all parties, which had not sided wholly with the king, to let every species of power expire: they believed that any fragment of the former authority might serve to reproduce the whole.

The riots of the 5th October at Versailles are described (p. 128) as a deliberate project of the Parisians, in order to obtain for their town the advantages of royal residence. The invasion of the queen's chamber in the night was wholly accidental, and no part of any plot of *D'Orléans* against the lives of the royal family. This is confirmed by the evidence adduced on the trial at the Châtelet.

At p. 153, the author allows much weight to the evidence against *Favras*, whose execution commonly passes for an unjust act.

It is stated, (p. 189,) in proof of the hostile designs of Great Britain towards France, that the reflections of Mr. Burke, from which an odious passage is quoted, were patronised by the court, while the reply of Thomas Paine was prosecuted as a libel.

The efforts made in England to obtain an abolition of the slave-trade are supposed (p. 201) to have been encouraged by Messrs. Pitt, and Wilberforce, merely to entrap the French levellers, and to induce them, by a premature emancipation, to ruin the French colonies.

It is well said of *Mirabeau* (p. 206) that his dangerous talent in literature rather consisted in choosing those objects which attract a general and factious attention, than in the ability of discussing them well. Not one of his productions has survived him.

During the king's flight to Varennes, (p. 239,) the society of Jacobins, which already existed under the name of *Friends of the Constitution*, drew up a petition, in which they solicited the assembly to decree the forfeiture of the crown. This was imitated by many provincial popular societies, and forms the first public measure which tended avowedly to republicanise France. From this time forwards, all the patriotic agitators continued unremittingly to pursue that end.

The constituting assembly, (p. 241) comprehended almost all the property of France; while the legislative assembly, which succeeded it on the 1st October 1791, comprehended nearly

nearly all the talent. No orators in the first legislature approached *Verignaud* and *Isnard*: no writers emulated *Brissot* and *Roland*.—*Syeyes* and *Rabaud* were again deputed: *Condorcet* was introduced. The treaty of *Pilnitz* soon prepared for these new heroes an arduous conflict. Their predecessors, well characterised as “architects of ruin,” had utterly demolished every antient institution, except the ecclesiastical and the royal; and bequeathed a church in schism, and a king without zeal, or power, or popularity. They had increased the pay of the troops, had constituted and hired functionaries innumerable, and, by the immense indemnities voted to magistrates, proprietors, and annuitants, whose possessions had been disturbed, they had more than doubled the national obligations. Yet they left armies without subordination, magistrates without police, and a state without revenue. Add to this, a constitution not less vicious in theory than impracticable in experiment, but in favour of which the nation was strongly prejudiced; and it will appear natural to have expected a long civil war between the hereditary and the elective authorities, in which the king must have offered provinces to the Emperor, and the republicans their colonies to Great Britain, for armed or pecuniary assistance. That constellation of brilliant men, which co-operated under the name of the Girondist party, met and overcame these difficulties. The principles which they diffused founded the commonwealth, gave cohesion and vigor to its institutions, triumphed over the anarchy at home and the coalition abroad, and produced that republican impulse in the European mind, which secures to the French nation an interior ally in all their attempts at conquest, so long as no similar republic shall have a better constitution to offer as the reward of subjection. Thus their country is rivalling antient Rome by its arms, and gaining the empire of modern Rome by its opinions.

The *Second Volume* is less occupied with the internal than with the external affairs of France. The author declares for the system of confining suffrage to land-owners. This would no doubt introduce an anti-commercial spirit of legislation, subject the lower classes to a hopeless vassalage, and defraud the inhabitants of towns, who are commonly the most informed, of their natural influence in the community.

Some notices occur (p. 130) of the illuminated or the-ophanthropic sect, whose principles are esoteric, but who are supposed to reject the Old and to socinianize the New Testament. The terms of initiation or communion will no doubt ere long be revealed.

P. 144. 'Claviere, the inventor of assignats, severely expiated his errors. Pursued by the anarchists, he was thrown into those dungeons into which Robespierre crowded his victims. Having received a copy of his indictment, and observing among the witnesses the names of his deadliest foes, he put an end to his life with a dagger.'

It is well observed (p. 182) that Louis XVI., a prisoner in the Temple, and disgusted with his insecure throne, might easily have been induced to renounce it; and that, with this abdication, the Convention ought to have been satisfied. Royalty implies prepossession as to the individual invested with it: the trial of a king, therefore, cannot be conducted with impartiality; and it is mockery to pursue, with respect to him, the forms of common law. Unmindful of the vulgar but expressive proverb that "fifty black rabbits cannot make a black hog," the accusers of Louis endeavoured to conceal the insignificance of their charges in their multitude; and, with the usual industry of tyranny, they attempted a system of cumulative treason. The only points which really concerned the violation of the constitution as accepted by him, and which were at all respectably supported, are these: that he continued paying at Coblenz his former body-guards, as appears from the register of *Septuail*: that he remitted considerable sums to *Bouille*, and other emigrants: that his brothers were levying troops abroad in his name and with his connivance: that, although the notorious incivism of his guards had occasioned their ostensible dismissal, yet he had written to them a private letter of thanks and continued their pay: that the Swiss guards were retained in defiance both of the constitution and of an express interference of the legislature; and that *D'Angremont Gilles*, and other suspicious persons, were employed by him in Paris to enrol many thousands of men for sinister purposes. All this, which might justify the suspension, incurred, by the constitutional law, at most the deposition of the king.

The opinion delivered by *Guadet* (p. 310) on the king's trial made the most impression on the public mind: he considered it rather as a case of general justice, or national expediency, than as a case of particular justice, or equity to the individual: like the other Girondists, he was for bringing the cause before the people.

The *Third Volume* is chiefly occupied by the monocracy of Robespierre. The author rightly maintains the impotence of talent and eloquence, particularly if refined by culture, over the volitions of the populace. *Lanjuinais* and *Lasource* were speaking and writing unheeded, while *Marat* and *Hebert* were extolled and obeyed by the mob.—The divisions between the Girondists

dists and the Jacobins are well detailed : the writer censures *Garat*, whose account he thinks too partial to the latter party.

P. 225. '*Mary Charlotte Corday* was born at Saint Saturnin in the department of Orné. Leading at home a retired life, she spent much time in reading antient history, whence she imbibed a zeal for liberty. Some family-affairs had drawn her to Caen at the time when the young men of that town were enrolling under *Winpfen*, in order to release the majority of the convention from the overruling Jacobins. The idea struck her that a single victim might save many :—" I considered (said the heroine, in a letter which she wrote from her prison) that so many brave youths were going to Paris for the head of a single man who did not merit such honor ; and that the arm of a woman might be sufficient."

' *Charlotte Corday* had a letter of introduction from *Barbaroux* to the deputy *Duperret* : but this had no connection with the real motive of her journey, which she had wholly concealed. She obtained admission to *Marat* under pretence of business : talked with him about the insurrections in the department of Calvados ; and, on hearing him say that all the insurgents should be sent to the scaffold, she drew a knife and buried it in his bosom : 13 July 1793.

' She was immediately arrested, and confined in the Abbaye. On her interrogation, she attempted no defence nor denial, but spoke of her action as of a duty which she was proud to have discharged, and as of a service done to her country. During trial, she behaved with firmness and decorum, and gave her answers with calmness and elegance. She had a fine person. Perceiving that some one was attempting to take her portrait, she changed her situation to accommodate him, and requested that a copy of the drawing might be sent to her family. After condemnation, she took out of her bosom three letters, which she requested might be faithfully delivered. Two were addressed to *Barbaroux*, and one to her father.—

' On her way to the scaffold, she smiled with ineffable dignity on those street-hags who pursued her with insults. Not aware of all the formalities of punishment, she expressed vehement indignation when the executioner stooped down to bind her legs, mistaking his action for some indecent outrage : but, on discovering his real intention, she smiled at her alarm, and assumed a suitable attitude. At the moment of placing her head on the block, the executioner plucked off the kerchief from her neck and shoulders : a sudden blush was then observed to overspread her skin ; and this last impression of wounded modesty was visible when her dismembered head was exhibited to the multitude.'

The *Fourth Volume* begins with the war of Vendée, and extends to the partial dissolution of the Convention, and to the meeting of the constituent or primary assemblies for the choice of the first third of their new representatives.

A narration occurs (at p. 54) of the doom and execution of the Gironde-deputies. When the revolutionary tribunal declared its fatal sentence, *Valazé*, in a transport of indignation, poignarded

poignarded himself in the hall. *Brissot*, *Vergniaud*, *Gensonné*, *Lacource*, *Fonfrede*, *Ducos*, and the others, were led to the scaffold on the next day. *Vergniaud*, foreseeing the event, had provided poison for himself: but, observing his young companions *Fonfrede* and *Ducos* involved in his misfortune, he gave away the poison, and said that he would die with them. Although no one of the sufferers was deceived by a vain hope, their minds were so much elevated by the splendor of their sacrifice, that it was impossible to approach them with the common-place expressions of vulgar consolation. *Brissot*, grave and calm, behaved like the sage struggling with adversity. The silent *Gensonné* disdained to sully his lips even with the names of his accusers. *Vergniaud*, often cheerful, would repeat to them from *Corneille* or others the fine verses with which his memory was stored, or pour forth the last gushes of that powerful eloquence of which the feeblest stream made tyranny turn pale. The brothers-in-law, *Ducos* and *Fonfrede*, created if possible a yet livelier interest. Their youth, their intimate friendship, their personal beauty, their accomplishments of mind, concurred to render odious the ruthlessness of their enemies. *Ducos* had escaped, but chose to return to prison and share his brother's fate. The tears would burst from their eyes when they talked of the widows whom they should leave behind, and of the children about to suffer ruin for their father's deeds. Each had a young family and a considerable fortune. This was indeed the first time, as says *Rioulfe*, (see *Rev.* vol. xvii. p. 504,) that so many extraordinary persons were massacred together. Youth, beauty, genius, wisdom, virtue, whatever is estimable among men, was cut down at a blow. Yet who would not be content so to die, in order so to have lived?

At p. 72, another scene of horror is described—the execution of *Madame Roland*:—the patience of the people on such occasions is really disgraceful. Well exclaims a late poetic writer, concerning Paris:

“ Ill-fated town  
Thro’ many a dark age drench’d with innocent blood,  
And one day doom’d to know the damning guilt  
Of *Brissot* murder’d, and the blameless wife  
Of *Roland*! Martyr’d patriots—spirits pure,  
Wept by the good ye fell! Yet still survives,  
Sow’d by your toil and by your blood manur’d,  
The imperishable seed, soon to become  
That Tree, beneath whose vast and mighty shade  
The sons of men shall pitch their tents in peace,  
And in the unity of truth preserve

The bond of love. For by the eye of God  
 Hath Virtue sworn, that never one good act  
 Was work'd in vain." Southey's *Joan of Arc*, p. 94.

The cruelties of *Freron*, of *Carrier*, of *Lebon*, and of all those exterminating messengers of the evil genius of *Robespierre*, who compressed within a single year every variety of crime which the annals of ages have recorded, occupy an extent in this volume which is painfully harassing. At p. 150, a separate chapter is allotted to the literary men of whom the tyrant deprived France: *Condorcet*, *Raynal*, *Florian*, *Vicq-d'Azyr*, *Bailly*, *Linguet*, *Lavoisier*, and many others, are enumerated. The account of his downfall and death is read with a vindictive joy. This event was succeeded by a transient equivocal preponderance of internal parties, which terminated on the 5th Fructidor 1795, in proclaiming the present Constitution of France, and ordering the re-election of one-third of the members of the Convention.

At this period, the history of the present writer terminates. His arrangement of events is by no means skilful, and rather resembles the teasing discontinuity of the cantos of *Ariosto*, than the lucid order of the chapters of *Hume*. The earlier portion of his narrative is very defective, and can only be consulted to fill up the chasms, not to supply the place, of other historians. A want of unity in the point of view diminishes the pleasure of his readers; and an acknowledgement in the preface (p. xvi),—that, when the committees of *Robespierre* invited, by advertisement, the men of letters to employ their talents in giving to their historic monuments the gloomy tinge which suited republicans, he applied to the committee of public safety to patronise his intended publication,—ought somewhat to diminish their confidence. Nevertheless, the work has interest; and, as our extracts have evinced, it contains various amusing and informing particulars.

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ART. XV. *Les Amours de Clitophon et de Leucippe, &c. i.e. The Loves of Clitophon and Leucippa.* By Achilles Tatius; translated from the Greek, with Notes. 12mo. pp. 262. Paris. 1796. Imported by De Boffe, London. Price 5s.

SOME continental philosophers have lately made it a question, whether the general state of society under the Antonines, with the morals of *Epicurus* and the amusements of Paganism, was not on the whole happier than that of modern Europe under the more strict obligations and rites of Christianity:—but, if it be considered that the religion of the antients has every where been uniformly found unfavourable to female virtue; and that they

they themselves were so well aware of its corrupting tendency, as to seek among the Pythagorean women for chaste wives and domestic accomplishments; it will surely be conceded that a religion, which is so peculiarly adapted as the Christian to produce the feminine excellencies, and which is in fact the chief cause of that decided superiority in domestic comfort that distinguishes the modern world, must greatly have improved the mass of social felicity. There is not a pleasanter nor a fairer way of arriving at a probable decision of this question, and of acquiring a clear idea of the state of private life and manners among these vaunted Pagans, than by the perusal of their novels. The editor of the volume before us proposes to publish, in a like form, all the other works of the Greeks in this department of literature; and a perusal of them will assist in the decision of many ethic problems, very interesting to our minor pleasures.

Achilles Tatius of Alexandria, the author of the *Loves of Clitophon*, flourished early in the fifth century. His novel, which had been printed in 1580, and translated into Italian by Angelo Coccio in 1598, was laboriously edited by Salmasius in 1640, whose corrections of the Greek text have not extended to the very vicious Latin interpretation. The abridged French version here offered to the public is attributed to the Abbé *Desfontaines*; and it was, if we mistake not, originally printed under a fictitious name in 1733. The eight books of the original are compressed into four; while the abounding indelicate passages are veiled under a more decent drapery, and are thus rendered less unworthy of a writer who is said to have turned Christian and to have attained a bishopric. Many elegant explanatory notes accompany this translation. The type is clear, minute, and correct; and a neat engraving ornaments each chapter.

The reading world, while it peruses this tale of love, may derive some pleasure from observing the great superiority of our modern works of entertainment, compared with those which satisfied the public in the days of antiquity.

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ART. XVI. *Le Voyageur à Paris, &c. i.e. The Traveller at Paris*; a picturesque and moral View of that Capital. 3 Vols. 12mo. 180 Pages in each. Paris, 1797. Imported by De Boffe, London. Price 5s. sewed.

A DESCRIPTION of Paris in the form of a dictionary may have the merit of novelty, but it has not altogether that of convenience. The association of contiguity, either to the person who visits or to the literary investigator who would ideally

wander through the modern Athens, is more conducive to a speedy, an orderly, and a distinct survey, than the capricious skips of an acrostic itinerary. It is, however, to the latter species of pilgrimage, that the royalist author of these topographical volumes has invited his readers. Saint-Foix furnished the basis of his selections: the usual Stranger's Guide assisted to complete them; and the recent revolutionary dilapidations afforded but too many occasions of variation and topics of regret. We shall endeavour to extract some of the more characteristic articles.

Vol. i. p. 8. '*Auteur*. Occupied with the interests of Europe, an author yet thinks himself fortunate when he can hoard a crown-piece. He is more frequently satisfied with bread and cheese, than with a dinner in the saloon of a *restaurateur*. It is in vain to inquire for him on the first floor: his neighbour in the garret can perhaps point out to you his attic. His study is the picture of Chaos. *Voltaire* slumbers there beside the Bible; and *Buffon* lies buried beneath a heap of pamphlets. Scraps of paper, numerous as the autumnal leaves in Vallombrosa, cover every thing, until some printer sweeps them away. His dress, worthy of the Medes and Persians, is a bed-gown of flowered stuff, perfectly assimilating with an old flat-cushioned arm-chair.'—

P. 130. '*Fontaine des Innocens*. This fountain once stood close to the church of the Innocents, at the corner of St. Denis' Street, and is first mentioned in a patent of Philip-Augustus in 1273. In 1550, it was rebuilt with extraordinary splendor, and formed a monument highly honourable to the progress of the fine arts in France. *Lescot de Clagny* was the architect, and *Jean Gougeon* the sculptor: it was the merit of the latter which conferred on the building all its celebrity.

'This edifice was repaired in 1708, and in 1786; and it was removed into the middle of the Green-Market in May 1788. It was now necessary to add two new fronts to those already existing: but as the more conspicuous of them was adorned with three marble Naiads, and the other with two only, the addition of three new statues was sufficient to complete the present appearance.

'In order to obtain an unity of effect, the stones of the antient building were employed in equal proportions in each of the four fronts of the new one, with alternate layers of fresh stone; and a coating of paint concealed the difference of color. In its new situation, this building is more elevated than it was by the graduated pedestal, which measures about ten feet perpendicularly. Each front represents an open portico, flanked on either side with two grooved composite pilasters, between which are niches containing figures of water-nymphs. A regular cornice supports an attic, interrupted by triangular frontons, which inclose basso-relievos. A hemisphere roofed with copper forms the cieling. In the central arcade of each front, are four cubes of stone supporting four vast leaden cisterns of antique form, the corners of which terminate in lions' feet;—and behind the cisterns, on a lofty basis, lie four lions, in lead, moulded according

according to those of the fountain Termini at Rome, and pierced with a tube through which water may pass into the cisterns. The Naiads, and the sporting Tritons on the basso-relievos, are the most interesting ornaments of this fountain; and it may be doubted whether the new statues of Pajou do not equal the five antient figures. On a tablet of black marble, the building is inscribed *Fontium Nymphis*, and the poet Santueil wrote for it these two lines, engraved in 1689,

“ *Quos duro cernis simulatos marmore fluctus  
Hujus Nympha loci credidit esse suos.*”

Vol. ii. p. 19. ‘*Institut des Sciences & des Arts.* This is now the first of the learned societies of the metropolis. Its object is to improve the sciences and the arts by the requisite inquiries, experiments, and examination of scientific and literary productions. Its sittings are held in the Louvre. Two institutors and four associates are attached to each of the following departments:

Mathematics.	Social and legislative	Architecture.
Chemistry.	Science.	Natural Philosophy.
Medicine.	Grammar.	Anatomy & Physiology.
Morals.	Sculpture.	Ideology.
Geography.	Astronomy.	Political Economy.
Painting.	Botany.	History.
Arts and Trades.	Rural Economy.	Antiquities.
Mincralogy.	Science.	Music, and
Veterinary art.	Poetry.	Declamation.

‘This long nomenclature brings to mind the former academies. Cardinal Richelieu founded the *Academie Française*, to guard the purity of the national language. Louis XIV. founded the *Academie des Sciences*, which pursued the progress of natural philosophy and mathematical science. Colbert founded the *Academie des Inscriptions & Belles Lettres*, which was to devise inscriptions for public monuments, and to occupy itself with historical investigation. Charles VI. founded the *Academie de Peinture & de Sculpture*; and that of architecture was added by Colbert.’

P. 34. ‘*Jardins aeriens.* Thanks to the terras-mortar invented nearly thirty years ago by the Chevalier D’Estienne, several roofs formerly useless now offer the prospect of aerial gardens and even of orchards. One especially, situated at the corner of Temple-street next to the *Boulevard*, produces a very picturesque effect: but the view from below is nothing to that which the terras itself commands.’

P. 88. ‘*Jacques Molai.* An opinion recently published assigns to this grand-master of the Templars the foundation of those clubs of free-masons, whose hostility to royalty and sytematic pursuit of the independence of the universe is no longer equivocal. Hence their era of 1314, the time of Molai’s death, and the assertion of Cagliostro and other illuminated persons that they had existed for ages. From them came those unfortunate sacramental words *Kadosh*, regenerating, and *Nekom*, exterminating. From them, the sanguinary rite of probation, to sacrifice, blinded, a ram, and to handle its yet throbbing heart: a trial reserved for that higher order of adepts, which

managed the good-natured benevolent associates of the preparatory lodges.—

At p. 100, we find an account of the church of *Notre Dame* at Paris, which is too long for transcription: but we learn from it that, during the fashion of atheism, all the bells and precious ornaments of the altars, and every meritorious work of art, were carefully removed from the church, and deposited in a store-house at the *Petits Augustins*; to be used, whenever practicable, in the decoration of future public monuments. Not only the statues of Saint Christopher and of Bishop *Gondy* are in this predicament, but *Pigalle's* mausoleum of Count *Harcourt*, and *Coustou's* holy groupe for Louis XIII.—two master pieces of sculpture. Thus Constantine decorated his triumphal arch with stolen relievos, which public gratitude had carved for Trajan.

At Chaillot (vol. iii. p. 28) is situated the steam-engine erected by the brothers *Perrier*, for supplying a vast district of Paris with river-water. The jesuit *Boscovich* offered to the architect the following inscription:

“*Irarum oblita flamma hic conspirat et unda;  
Civibus optatas ipse dat ignis aquas.*”

Four vast cisterns, amphitheatrically disposed, alternately receive the water from the pump. While one is filling, and one is supplying the conduit, the water is depositing its sediment and filtrating in the other two. Each cistern is thirty fathoms long, ten broad, and two deep.

*Pornographe.* This article contains a short analysis of the work so entitled by *Retif de la Bretonne*, printed at Paris in 1776, and applauds his project of police relative to prostitutes. This author also wrote the *Paysan Perverti*, and other celebrated novels.

The inscription of the *Anatomical Theatre* is ingenious: p. 119,

*Hic locus est ubi Mors gaudet succurrere Vite.*

The epitaph (p. 148) is curious for its quibbling;

“*Passant, pense-tu pas passer ce passage,  
Où pensant j'ai passé;  
Si tu n'y penses pas, passant, tu n'es pas sage;  
Car, en n'y pensant pas, tu te verras passé.*”

P. 218. ‘*Truffles.* It was about the middle of the sixteenth century, that the idea of employing muzzled hogs to grub for truffles first occurred. This delicately-flavoured subterraneous vegetable was in favor with Charles VI., for it is on record that he made himself ill by eating them to excess.’

Many first-rate works of art are omitted in this catalogue, such as *Perrault's* Front of the Old Louvre, and *Reubens's* Cielings  
of

of the Luxembourg. A fourth volume is promised by the author, which may supply such defects, and render this alphabetical description an amusing whole.

ART. XVII. . *Des Finances Publiques de la France, &c. i. e.* On the Public Finances of France; with a Word concerning the Fate of the Directory. 8vo. pp. 28. 1s. De Doffe, London. 1797.

THE author of this rational pamphlet, whom we understand to be the celebrated M. DE CALONNE, now that the paper-money of France has disappeared without shock or convulsion, ventures to proclaim his conviction of the truth of an opinion, which the reader may find stated during the existence of the assignats in our 19th vol. p. 517, and repeated with some elucidations in our 21st vol. p. 538, namely, that the bankruptcy of the French was not likely to undermine their new constitutions at home, nor to paralyze their vigor abroad; and that to gamble for another campaign on the speculation of affecting their credit, so as to defeat their armies, was to reason against experience, and to decide against evidence. The writer justly exclaims; p. 20 :

‘ Is it not time to abjure those doctrines of exhaustion, those suppositions of reverses, which have been refuted by a series of conquests as prodigious as they are advantageous. Be it that much misery, great desolation, a troubling of the sources of prosperity, and an excessive restraint of the means of maintenance, afflict France—yet it is certain that much coin has been reimported, and much unhoarded; that the taxes begin to be collected with regularity; and that a portion even of the interest of the unannihilated debt is now discharged in specie. There is much more ready money in circulation now than of late years. The owners of fixed property, the merchants, the annuitants, are indeed ruined: but the industrious cultivators are enriched, agriculture flourishes, the productions of the soil abound, and if the industry directed to the creation of luxuries has suffered, that which is occupied with necessities for the supply of home-consumption has thriven, so as to improve the condition of the labourer.’

The writer devotes the five concluding pages of his pamphlet to the inquiry whether the Directory are in danger from the present clamorous state of party in France. He decides (rightly, we apprehend) in the negative. The present administration of the French enjoys the confidence of the more democratic portion of the nation, which is still, even among the voters, a majority. Were it hard-pressed, it would employ *Röderer* and his fellow-thinkers to move for a farther extension of suffrage. The opposition, on the contrary, consist of the more aristocratic portion of the people, and adopt a language well suited to win for them the support of the royalist faction,

tion, but without the least intention of carrying their schemes farther than the displacement of their adversaries; who find it convenient to raise a cry of royalism from expressions merely conciliatory and comprehensive.

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ART. XVIII. *Cyrus & Milto, ou la Republique*; i.e. *Cyrus and Milto, or the Republic.* By H. D'USSIERES. 8vo. pp. 320. Geneva, 1796. Imported by De Boffe, London. Price 5s.

**T**ERRASSON'S Sethos, *Marmontel's* Belisarius, and other political romances of this kind, continue to enjoy an extensive reputation, and have contributed to diffuse, in an entertaining form, the legislative philosophy of the modern school. It is the second *Cyrus*, the employer of *Xenophon*, not the hero of the *Cyropædia*, whom M. D'USSIERES has chosen for the vehicle of his speculations, and whom he imagines likely to have realized his ideal character of a perfect sovereign. *Cyrus* is described as collecting at *Sardis* the forces with which he means to attack *Artaxerxes* at *Babylon*. *Plato*, and other Greek philosophers of the age, are attracted to the seat of preparation, along with the army of Greek adventurers who are to share the dangers and profits of the enterprise. They discuss the existing grievances of *Persia*, and project its future constitution; and, having determined on an elective aristocracy for the form of its government, the armies march on to their beneficent conquests, full of philanthropic enthusiasm, but are defeated and annihilated. *Milto* is the mistress of *Cyrus*, the *Aspasia* of the story.

We select the XVIIIth chapter :

' Genius is like a comet, said *Hermogenes*; neither its periods nor its effects are known. As the collision of a comet, according to the cosmogony of certain *Chaldeans*, gave being and order to the planetary worlds, so the existence, the arrangement, of human societies, may result from the impulsion of genius. The idea of a republican form of government will first have been brooded into life, in the warm bosom of some single extraordinary intellect. Its realization may take place in three distinct ways, by foundation, by succession, or by revolution. A society, scarcely escaped from the swaddling-clothes of nature, may from its very commencement govern itself according to the innate principle of liberty. It may, after having deviated during a fantastic infancy far from the path of independence, resume step by step its native rights; and reconquer, piece by piece, its patrimony of freedom :—Or the excess of ill-being, to which the indolence of servility often conducts a nation, may at length goad it to throw off the yoke, to uproot the whole old rotten trunk of tyranny, and to plant on its site and in its soil the beloved bough, the fragrant shade of which is invoked by all. Thus the precious metals are sometimes brought to us in a state of virgin purity,

purity, by the natural flow of favoured rivers; sometimes they are slowly separated from mixt materials by a long and toilsome process; sometimes, the vulcano bestows them amid convulsive earthquakes, in masses large as they are pure.

‘ The first law of the human race is the appetite for enjoyment: hence the activity for present good, and the indolence as to future half-foreseen advantages or evils. This instinctive laziness, prevalent even in the most civilized communities, the industry of which might be analyzed into compulsion,—this love of repose,—is the true cause of the antiquity of monarchies. To escape the trouble of managing their affairs, rude tribes suffer individuals and families to usurp authority over them.

‘ Although, however, it be somewhat difficult to cite the example of a nation popularly governed from its very origin, nothing forbids the belief that the great lesson of experience will at length prevail over ignorance and inertness, and that new societies will be founded under different auspices. Our future colonies will transplant, under a new sky, more sound information, fewer vices, and those more severe morals, the household-gods of the free. They will not be wandering hordes, clothless, roof-less, and ferocious; unknown to the soft attributes of domesticity: who have to wait for the Apollo or Orpheus, for the Ceres or Bacchus, for the Hermes or Minerva, who is to frame the first bonds of harmonious exertion between them, to teach the rudiments of culture, and the elements of science and of art. Unperishable are your gifts, benefactors of your species! at whose voice the primæval forests were changed into hamlets: who metamorphosed the bow and the spear into the sickle, the companion of joy, and into the all-feeding plough. Happy the lawgiver who finds nature in the cradle! he meets with pliant limbs to fashion, the proportion and the vigor of which no artificial bandages have infringed. Simple materials will perhaps arrange themselves, at the voice of his eloquence, in friendly cohesion around the asylum of equality. So to the lyre of the son of Latona arose the infant Tyre! so to the song of Amphion, the walled precincts of Thebes!

‘ Slow and difficult as must be the progress of liberty, when she has to force her way through the entanglement of thorns,—where even the flowers hide serpents,—with a new people it is speedy and easy. There a deep swamp forbids cultivation; here, a loamy heath invites the golden harvest. In such circumstances, the statesman has nothing to destroy in order to build up his republic: one half of his toil is saved. He is not opposed by the legions of prejudice: opinion is not the lot of ignorance, but of error: he has only to teach truth, and it is received at once and thankfully adopted. He has to deal with nature, not corruption. She has indeed her inherent passions, her defects, and even her vices,—but their tinge extends not below the surface: the substance is pure and sound.

‘ If it be considered that a fresh settlement knows neither the refinements of voluptuousness nor the fascinations of luxury, but is separated from both by a long interval, and consequently that ambition and avarice, the main scourges of republics, must exist there,—but in a lull’d and feeble state, being deprived of their appropriate

nourishment:—it will be felt that liberty may germ there, prolong its roots, and come to timber better than elsewhere. Equality, the sister of Nature, concurs to favour her empire. The slow development of those real wants, which supersede those that are factitious,—the simplicity of all relations,—the absence of the more laborious and disgusting arts,—the spare population, the increase of which is even a source of ease and opulence,—the rural and innocent life,—what can more favour that equipoise among men which is the true secret of their freedom? Where can the constellation of the laws culminate with a fairer prospect of lasting serenity?

‘ While other constitutions must submit to the modification of a thousand variable causes, that which is impressed on a primitive community may safely be the precise result of rigorous metaphysical principles. The more *regular* the government, in this sense of the word, the more it will combine prosperity with vigor, and with the ideal beauty of the sage. Praxiteles strikes the block of marble, and a Venus starts forth: but, had a coarser hand already sculptured a Fury, who would be able to chisel her into a Grace?

‘ It will, then, be sufficient that the consequences of fundamental principles be rightly deduced, and applied without contamination to the rising community, that the division of powers and civic equality should therein be secured. Such a state might forego many precautions, without which a riper society would soon perish. Ages might flow by, ere it experienced the want of them. Had it fortune as well as courage, it might spend an eternity in that robust adolescence which a fastidious civilization tends to wear out.

‘ It were desirable to know whether a nation, which has the virtues of ignorance and poverty, can preserve them without brutalization; whether it can substitute the empire of manners for that of laws, and live becomingly without any shackle. Why should any opportunity for the experiment be missed? It may soon be too late. When the morals have declined, what deity can revive them? It becomes a task even to preserve their feeblest influence. Let us be vigilant in detaining them. Luxury is their peculiar foe. A rising people, then, should resist its admission: should prescribe a narrow orbit to its gratifications; should banish every art of effeminacy; should contrive a successive or periodical reduction of overgrown fortunes; should dedicate its efforts exclusively to agriculture; should disdain the superfluities of which the value is but imaginary; should prevent crowded assemblages and cities, those hot-beds of vice; and should place happiness in virtue, and virtue in patriotism. Thus might the colony which I suggest begin its career of excellence.

‘ Let us not consult the dreams of sophists, nor the fables of poets. The word *morals* is, I know, in a great degree conventional. It expresses a state of simplicity,—of rudeness, if you will;—subsequent to the effacement of the vices of barbarism; and prior to the durable vices of civilization. Among barbarians, ignorance, idleness, energy, make criminals: among the civilized, poverty, effeminacy, and luxury. It is easier to teach the child to stand still, than to teach the old man to retrograde. It is only, then, in new communities, that we can hope, by a tempered and limited instruction,

tion, to soften down the harshness of savageism, without superinducing the seductions of extensive refinement. It is there only that Saturn and Astrea may again extend the golden sceptre, while mediocrity distributes her vermeil fruitage, and hangs around the palms of science those modest garlands, which the jealous laws must forbid a profane hand from striving to out-top.'

On the whole, there is a want of dramatic vivacity in the historical—and of philosophic precision in the argumentative—part of this romance: but it may be read without regretting the time spent in turning over the pages.

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ART. XIX. *Montesquieu peint d'après ses Ouvrages, &c. i. e. Montesquieu painted from his Works.* By BERTRAND BARÈRE, Ex-Deputy from the Department of the *Hautes-Pyrénées* to the Convention. 8vo. 190 Pages. Printed in Switzerland, reprinted in France, and sold in London by De Boffe, &c. 1797. Price 4s.

THE talents of BARÈRE are not less notorious than his versatility. His eloquent reports of the victories of the French armies were as distinguished for their effect, as for their want of adherence to fact. On a topic neither factious nor temporary, however, he may be heard without suspicion; and on any topic he must be heard with interest.

The reputation of *Montesquieu* is now migrating to that remote but stationary elevation, where he will be more frequently quoted than read, more often the subject of appeal than of attention. His Persian Letters satirize practices which are disappearing. His Familiar Letters chiefly interest the biographer. His Temple of Gnidus is a dainty only for a voluptuous imagination. His Declension of Rome teaches less than may be more soundly learned from Gibbon. His Spirit of Laws, like Harrington's Oceana, is full of obsolete inquiry and fanciful theory. In it his imagination is too prominent for the statesman to plead him as authority; or for the philosopher to study him with confidence; and he is obscure and oracular as often from indecision as from profundity. Like *Fenelon*, he has merited a place in the Pantheon, and is ripe for the repose of the Gods.

This pamphlet is intended for an inaugural dissertation, for a patent of apotheosis, which is to excite and to justify the erection of a monumental altar to *Montesquieu*, as to the most learned of their theoretical lawgivers, in the Temple of the Heroes of France. The ecstasy of eulogy and the zealotry of panegyric are, on such an occasion, to be expected and to be approved: yet BARÈRE is not wanting in corrective animadversions and modifying criticisms, which tend to shake the authority

thority of those portions of the work, that militate against the recent institutions of his re-generated country :—

• *Montesquieu* (says the author, p. 43) paid his tribute to the prejudices and to the admiration of his age, in respect to England. Beholding on all sides political, religious, or military slavery, consecrating the advantages of some exclusive family, or order, or corporation, he could not but look up to a country which at least exhibited some independence in the magistrate, and some concurrence of the people in the formation of laws. Not having found in his travels any great country, the government of which emanated from the many, or permitted the deliberations of the people; of which the constitution had the general good for its object, the sovereignty of all for its basis, or civil liberty and political equality for its result; he could not but view with complacence a form of rule, which set the useful example of deliberative chambers, of annual taxes and an annual army, (*annualité de l'armée & de l'impôt,*) depending on the representatives of the people; and finally of civic rights established by social compact, and protected by the institution of juries. England might well be proud even of such a constitution and such laws; while the rest of Europe was devoid of laws or constitution;—and thus this island became to *Montesquieu* what Crete was to Lycurgus, an useful school.'

*The Spirit of Laws* begins by dividing governments into republican, (under which the author comprehends not only democracies, but very improperly those aristocracies which are not elective,) monarchic, and despotic. He then assumes that virtue is the motive of the citizen under a republic; honor, under a monarchy; and fear, under a despotism. This frivolous and fanciful distribution of actuating principles has been sufficiently exposed by *Helvetius*. *Montesquieu* maintains the equally improbable doctrine that frugality and plainness of manners are natural, nay essential, to a republic; as if Athens, Corinth, Syracuse, Palmyra, among the antients, and Florence among the moderns, had not been remarkable for the most exquisite refinements of luxury. Will not industry produce wealth, and wealth produce enjoyment; and can or should liberty exclude these? He is for ever re-producing the wild doctrine of climates: as if the republican constitutions of the Italian towns were not common to the Anseatic towns; as if the monarchy of Denmark differed from that of Spain; or the despotism of the Czar from that of the Great Mogul. In his zeal against luxury, he describes China as depopulated by it. He tells us that the spirit of a monarchy is war and aggrandizement, but that of a republic peace and moderation:—Spain! Rome! is it so? To a democratic republic, he ascribes peculiar impotence of conquest; and he lays it down as favourable to success not to alter the laws of the conquered:—France! is it so? He accredits not merely the nominal but the actual separation

paration of legislative and executive power; whereas they never were really separated nor mutually independent in any country, without producing a civil war. As soon as our long parliament ceased to obey the impulse of the king, it began to contrive an executive power of its own. As soon as Charles had lost the control of the legislature, he began to contrive an Oxford parliament of his own. This very separation overthrew the constitution of France of 1791.—*Montesquieu's* theory of criminal law is to suit the punishment, with a sort of metaphoric wit, to the nature of the offence. Thus, sacrilege is to be punished by excommunication, and theft by fine: as if excommunication could repress sacrilege, or a fine deter the poor. His theory of taxation, as the two most unexceptionable resources, recommends duties on merchandize, and an excise on beer. He tells us that in England no punishment is inflicted on the body of the suicide. His irony about negro-slavery does not contain one suggestion how to abolish it with most convenience. He thinks that commerce cannot flourish under a monarchy; and he approves the English restrictions on the exportation of wool, stallions, &c. He praises the law of Geneva, which excludes from the magistracy the *children* of those who die insolvent; as if even the bankrupt himself ought to be excluded. He thinks that nations, which, like the American, import more than they export, are made poorer by their commerce. He recommends limitation of the interest of money. He believes in the depopulation of the universe;—and his tedious antiquarian inquiries about the feudal system, like too many of his chapters, have so vague a drift, that one would think he had written on legislation only to prove that, in its time and place, whatever is right. These are but a few of his errors. His best reasoning concerns exchange.

Far be it from us, however, to deny that curious facts, sublime expressions, and fine thoughts, abound in the works of *Montesquieu*:—but, on a question of canonization, where transcendent merit is undisputed, one may surely be allowed to offer a few hints to the devil's advocate.

Another publication by *BARÈRE* has come to our hands, and will appear in a future Review.

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ART. XX. C. M. WIELAND'S *Sämmtliche Werke*, i. e. The Collective Works of C. M. WIELAND. Vols. XXI.—XXIII.\*

OF this new edition of the works of this wonderful writer, the twenty-first volume opens with "*Love for Love*," a

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\* See our Rev. N. S. vols. xviii. xix. xxi. xxii.

metrical romance; reciting, with exquisite ease, but in a somewhat antiquated style, which imitates the minstrel-manner, the adventures of Gandalin, a young knight; who was sent to travel, by his mistress, the fair Sonnemon, under the promise of acceptance at the end of three years, if he appears, on his own testimony, to have preserved during that period an inviolate fidelity to her. Towards the close of his probation, a lady implores his protection, whom some oracle had forbidden to unveil herself until she should interest in her behalf the affections of a gentle knight. She is returning home, disconsolate, with the thought of having taken the veil for life. The curiosity of Gandalin is excited; her conversation fascinates him; her form, which a treacherous attendant betrays to his view in a bath, entices him; and he is on the point of catching at the veil,—but preserves his constancy; when the fair unknown throws off her disguise, and reveals to him his own dear Sonnemon.

“*Clelia and Sinibald*,” a Sicilian legend, in ten books, relates the interwoven love adventures of two Palermitan couple. The machinery is new. Asmodeus, the dæmon of sensual love, known originally from the story of Tobit, and more familiarly as the limping devil of Le Sage—Saint Catharine, a favourite in the Sicilian calendar, and represented by painters as crowned with myrtle and armed with a sword—and Saint Christopher, whose reputed history seems to have been a consequence of his name—are the supernatural agents employed in bringing Sinibald and Rosina, Guido and Clelia, and two female attendants, together on the paradisaical island of Lampedusa, then inhabited by only two hermits, who renounce their ascetic life, marry the two single women, and contribute their efforts to the farther increase of this pious colony of happy lovers.

On the twenty-second and twenty-third volumes it will be proper to expatiate a little: they contain the master-piece of WIELAND—the child of his genius in moments of its purest converse with the all-beauteous forms of ideal excellence;—the darling of his fancy, born in the sweetest of her excursions amid the ambrosial bowers of fairy-land;—the OBERON—an epic poem, popular beyond example, yet as dear to the philosopher as to the multitude; which, during the author's life-time, has attained in its native country all the honors of a sacred book; and to the evolution of the beauties of which, a Professor in a distinguished university has repeatedly consecrated an entire course of patronized lectures.

To an English ear, the mere name of Oberon attracts curiosity; and fictions grafted on the tales of Chaucer, and connected

nected with the *fablings* of our Shakspeare, would naturally be secure of some partiality of attention:—but it is not from English sources alone that the outline of this poem is derived. Its fable is triune. The first main action, consisting in the adventure undertaken by the hero at the command of Charlemagne, is almost wholly derived from an old story-book of chivalry, entitled *Histoire de Huon de Bordeaux*; one of the romances which the fair of Troyes in Champagne distributed among the reading world, in the first century of printing. In the reign of our Henry VIII. it was translated into English by Lord Berners, and is well known to our antiquaries for having furnished to Shakspeare the name, but not the character, of Oberon. The Elves, over whom he is made to preside, are mythological personages of Gothic origin; who, according to the Edda, numbered Iduna in their choir.—The second main action, consisting in the adventures of Huon and Rezia after their union, is more scantily borrowed from the French romancer, and more freely new-modelled by pruning away redundant adventures, and inserting new incidents.—The third main action passes wholly in the machinery of the poem, among its mythological personages, and consists in the reconciliation of Oberon and Titania; whom a rash oath, sworn on the occasion of their quarrel in the garden of January and May, unwillingly separates,—until some mortal pair should set such an example of insuperable fidelity as Huon and Rezia at length realize. By means of this over-plot, (for we may not call the adventures of the *gods* an *underplot*,) these three distinct actions are completely braided into one main knot; so that neither could subsist nor succeed without each of the other;—and so that all are happily unwound together by a cotemporary solution. Huon could not have executed Charlemagne's order to fetch the beard of the Caliph of Bagdad, without Oberon's assistance; without this order, Huon's passion for Rezia would not have arisen; and without the hope which Oberon builds on their constancy, the Elfen king and queen would have had no motive for interfering with their fortunes. From this reciprocal importance, this mutual dependence of the heroes and of the gods, a peculiar species of unity arises, which has not merely the merit of novelty, but forms the peculiar and characteristic source of the perpetual interest of this poem. In other epopœas, the supernatural characters seem introduced merely “to elevate and surprise;” as if they belonged, like turgid phrases and long-tailed similes, to the arts of style: they interfere, only that the action may acquire strangeness and importance; they split into factions without a reasonable ground of discord; and, with the mischievous fidelity of sub-

ordinate partisans, are made to adhere to their champions through perfidy and guilt. In the '*Oberon*,' it is for interests of their own that they intervene; and the mechanism of their providence, while it guides by an irresistible necessity the conduct of the human agents, has still a motive for every interposition, and never stoops from heaven either to inflict or to reward from capricious tyranny or vague curiosity. The gods of Homer have no obvious and intelligible interest in either the demolition or the preservation of Troy; and Virgil preserves with almost as slight a pretext the traditional distribution of their factions. Tasso has scrupled to make use of those personages of the Christian mythology, to whom a natural interest might have been ascribed in the liberation of Jerusalem; and thus his machinery is nearly as capricious as the wizardry of Ariosto. Milton, indeed, has planted hostility between his angels on the sufficient provocation of the apotheosis of Jesus: but there is a bathos in passing from the war of Heaven to a contest about an apple. WIELAND alone has annexed his machinery by an adequate link; while he preserves to his Elves that "diminutive agency, powerful but ludicrous, that humorous and frolic controlment of nature," and that care of chastity, which their received character among the fathers of song required them to sustain.

The *Oberon* is divided into twelve books. In the first, Sir Huon, journeying through the forest of Libanon, being benighted, is hospitably received by a forester, once the squire or companion of the duke of Guienne, who had been killed in the holy land,—and who is in fact Siegwinn, the very father of Sir Huon. To this countryman and friend, the knight relates his setting off for Paris, to obtain the investiture of his dukedom,—the treacherous insult offered to him on the road by Charlot, son of the emperor, whom he kills in the conflict—the consequent anger of Charlemagne—and the command never again to appear in France until he should bring the beard and the daughter of the Caliph of Bagdad, having slain his left-hand neighbour at the table. The description of the desert by night (stanza 15), the meeting with Jerom, and their reciprocal discovery (st. 18 to 27); the funeral of Charlot, and the ensuing scene in the palace (st. 39 to 52), may rank with the finest specimens extant in narrative poetry.

In the second book, Sir Huon and his new friend, proceeding towards Bagdad, are attacked by Arabs, whom they rout; and Jerom is provided with a horse from among the booty. The way now passes through the park of the Elfen king. Jerom has heard of fairy-pranks, and wishes to avoid the dangerous precincts: but Huon chooses the strait road. When they

they approach the palace, Oberon, in a car drawn by leopards, the lily-sceptre in his hand, advances to meet them. Jerom, terrified, seizes his master's horse by the bridle, and urges their flight at full speed, until they reach the holy ground of a convent within view, where Jerom thinks it safe to stop. Meanwhile, lightnings, thunder, and rain pursue them, and drive back into the court-yard a procession of monks and nuns, who were performing in concert their pious orgies. Oberon appears in the midst of them;—the sky is again serene;—he applies a bugle-horn to his lips, and an irresistible disposition to dancing seizes the motley crowd: Friar or sister, Jerom or lady-abbess, none are spared from this comic ballet, except Huon, who alone remains standing. At length, weariness strows them all on the ground: Sir Huon intercedes for his companion, and Oberon offers to him an empty cup, which fills itself with wine on being applied to the lip, and presently recruits the exhausted squire: the horn and the cup are then presented to Sir Huon by the king of Elves.—The versification of this canto is not every where solicitously polished: st. 16 and 17, the idea of disappearing in *einem Huy* occurs twice too contiguously: st. 18, the allusion implied in the words *als sey der grosse Pan gestorben* is too learned for the mouth of Jerom: st. 21, l. 5, the cacophonous repetition of *Rumpf* displeases; why not read *Oft rennt sogar der Leib in vollem Lauf?* st. 38 and 42, the dance of monks is twice called a dance of Fauns; the simile adds too little to bear repetition. The repose among the shepherds, st. 7, 8, and 9, is an exquisitely finished picture.

The third book opens with the episodical adventure of Angela, whom Huon delivers from the giant Angulaffer; and it closes with a dream, in which Oberon first vouchsafes to the hero a sight of Rezia. The hint of this vision is borrowed from the Persian Tales, where a couple are similarly enamoured. The delineation of Angela's person, st. 43 and 44, and the falling asleep of Huon, st. 56 and 57, are peculiarly fortunate.

In the fourth book, Sir Huon delivers from a formidable lion a treacherous Mohammedan, who rides off with his horse, and obliges him to purchase a shabby mule, on which Jerom arrives in the suburbs of Bagdad. An old woman offers accommodation for the night, which they accept (Prince Calaf is thus harboured in the Persian Tales). This woman is mother to the nurse of Rezia, and tells them that the princess was to be married on the morrow to Babekan, prince of the Druses; although she abhorred him, having fallen vehemently in love with a strange knight, whom a beautiful dwarf, with a lily-sceptre in his hand, had presented to her in a dream. The

emotion of Sir Huon, his appearance, his yellow hair, convince the old woman that he is the desired stranger; and she runs at day-break to the seraglio with news of his arrival. Jerom's description of the night-mare, st. 14, 15, and 16, the invocation to his birth-place, st. 22, and the whole dialogue with the tattling curious old woman, are excellent. We should have preferred the appearance of Oberon, st. 46, l. 7, *In einem Fackel den Leoparden zogen*, because a change of costume tends to diminish the confidence in his identity.

Book V. Rezia, informed by her nurse Fatima of the arrival of the yellow-haired knight, decks herself for the feast, and takes place at the table, on her father's right-hand: Babekan being on his left. Sir Huon finds beside his couch the gala-dress of an Emir; and at his door, a horse richly caparisoned, and pages who conduct him to the palace. He passes for a wedding-guest of the first rank, and is admitted to the hall of banquet. He discovers, on the left-hand of the caliph, the treacherous Mohammedan whom he had rescued in the forest, and he strikes off his head with a scymetar. On perceiving Rezia, he throws aside his sword and his turban, and is recognized by her as his yellow locks descend. The lovers fly into each other's arms.—Meanwhile, the caliph orders an armed guard to seize the intruder. The intreaties of Rezia and the courage of Huon are unable to resist them: but the mystic bugle-horn is now sounded, and every inmate of the palace, Caliph, Imam, Circassian, eunuch, negroe, is attracted to mingle in antic motley dance. Sir Huon applies to the caliph for his beard, while Jerom and Fatima make the necessary preparations for flight. Oberon intervenes; and the two couple are safely transported through the air to Askalon. This whole canto is a master-piece of narrative and interest: the meeting of the lovers communicates to the reader an electric transport, and is one of the finest moments in the whole compass of the epopœa. Huon's behaviour to Rezia is exquisitely proper; and the appearance of Oberon (st. 67 and 68) is truly sublime. Perhaps the dream at the beginning was needless: there had been much dreaming already.

In the sixth book, before the lovers embark for Europe, Oberon warns them to consider each other as brother and sister, until Pope Sylvester should pronounce the marriage-blessing on their union. "Should you (says he) pluck the sweet forbidden fruit before the time, Oberon must withdraw his protection."—The four companions set sail for Lepanto; and Jerom, to amuse their leisure, recounts a history which he had learnt from some calender. This story is no other than Chaucer's January and May, here called Gangolf and Rosetta;

at the close of which, Oberon is made in anger to quit Titania, with an oath “ never again to meet her in water, air, or earth, until a faithful couple, united in mutual love, shall by their purity atone for the guilt of the unfaithful pair; and, remaining true to their first affection, shall prefer death by fire to a breach of fidelity even for the sake of a throne.” Rezia’s first view of the sea affords a fine stanza: but, in general, this canto is trailing and tedious, worthier of Chaucer than of WIELAND: the 70th, 71st, 72d, 73d, and 74th stanzas might with advantage be wholly omitted; and many others require to be compressed.

Book VII. Our amiable hero and heroine arrive at Lepanto. The presence of Jerom begins to grow inconvenient to Sir Huon, who sends him forwards to Marseilles, with the casket containing the caliph’s beard; and he himself takes shipping for Salerno. His passion for Rezia grows hourly more sensual and more impatient; and at length ‘ In Hymen’s stead *Amor* crowns their union.’ \* ‘ At once the sky grows black, and all the stars are extinguished. Dissolved in joy, they are not aware of it. With storm-laden wings, bluster from afar the rude band of the unfettered winds. They hear it not. Mantled in dark anger, Oberon rushes beside them. They hear him not. Already the thunder rolls a third time, and they hear it not.’ Roused, at last, from intoxication, they find the captain collecting the crew to draw lots for a victim; all ascribe the danger to the anger of Heaven against some individual criminal on board. Sir Huon draws the lot of death. As he is about to cast himself overboard, Rezia, wild with despair, clasps him about the neck, and hurls herself with him into the flood. Immediately, the storm is allayed: the lovers with difficulty reach some desert island: but the horn and the cup, the pledges of Oberon’s favor, are withdrawn: their distress becomes extreme; and, with much labour, they scarcely collect subsistence.—The whole canto is composed in a pure and lofty strain of poetry: the 29th stanza, in which Rezia flings herself with Huon into the sea; and all the scenes of suffering tenderness after their landing, go to the heart.

\* The French translator thus renders this stanza:

“ Des cieux soudain la route s’obscurcit;  
Des Aquilons la redoutable haleine  
Déjà de loin dans les airs rétentit.  
De l’océan se soulève la plaine;  
La foudre gronde, & la vague mugit:  
Oberon tonne, & sa colere est vaine;  
Le couple heureux en ce fatal moment,  
Ivre d’amour, ni ne voit ni n’entend.”

Superior still, if possible, is the eighth canto; in which the lovers discover, in a distant corner of the island, an old hermit; who receives them into his dwelling. The pregnancy of Rezia advances. Her parturition is at once the newest, the most delicately managed, and the most affecting incident of the poem. Titania, the Elfen queen, who had chosen this island for her residence since her lamented separation from Oberon, performs for Rezia the mysterious services during the hour of her throes. We should despair, in any attempt at translation, of doing justice to the very fine concluding stanzas:

Book IX. The ship which Huon had quitted is compelled to make the port of Tunis, instead of Salerno; and the captain sells his remaining passenger, Fatima, for a slave, to Ibrahim, chief gardener of the Sultan. Jerom, thinking that his casket of white hair would not convince Charlemagne in Sir Huon's absence that his commands had been fulfilled, determines to rejoin his master at Rome; and not finding him there, he adopts the costume of a pilgrim to go in search of him, and traces his ship to Tunis; where Fatima gets him employment in the royal gardens, under old Ibrahim. Titania steals away the young Hugnet. Rezia, searching for him along the shore, is surprised by pirates, and hurried on board a ship; Huon, rushing to her assistance, is overpowered by numbers, and left behind, bound to a tree.

Book X. The action now hastens to solution. Oberon wrecks the ship of the pirates in the bay of Tunis, near to a terrace, whence the sultan Almanzor sees Rezia brought to shore: he also sends a spirit to unbind Huon, who is borne to the door of the gardener Ibrahim, and employed under him. In the French romance, the name of the spirit who carries Huon through the air is Malebron: it has here been suppressed: but it was perhaps worth while to have connected the mythological personages still farther with the fictions of Shakspeare, by introducing the spirit of the Tempest, and reading st. 14, l. 8, *Sich Ariel ihm der sein Vertrauter war.*

Book XI. Almanzor is now an avowed suitor to Rezia. Huon, apprised of her arrival, attempts to see her by lingering in the garden, but meets the Sultanness Almanzaris, who determines to avenge the altered sentiments of her husband, by courtesy to the handsome gardener. She tempts him, vainly, in her chambers, surrounded with every luxury and every enticement. She then appoints him deceptuously in the bath-house, and assails his constancy by her naked embraces. The Sultan intervenes; she denounces Huon as a ravisher; and he is condemned to die by fire. She visits him a third time in prison;

prison; and she offers to arm numerous slaves in his behalf, and to give him the throne and bed of her husband. He remains inflexible.—The voluptuous scenes of this canto are nowhere surpassed even by the author himself: it will bear comparison with Acrasia's bower of bliss in Spenser, and with Tasso's garden of Armida.

Book XII. Almanzor is also unsuccessful with Rezia; who, having discovered the doom of Huon, goes to solicit his life. The Sultan offers it on condition of her compliance:—she disdains him. He threatens her with a like fate, and orders her execution. The two lovers are now bound to the stake on a pyre, like Olindo and Sofronia. The torch is just applied, when Almanzor, at the head of one troop, rushes forwards to save Rezia; Almanzaris, at the head of another, to rescue Huon; and Jerom, in a solitary suit of black armour, also appears, scarcely hoping more than to fall beside his master. Their zeal, however, is needless:—the condition of Oberon's oath is accomplished:—their bonds are broken: the bugle-horn hangs again on the neck of Huon, and a tune involves in one vast dance the executioners and the assailants. The car of Oberon descends, and removes Huon, Rezia, Jerom, and Fatima, first to the palace of Oberon to witness the feast of his reconciliation with Titania, where Huonnet is restored to his parents; and next to the banks of the Seine, where they are finally settled with a rich provision of furniture and magnificence. A tournament at Paris impends: the prize is Sir Huon's land; which, from his long absence, is supposed escheated to the crown. Sir Huon enters the lists unknown, and wins the stake: he then presents the casket, Rezia, and his son, to Charlemagne, in whose bosom all animosity expires.

Such is the well-rounded fable of this metrical romance of chivalry. It were difficult to suggest a blemish in it. Yet, as the author has thought fit to convert the heroine to a religion which peculiarly enforces the duty of chastity; and as the turn of the whole story, not less than the law of France, sets a considerable value on the marriage ceremony;—we have sometimes been tempted to think that this conversion should have been reserved until the sojournment on the island; and that the nuptial benediction should there have been pronounced by the hermit, previously to the interposition of Titania.

In the whole poem we discover but few similes: they belong, no doubt, to the exhausted class of ornaments. The style is less diffuse and trailing, less exuberant of circumstances and particulars, than in most productions of WIELAND. It abounds, as in all his works, with sensible imagery and picturesque decoration: it studiously avoids the English fault of substituting general terms, and allegoric personification, for

specific description and individual example. It does not habitually aspire at elevation, at grandiloquence, at pomposity; and, by this apparent easy negligence, it obtains a wider arc of oscillation, and can with less discrepancy descend to the comic or ascend to the sublime. Milton and Klopstock habitually assume the highest tone of diction which language admits: they have seldom resources in reserve when they wish to soar above their usual level of diction, but become affected, bloated, unintelligible. Milton's war of heaven is tame, and Klopstock's ascension is tedious: they have continually been on the stretch; and on great occasions they sink, as if unequal to their subject. Virgil and Tasso excel in the next degree of exaltation, and probably maintain the highest tone of style which is really prudent in the solemn epopœa\*. Homer, Ariosto, and Camoëns, have chosen a humbler but more flexible manner, which can adapt itself without effort or disparagement to a greater diversity of emotion and incident; which is more capacious of variety, and more accommodating to circumstance. In this respect they have served as models to the author of *Oberon*, who describes with equal felicity a palace in uproar, or a ridiculous dance; the hostilities of a tournament, or the conflicts of concupiscence. To the delineation of great passions, or the contrast of complex character, his subject did not invite: he is naturally equal to the tender and the beautiful; and no where disappoints the tiptoe expectation which he rouses. His characters, if few, are consistent and distinct. His learned attention to the minutiae of costume, whether Gothic or Oriental, may encounter without shrinking the armed eye of even microscopic criticism. The adventures of heroes are by him brought home to the affairs of ordinary life, to the bosoms of common men, and are thus secure of a sympathy coeternal with human nature. The busy life of his narrative, and the felicitous structure of his story, farther contribute to his unrelenting power of fascination. The reader clings to his book by a magnetism which a more sublime genius is often unable to emanate; and he returns to it with increased attraction. If there be an European poem likely to obtain, on perusal, the applause of eastern nations by its voluptuous beauties of imagery and magic magnificence of fancy, it is this.—In a good Persian translation, it would less surprise by its singularity than enrapture by its perfection. The late Mr. Sixt, of Canterbury, is said to have left an English version of this poem: if it be not better than the French translation printed at Berlin in 1784, there is no room to regret its having been withheld from the public.

\* Pope's *Iliad* and Mickle's *Lusiad* adopt a higher pitch of tension than the style of the originals.

ART. XXI. *Mémoires Historiques, Généalogiques, &c. i.e.* Historical, Genealogical, Political, and Military Memoirs of the House of GRANT, divided into several Branches; not only in Scotland, but in Normandy, Germany, Sweden, and Denmark. By CHARLES GRANT, *Vicomte de VAUX*, &c. 8vo. pp. 455. London. 1796.

THE author of this work is descended from a family of Scottish extraction. The revolution, which placed the crown of Scotland on the head of the valiant Bruce, occasioned the migration of his ancestors into France: but a revolution infinitely more terrible, says the Vicomte, has driven the present representative of the Normand *Grants* to seek a refuge in his primitive country. He was born in the island of Mauritius, where his father served in a military capacity, and has left memoirs relative to that important colony, which (we understand) will speedily be published by his son. Bred, like the rest of the French nobility, to the profession of arms, the present Vicomte appears to have acquired, previously to the revolution, considerable reputation as an officer of merit, and attained the rank of brigadier and marechal de camp. His political principles are not fundamentally different from the high aristocratical prejudices, which have actuated and overwhelmed the majority of his order: yet he had sufficient discernment to foresee the fatal consequences which followed the unseasonable assertion of their unpopular privileges, and recommended concession, at a period when concession might have postponed or prevented the destruction of many noble and now unfortunate families.

The Vicomte left France in 1790, though appointed commander of the National Guards of his canton; and being prevented by sickness from joining the army of the Prince de Condé, he was invited to London by Sir James Grant, the chief of his clan. The settlement of a colony of French emigrants in Canada first suggested itself to the Vicomte as an eligible retreat for himself and his countrymen, and lands were accordingly assigned to them by government: but, whether from a failure of pecuniary resources, or from a preference of military enterprise, that plan has never been carried into effect. *Romain Grant*, his son, who still enjoys the family estates in Normandy, has visited England since the expatriation of his father, with a view of tendering his services as a medium of intercourse with the rulers of France: but the offers of both father and son, says the Vicomte, have not perhaps been considered with the attention which they merited.

Since the arrival of the Vicomte DE VAUX in England, he has laudably employed his time in composing several publications, in which he offers his opinions on political, philosophical, and religious subjects; and on all these his notions are peculiar.

liar. The information which he had collected with a view to the Canadian settlement is, in our judgment, the most valuable part of his works, though interspersed with other matters of a more personal nature.

The publication to which we have now to call the attention of our readers treats of the origin and history of a respectable and very numerous clan, in the northern part of our island, from which (as we have already stated) our author is descended. In the year 834, Alpin, king of Scotland, fell in an engagement with the Picts. His son Kennet succeeded him, with the surname of Mac (son of) Alpin, and the epithet of *Grant* or great. From this prince, therefore, and his brother Gregor, their descendants have retained the surnames of Macalpin and Macgregor. To the latter, the epithet of *Grant* continued to be annexed for several generations; till the posterity of *Gregor Grant* in 1164 began to be distinguished by the latter name only. From this statement, it must be inferred that not the chiefs only of those clans, but every individual composing them, are lineal descendants of antient Scottish princes:

*"Et cum tempora temporibus presentia confert  
Præteritis; laudat fortunas sæpe parentis."*

Lucret.

The filiation and marriages of the chief branches of the clan, both in Scotland and Normandy, are recorded with a prolixity of accuracy not very likely to interest beyond the circle of the family to which it relates; and the whole is accompanied with copies of original documents in proof of the pedigree, as far back as proof is possible, and much farther than is agreeable to the reader. A well executed portrait of the Vicomte is prefixed;—and we hope that he will receive that patronage from the British public, which it is the object of his labours to acquire.

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ART. XXII. *Le Nottæ Romane al Sepolchra de' Scipioni, &c. i. c.*  
The Roman Nights at the Tomb of the Scipios. New Edition.  
12mo. Molini, Paris. 1797. Imported by Molini, London.

**T**HIS elegant little work was composed by Count VERRI of Milan, now resident at Rome, where it first appeared. The author, who is held in much consideration for his acquirements in general literature, is particularly conversant with Greek and Roman history.

A few years since, the tombs of the Scipios were discovered, and this circumstance has given birth to the present performance. Attracted by curiosity, the author is supposed to have descended into this subterraneous abode, with a flambeau in his hand to enable him to read the inscriptions. While investigating

gating them, the wind deprived him of his guide by extinguishing the flambeau; and during his meditations, certain spectres arose, who conversed together on different subjects of Roman history, in the manner of LUCIAN, or rather of HURD.

Such is the outline of his plan, which he has executed with spirit and classical information; the sentiments are novel and just; and the purity of the language is not the author's least praise.

As we understand that an English translation is in the press, we shall defer particular observations on this entertaining work till that version appears: having indeed received this Paris edition too late for a minute examination.

ART. XXIII. *Les Causes de la Revolution de France, &c. i. e. The Causes of the French Revolution, and the Efforts of the Nobility to check its Progress.* By DE LATOCNAYE. 8vo. pp. 250. 7s. 6d. sewed. Printed at Edinburgh: De Boffe, London.

IN our xviii<sup>th</sup> volume, p. 251, we noticed a *Ramble through Great Britain*, which contains a great part of the present work. The political and historical intelligence and observations, therein scattered and misarranged, are here brought together in a more convenient form, amplified, and rounded; and they will now constitute an useful manual for the future historian to consult. The author's Travels in England and in Ireland are in like manner to be revised, expanded, and republished. The account of the taking of the Bastille, of La Vendée, and of the conduct of the Prussians, may serve to correct some prevailing misrepresentations. As a specimen of the author's poetry, we shall transcribe a *rondeau*:

‘ De Paris autrefois, les légers habitans,  
Au plaisir, à l’amour, consacraient tout leur tems:  
Etre aimable et gallant, c’était la seule affaire,  
On se moquait par fois de messieurs les savans,  
Et l’on connaissait tout dès-lors qu’on savait plaire.

‘ Mais hélas aujourd’hui quels cruels changemens,  
Disputer, Lanterner, l’attirail de la guerre,  
Porter sabre et fusils, sont les amusemens

De Paris.

‘ Qui ne sait d’Illion l’histoire sanguinaire;  
Pour venger un affront, le Grec après dix ans  
De ses vastes débris enfin joncha la terre.  
Louis est dans vos fers . . . . tremblez, lâches Brigands,  
Les Français outragés ainsi pourraient bien faire

De Paris.

# I N D E X

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